A

COPIOUS

LATIN GRAMMAR,

BY

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TRANSLATED FROM THE GERMAN,

WITH

ALTERATIONS,

NOTES AND ADDITIONS,

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PART II.

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THE Dative is generally used in answer to the question, to or for whom or what? whereto? to whose advantage? to what end? &c. and therefore instead of in, ad &c.: e. g. proximus sum egomet *mihi:* pater dedit *mihi* librum: accepi librum *dono*, for a gift: non *omnibus* dormio, I sleep not for all, to please all. But to speak more accurately, it is commonly joined to adjectives and verbs, though sometimes to other words. We shall, therefore, consider them in order.

§ 1.

Of the Dative with Substantives.

In the first place, the dative is at times used with substantives; as, *lupus* est homo *homini*, Plaut. Asin. 2. 4. 88: erit ille *mihi* semper *deus*, Virg. Ecl. 1. 7. To these belongs the very common expression *auctor tibi sum*, I advise thee: thus Cic. ad Cæs. in Ep. ad Att. 9, post Ep. 11, qui et *illi* semper et *senatui*—

pacis *auctor* fui: Cic. Att. 10. 6, fore *auctores Cæsari:* Cic. ad Div. 10. 6, deinde et *senatui bonis*que *omnibus auctorem, principem, ducem* (te) præbeas. Particularly the dative is very often used for the genitive; e. g. Cic. Rosc. Am. 2, his de causis ego huic *causæ Patronus* exstiti: Cic. Cat. 2. 5, *huic* ego me *bello ducem* profiteor: Cic. Marc. 6, atque huius quidem rei *M. Marcello* sum *testis:* Liv. 3. 12, sed *veniam errori* atque *adolescentiæ* petendo, for erroris: cap. 53, *libertati* enim ea *præsidia* petitis, non *licentiæ*, for libertatis: Sall. Cat. 40. 2, quem *exitum* tantis *malis* sperarent? for malorum: ibid. Iug. 7. 4, Scipionis, qui tum *Romanis imperator* et morem &c., for Romanorum: ibid. Cat. 47. 2, se tertium (esse) *cui fatum* foret urbis potiri: Cic. Fat. 11, si *fatum tibi* est ex hoc morbo convalescere, for fatum tuum: Luccei. Cic. ad Div. 5. 14. 3, qui nunc *requietem* quærit magnis *occupationibus*, for magnarum occupationum: Mart. 10. 104, i *nostro comes*, i libelle *Flavo:* Hor. Sat. 2. 5. 16, ne tamen *illi* tu *comes* exterior, si postulet, ire recuses: Plaut. Merc. 5. 2. 1, divum atque hominum quæ spectatrix atque *hera* eadem es *hominibus:* Liv. 23. 35, ne qua *exprobratio cuiquam* veteris fortunæ discordiam sereret, for cuiquam facta, seems more singular. The more recent editors of ancient authors often substitute the dative for the genitive, when the question, to or for whom? or what? will apply instead of, whose? To these belong certain names of office, as triumviri *æri, auro, argento flando, feriundo:* triumviri *reipublicæ constituendæ, agro dividundo:* prætor *iuri dicundo*; where the dative shows the view or purpose for which these persons were chosen. Whether the formula, est mihi nomen Petro, Iulo &c., for Petri, Iuli, can be hence explained, will be considered hereafter.

§ 2.

Of the Dative with Adjectives.

The dative is often used with adjectives in answer to the question, to or for what? and other questions. They can scarcely be divided into classes, on account of their dissimilarity. e. g.

1.) Those that denote advantageous or injurious to any person or thing; as utilis, inutilis, salutaris wholesome, noxius, perniciosus, periculosus, exitiosus &c. This is quite clear and easy, since the question is asked, to whom or what? Yet we also find utilis *ad rem*.

2.) Those which signify like, unlike, equal &c.; as similis, dissimilis, consimilis, absimilis, æqualis, par, dispar, impar: this is also clear, since the question is, to what? e.g. æqualem *parti*, Cic. Or. 56: *divitiis*, Cic. Leg. 2. 10. and elsewhere: par *alicui*, Cic. Phil. 1. 14: Cic. ad Div. 4. 9: 6. 6. and elsewhere: *impar*, Hor. Od. 4. 6. 5: Suet. Dom. 10: *dispar*, Cic. Off. 1. 30: *absimilis*, Suet. Oth. 1: Colum. 6. 17: *consimilis*, Cic. Phil. 2. 12: Terent. Heaut. 2. 4. 2: of similis and dissimilis see hereafter: *consentaneus* agreeable, accordant, e. g. Cic. Or. 22: Cic. Off. 1. 2. and elsewhere. Yet similis and dissimilis often take a genitive; and sometimes par, dispar, consimilis, as was noticed above, Sect. V. § 2. n. I. 9, where examples of both cases were cited: we also have consentaneus *cum*; e. g. hoc est consentaneum *cum veritate:* Cic. ad Div. 3. 6, consentaneum *cum iis literis*. Par also is used with cum, Cic. Phil. 1. 14. Ed. Ernest.: Sall. Iug. 14: also with the ablative nobilitate for nobilitati, Ovid. Fast. 6. 804: æqualis with a genitive; e.g. *illorum temporum*, Cic. Div. 1. 18: *eius* (viri), Cic. Brut. 68, unless it here be used substantively. To these are added the following adjectives, which are seldom followed by a dative; diversus, secundus next to or inferior, discolor, absonus; as Quintil. 12. 10. 22, nihil tam *Lysiæ* (i.e. a Lysia) diversum quam Isocrates: and elsewhere; e.g. ibid. 2. 5. 22: 9. 2.

15, 46: Vell. 2. 75: Virg. Æn. 11. 441, *nulli* virtute secundus, second or inferior to none in valour: so Apul. Flor. 2: Ovid. Trist. 5. 5. 8, vestis — sumatur *fatis discolor* alba *meis:* so Hor. Epist. 1. 18. 3: Stat. Theb. 9. 338: Liv. 1. 15, quorum nihil *absonum fidei* divinæ originis. *Note:* Diversus is also used with *a*, Cic. Brut. 90: also with a genitive to the question, wherein? e. g. *animi*, Tac. Hist. 4. 84: *morum*, ibid. Ann. 14. 19.

3.) Those which mean fit, suitable, adapted to any thing; e.g. aptus, habilis, idoneus, accommodatus: as, *aptus*, Cic. Brut. 62: Cic. ad Div. 12. 30: Nep. Att. 16: *habilis*, Suet. Claud. 2: Virg. Georg. 3. 62: *idoneus*, Cic. ad Div. 6. 19: Quintil. 2. 3: *accommodatus*, Cic. Agr. 2. 6: Cic. Cluent. 1: yet all these may be followed by *ad*; as, calcei *habiles* et *apti ad* pedem, Cic. Or. 1. 54: *accommodatus*, Cic. ad Div. 5. 16: Cic. Off. 1. 39: *idoneus*, Cic. Att. 5. 6: Cic. Leg. 2. 4: Cic. Cluent. 6: *habilis*, Liv. 21. 4: Quintil. 6. 3. To these also belongs *bonus*, good for something; Liv. 29. 31, mons *pecori* bonus *alendo:* Sall. Iug. 17. 5, ager bonus *pecori:* so *maturus*, e. g. *imperio*, Liv. 1. 3: filia matura *viro*, Virg. Æn. 7. 53: cf. Stat. Sylv. 3. 176: to these may be added *alienus* not adapted, which will be considered hereafter.

4.) Those which denote pleasant or unpleasant; as gratus, iucundus, acceptus (agreeable), dulcis, suavis, ingratus, iniucundus, molestus troublesome, gravis painful, acerbus bitter or painful; e. g. mors eius fuit *populo acerba.*

5.) Those which signify favourable, unfavourable, dear, opposite, inimical, hostile &c.; as amicus, carus, propitius, infestus, infensus, inimicus, contrarius &c.: to these belongs alienus unfavourable; e. g. Cic. Cæcin. 9, hoc *illi causæ* alienum est; and elsewhere; as Nep. Them. 4: at other times it is often used by Cicero with an ablative, both with and without *a*; also with a genitive, Cic. Fin. 1. 4; to which Nep. Milt. 6. may be referred.

6.) Those which mean easy or difficult; as, hoc *mihi* est

facile, tibi difficile, arduum. To these belongs durus; also invius pathless, inaccessible: Ovid. Met. 14. 113, invia *virtuti* nulla est via, and elsewhere; as Virg. Æn. 6. 154: Plin. H. N. 12. 14.

7.) Those which denote inclined, disposed, ready; as, *proclivis sceleri,* Sil. 13. 585: *promtus,* e. g. *seditioni,* Tac. Ann. 1. 48: *ultioni,* ibid. 11. 32: *flagitio,* ibid. 15. 45: *libertati* aut ad mortem, ibid. 4. 46: *paratus,* e. g. Liv. 33. 6: Quintil. 8. 3: Virg. Æn. 2. 334: Ovid. Pont. 2. 2. 117: Tac. Ann. 12. 47: at other times it is followed by *ad*; as, proclivis *ad rem,* paratus *ad dicendum,* promtus *ad* &c.: a) paratus *ad aliquid,* Cic. Att. 9. 6: Cic. Amic. 26: Cic. ad Div. 6. 21: also *in,* Suet. Galb. 19: b) promtus *ad aliquid,* Cic. Agr. 2. 30: Cic. Off. 1. 24: Cic. ad Div. 3. 11: Cæs. B.G. 3. 19: also *in,* Tac. Ann. 15. 25: ibid. Agric. 35: also *adversus,* Tac. Ann. 6. 48: c) proclivis *ad aliquid,* Cic. Tusc. 4. 12: 5. 12, 37: Cic. Amic. 18: Terent. Andr. 1. 1. 51: also *in,* e. g. Claudian. de Laud. Serenæ 133.

8.) Those which signify near, neighbouring; as finitimus, vicinus: Cic. Acad. 4. 21, falsa *veris* finitima sunt: Cic. Or. 32, scientia *vicina* et *finitima eloquentiæ*: Ovid. Rem. Am. 323, et mala sunt vicina *bonis*: to these belong propior, proximus; e. g. *vero,* Liv. 4. 37: *sceleri,* Cic. Verr. 4. 50; and often with a dative: so proximus, Cic. Nat. Deor. 2. 20: Cæs. B. G. 1. 1. Both these last are frequent with an accusative; e. g. proximus *finem,* Liv. 35. 27: propior *hostem,* Hirt. B. G. 8. 9: so Sall. Iug. 49: Liv. 8. 32: Cæs. B. G. 3. 7: also with a genitive; e. g. propiora *fluminis,* Tac. Hist. 5. 16. cf. Lucret. 4. 339.

9.) To these also belong proprius, communis, adfinis participant; as Cic. Cat. 4. 3, *huic* (facinori) si paucos putatis adfines esse; which also take a genitive after them: see above, Sect. V. § 2. n. I. 9. Also, particeps *alicui homini* alicuius rei, Curt. 6. 7. To these may be added superstes and fidus, which also, though seldom, take a genitive: and cognatus; e. g. Cic. Or. 3. 51, nihil est autem tam cognatum *mentibus nostris* quam numeri, so

akin to our minds &c.: and elsewhere; e.g. Cic. Univ. 7: Hor. Sat. 2. 3. 280.

10.) We may add to these necessarius, obnoxius subject to, honestus, turpis, fœdus &c., all to the question, to or for whom? also audiens (used adjectively) obedient: as, dicto (abl.) audiens *alicui:* this was considered when treating of the genitive. Further, the verbal adjectives in *bilis*; as Hor. Od. 1. 24. 9, *multis* ille *bonis* flebilis occidit, *nulli* flebilior, quam *tibi:* Hor. Epist. 1. 6. 23, hic *tibi* sit potius, quam tu mirabilis *illi:* the reason is contained in the passive sense, since verbs passive with the poets readily take a dative instead of the ablative with *a;* as, hic *mihi* laudatur, for *a me.*

§ 3.

Of the Dative with the Pronoun idem.

The pronoun idem is sometimes followed by a dative, in imitation of the Greek *αὐτὸς*; as, Hor. Art. 467, invitum qui servat, *idem* facit *occidenti,* he who preserves one against his will, does the same as he who kills him. So, Homerus *eadem aliis* sopitus quiete est, Lucret. 3. 1051: *eadem* facit *turpi,* ibid. 4. 1168: nonne tibi faciendum *idem* sit nihil *dicenti,* Cic. Fin. 3. 4; i. e. idem ac dicenti, or idem, quod facit is, qui dicit. Otherwise idem is followed by qui, ac, atque, ut, or quam: e.g. *idem* valere debet *ac* &c., Cic. Sull. 18: *idem* videtur esse *atque* id, Cic. Dom. 20: *eandem* potestatem *quam* si &c., Cic. Agr. 2. 12: *eadem* quæ &c., Cic. Harusp. 11: so Cic. Off. 3. 4, Peripateticis vestris, qui quondam *iidem* erant, *qui* Academici &c., who were the same as the Academics &c.: also in other ways; e.g. Cic. Nat. Deor. 2. 27, Dianam autem *et* Lunam *eandem* esse putant, they think that Diana and Luna

are the same: also with *cum*, Tac. Ann. 15. 2. Also Cic. ad Div. 9. 6. 8, quod non *idem illis* censuissem; where the sense is, which we should not *also* have advised *for them*; and therefore *illis* depends on *censuissem*, not on *idem*. *Note:* It is followed also by *cum*, Cic. Cat. 1. 8: Gell. 18. 11; but in a sense somewhat different from that here considered.

§ 4.

Of the Dative with Verbs.

The dative follows very many verbs.

I.) To the question, to or for whom or what?

1.) It follows a great number of intransitives, i. e. verbs which do not admit an accusative after them, and have not an entire passive; as, gratulari alicui, to congratulate any one, to wish him good fortune; suadere, to persuade; and so consilium dare, dissuadere to dissuade: obedire, parere, obtemperare, to obey; obsequi, morem gerere, to yield to; favere, to favour; placere, to please; displicere, to displease; auxiliari, to help; opitulari, opem ferre, præsto esse, adesse, non deesse, to assist, aid &c.: occurrere, obviam ire, to meet; incumbere, to press upon, to be bent upon; cedere, to give way, yield, concedere &c.

2.) A great number of transitives, i. e. which naturally admit an accusative, also take besides this a dative after them: e. g. opto *tibi* omnia bona; debeo *tibi* vitam meam, I owe to thee my life: imperavit hoc *militibus:* præcipere *alicui* multa: mandare *alicui* rem: but *iubere* is excepted, though Perizonius maintains the contrary, and adduces Cæs. B.C. 3. 98, *militibus*que suis *iussit*, ut &c., which is the reading of several editions; but Oudendorp has adopted in his text the reading commendavit for iussit: yet we find Cic. Att. 9. 13, hæ *mihi* literæ *iubent* — reverti; and elsewhere: e. g. Liv. 27. 16: Tac. Ann. 13. 15, 40: dare *alicui* aliquid, tribuere, dedere se *alicui:* tra-

dere urbem *hostibus:* operam dare *alicui rei:* operam navare *literis:* impendere tempus literis, to devote one's time to study: concedere *alicui* aliquid, e.g. sedes suas: narrare aliquid *alicui,* nuntiare, indicare, significare, demonstrare, ostendere, declarare, dicere, scribere aliquid *alicui:* probare aliquid alicui, to approve any thing to one, to make it probable or credible, or agreeable: rapere *alicui* aliquid, abripere, eripere, adimere, subtrahere: mittere aliquid alicui, remittere: comparare aliquid alicui, to prepare something for one: parare, pario, e.g. gloriam sibi peperit; also adquirere *sibi* aliquid &c.

3.) The dative follows certain impersonal verbs, which, however, are sometimes used personally, i.e. with a subject nominative preceding; as, libet or lubet mihi, it pleases me; licet mihi, tibi &c., it is permitted or lawful to me, thee &c.; accidit mihi, it happens to, or befalls me (unfavourably); contingit mihi, it happens to me, it is my fortune (favourably); evenit nobis, it turns out for us, occurs to us; conducit mihi, it is advantageous to me; expedit mihi, it is expedient for me; convenit nobis, it suits us; sufficit nobis, it suffices us; præstat homini, it is better for a man. These are generally followed by an accusative of the thing: e.g. Cic. Senect. 23, non lubet enim mihi *deplorare* vitam: so, non licet otiose *vivere;* except contingit, accidit, evenit, which are rather followed by *ut;* as, accidit patri tuo, *ut* inveniret &c. To these may be added, placet mihi, it pleases me, it is my pleasure; placebat senatui, it was the pleasure of the senate: videtur mihi, it seems to me, it is my determination; senatui visum est, it seemed good to the senate &c.

Observations.

a) Licet is often followed by an accusative and infinitive, instead of a dative; in which case the accusative is not governed by licet, but is the accusative of the subject with the infinitive, and is translated by *that* and a verb: e.g. for non licet *mihi* esse otioso or otiosum, we may say non licet, *me* esse otiosum, it is not permitted that I should be at ease: Cic. ad Div. 7. 1. 16, quod si Romæ esses, tamen neque *nos* (i. e. me) lepore tuo, ne-

que *te*, si qui est in me, meo frui liceret, for neque *nobis* — neque *tibi*, yet it would neither be allowed, that I should enjoy thy wit, nor thou mine: Cic. Off. 1. 26, hæc præscripta *servantem* licet magnifice, graviter, animoseque vivere, he who keeps these precepts may live &c.; properly, it is allowed that he &c.: Virg. Ecl. 1. 41, neque servitio *me* exire licebat, it was not permitted that I should escape from servitude: so licet me abscedere, Terent. Heaut. 4. 2. 5: *neminem* ire liciturum, Liv. 42. 36; and elsewhere.

b) We also find convenit inter nos de ista re, which is translated, we are agreed about that business.

c) To this place some refer latet, it lies hid or escapes notice, or is unknown; but it is properly a personal verb, and is often used personally with a nominative of the subject prefixed. It stands partly without a case, e. g. id qua ratione consecutus sit, latet, Nep. Lys. 1, it is unknown in what way &c.: causa latet, Virg. Æn. 5. 5: partly with a dative and accusative: a) a dative, e. g. nihil moliris, quod *mihi* latere valeat in tempore, Cic. Cat. 1. 6: ubi *nobis* hæc auctoritas tam diu latuit? Cic. red. Sen. 6: *mihi* lates, Lucan. 1. 419: *oculis* et *auribus*, Varr. L. L. 8. 52: *hosti*, Sil. 12. 615: b) an accusative, e. g. unum (semen), quod latet *nostrum sensum*, Varr. R. R. 1. 40: nec latuere doli *fratrem*, Virg. Æn. 1. 130 (134): *illum*, Ovid. Pont. 4. 9. 126: *Eumenem*, Iustin. 13. 8: latet *plerosque*, Plin. H. N. 2. 20, and elsewhere; as Ovid. Fast. 4. 211: Val. Flacc. 6. 703.

d) Also decet, which usually takes an accusative, has sometimes a dative: e. g. Terent. Ad. 5. 8. 5, ita *nobis* decet: *vobis*, ibid. 4. 5. 45: nostro *generi*, Plaut. Amph. 2. 1. 58: *patri*, ibid. Capt. 2. 2. 71: *ætati*, Gell. 9. 15: *victoribus*, Sall. Fragm. ap. Serv. ad Virg. Æn. 8. 127: tantæ *maiestati*, Pand. 32. 20.

II.) To the question, whereto? for what? e. g. venire *auxilio*, to come to one's assistance, Nep. Thras. 3: mittere *auxilio*, ibid. Timol. 1: *subsidio*, e. g. ire, Nep. Ages. 8: mittere, Cæs. B. G. 2. 7: accipere

dono, to receive as a gift, Tac. Ann. 15. 27 : dare *dono*, Terent. Eun. 1. 2. 29 : Heaut. 5. 5. 6 : virginem alicui *dono emere*, to buy for a present, ibid. Eun. 1. 2. 55 : habeto mulierem *dono* tibi, Plaut. Pseud. 4. 6. 13 : so Plaut. Capt. 3. 4. 122, nucleum amisi, reliquit *pigneri* (pignori) putamina, for a pledge: Virg. Æn. 1. 425 (429) pars optare (i. e. eligere) locum *tecto*, i. e. ad tectum. Particularly the verb esse when it means, to redound to, serve for, to be conducive; as est laudi, it redounds to praise, is laudable, procures praise : hoc est impedimento, this is an impediment, a hindrance : hæc res est argumento, this thing serves for an argument, Cic. Verr. 5. 19 : Phil. 2. 16 : est signo, serves for a sign, or is a sign, e. g. Cic. Invent. 1. 34, quæ signo sunt omnia, all which things are a sign : est perniciei, exitio, serves for destruction; risui, for laughter, is laughable : terrori, for a terror, is terrible : hoc est curæ, e. g. institutio liberorum meorum est mihi curæ, is my care : hoc est utilitati, this redounds to advantage, is useful : damno, to injury, oneri, lucro, decori, dedecori &c. All these examples and others of a like nature are very common : so radix est *vescendo*, Plin. H. N. 21. 16 : quæ *humori extrahendo* sunt, Cels. 4. 1 : quæ *esui potui*que non sunt, Pand. 50. 12. 9, cf. Gell. 4. 1. So also *fieri*, e. g. fit dedecori, it becomes a disgrace. To these we add ducere, dare, tribuere, vertere, when they mean, to explain a thing in one way or the other, e. g. to reckon a thing as faulty, as a fault; as dare, tribuere, vertere aliquid vitio, to impute any thing as a fault, to take it ill : Terent. Adelph. 3. 3. 64, hoc vitio datur, this is taken as a fault; for which vitio vertitur, tribuitur, or ducitur, might have been used. Since all these verbs admit

not only a dative of the thing, to the question, whereto? but also of the person to the question, to or for whom? according to the context, thence it happens that they frequently take after them two such datives: e. g. venio *tibi auxilio*, I come to thee as an assistance: misi *tibi* librum *dono*, I sent to thee a book for a present: reliquit *mihi* pileum *pignori*, he left me his hat for a pledge: hoc est *mihi* magnæ *laudi*, this tells to me for great praise, gets me great praise: *vindicibus laudi* cura fuit, Ovid. Fast. 5. 290: ut sempiternæ *laudi tibi* sit, Cic. ad Div. 2. 7: est *mihi perniciei* or *saluti*, Nep. Chabr. 4, and Thras. 2: *detrimento, maculæ, invidiæ, infamiæ nobis* esse, Cic. Verr. 3. 62: *crimini*, ibid. 5. 6: ignavia erit *tibi* magno *dedecori*, cowardice will be a great disgrace to you: fit *domino dedecori*, Cic. Off. 1. 39: hæc res fuit *patri* magnæ *utilitati*, this was a great advantage to his father: *libertati* tempora sunt *impedimento*, Cic. Rosc. Am. 4: nihil *nobis* esse potest maiori *impedimento*, nothing can more redound to our hindrance: hæc civitas *prædæ tibi* et *quæstui* fuit, Cic. Verr. 3. 37: *quibus* occidi Roscium *bono* (i. e. utilitati) fuit, Cic. Rosc. Am. 5: constat virtutem *hominibus* summæ esse *utilitati*, it is clear that virtue serves for the greatest pleasure to men, procures them the greatest pleasure: hoc *mihi* est *curæ:* hoc est *mihi oneri, orgumento:* Nep. Præf. *nemini* — fuit *turpitudini*, this was a disgrace to none: hoc *tibi* omnes vertunt *vitio*, this all impute to thee for a fault: Plaut. Epid. 1. 2. 5, quis erit, *vitio* qui id vertat *tibi:* Cic. ad Div. 7. 6, ne *sibi vitio* verterent: Matius Cic. ad Div. 11. 28. 4, *vitio mihi* dant, quod mortem hominis necessarii graviter fero, they impute it to me for a fault, that &c.: Cic. Off. 1. 21, *iis* non modo non *laudi*,

verum etiam *vitio* dandum puto: Cic. Tusc. 1. 2, *Fabio laudi* datur: *crimini*, Cic. in Cæcil. 10: Liv. 7. 4: Nep. Præf. *laudi* in Græcia ducitur *adolescentulis*, it is accounted an honour to young men, in Greece: aliquem *despicatui* ducere, Cic. Flacc. 27, to hold one in contempt: tribuere *alicui* aliquid *superbiæ*, Nep. Timol. 4, to impute for pride, or as pride: quod *illi* tribuebatur *ignaviæ*, Cic. ad Div. 2. 16.

Observations.

1.) These datives both of the person and thing which follow duco are not dependent on duco, but on esse omitted; for duco means, to believe, and ducitur adolescentulis laudi, is for ducitur, esse adolescentulis laudi, it is believed, to be an honour to young men: so, duco hoc *mihi damno*, sc. esse. It has already been noticed that esse is often omitted after verbs of believing.

2.) Esse must not always be rendered in this case by the same English, but the expression must be varied according to circumstances: e. g. hæc res fuit mihi magnæ lætitiæ, this affair has caused me great joy: est laudi, it is laudable: magnæ laudi, very laudable: hoc est argumento, this serves for an argument: hoc nemini est turpitudini, dedecori, brings disgrace to no one, causes shame to none, is disgraceful to none: hoc tibi summo erit dedecori, this will be very shameful to you, cause great shame, bring great shame: literæ tuæ fuerunt mihi magnæ voluptati, your letter has occasioned me great pleasure, I have had much pleasure in your letter: hoc est mihi curæ, I care for this: est utilitati, it is useful: magnæ utilitati, very useful &c.

3.) The dative of the thing in answer to the question, whereto? seems after esse to be governed by an adjective omitted, e. g. aptus, idoneus &c.: e. g. hoc est aptum laudi meæ, this is adapted, suitable, fit for my praise; i. e. procures me praise. The dative vitio after vertere is put for in vitium, and vertere aliquid vitio properly means, to turn any thing to a fault, i. e. so to turn it, that a fault may come out. That the dative is thus

sometimes to be explained by *ad* and *in*, for which it is used, appears from the preceding remarks on the adjectives, e. g. aptus, proclivis &c., and will be more clearly seen hereafter, e. g. num. VI. So we find omnia vertere *in peiorem partem*, Cic. Rosc. Am. 36, to take all things on the worse side; properly, to turn all things to the worse side: so, vertere in suam contumeliam, Cæs. B. G. 1. 8, to reckon it as a contempt to himself, to take it as an insult.

Note. To these also belongs esse when it means a power or ability, a being capable, or ready for anything: e. g. sum solvendo, I am able to pay; sum oneri ferendo, I am capable of bearing the burden: here also idoneus or aptus seems to be understood; properly, I am ready for paying, for bearing the burden &c.: Cic. ad Div. 3. 8. 5, ad me detulerunt, sumtus decerni legatis nimis magnos, cum *solvendo* civitates non *essent*: Liv. 2. 9, et tributo plebes liberata, ut divites conferrent, qui *oneri ferendo* essent, who were capable of bearing the burden, sc. idonei: Liv. 30. 6, quæ *restinguendo igni* forent, which would serve for extinguishing the flame: Plin. H. N. 21. 16, radix eius est *vescendo*, sc. apta, idonea; where it stands passively: so also in English, It is not for eating, i. e. not fit, not intended to be eaten: for this Cic. Nat. Deor. 2. 64, ad vescendum apta.

III.) The dative also follows verbs, in answer to the question, for whose enjoyment, advantage, injury? to please whom? for whom? To this case we may refer the expression non omnibus dormio, which Cicero quotes, ad Div. 7. 2, i. e. I do not sleep to please all; and immediately after, as an application of it, says, sic ego non omnibus servio, i. e. even so I am not a slave for all, the slave of all: Cic. ad Div. 2. 18. 6, sin quid offenderit, *sibi* totum, nihil *tibi*, offenderit, but if he commit a fault, he will commit it entirely for himself, and not for you, i. e. entirely to his own in-

jury, not yours: Cic. Amic. 3, factus est consul bis, primum ante tempus, iterum (the second time) *sibi* (i.e. in commodum suum) suo tempore (at the favourable time); *reipublicæ* pæne sero, he was made consul at the right time for himself, but almost too late for the commonwealth: Cic. ad Div. 6. 16, tibi gratulor, *mihi* gaudeo, i. e. in commodum meum: Plaut. Capt. 4. 2. 86, *mihi* quidem esurio, non *tibi*, I hunger for myself, not for you: Plaut. Aul. 4. 2. 16, id adeo *tibi* faciam (sc. fideliam mulsi plenam), verum ego *mihi* bibam, I will make it for you, but will drink it for myself, i. e. I will enjoy it.

IV.) The dative often follows esse, when it means, to belong; where it may mostly be translated, to have: as, liber *est mihi*, I have a book; libri *sunt mihi*, I have books; otium *est mihi*, I have leisure; est mihi nomen Iohannis, I have the name of John, am called John: Cic. ad Div. 2. 11. 4, quidquid (pantherarum) erit, *tibi erit*, i. e. *tuum erit*, *tu habebis*, all that shall be collected, shall be yours, shall belong to you, you shall have. Here belongs Cic. ad Div. 2. 8, in eo *mihi sunt* omnia, properly, I have all therein, i. e. all that belongs to me depends upon it: Cæs. B. G. 6. 27, *his sunt* arbores pro cubilibus, they have trees instead of, for beds, trees serve them instead of, for beds. Also an adjective is often joined to it; as, Sall. Cat. 37, nam semper in civitate, *quibus opes nullæ* sunt, invident bonis, those who have no property: Sall. Iug. 31, *innocentiæ plus periculi*, quam *honoris est:* Ovid. Her. 17. 66, an nescis *longas regibus esse manus*? Hor. Od. 3. 2. 25, est et fideli tuta silentio merces.

Observation.

In the expression *est mihi nomen*, or *cognomen*, the name is put in the nominative, genitive, or dative; as, est mihi nomen *Petrus, Petri, Petro:* e.g. 1.) in the Nominative; Cic. Verr. 4. 52, fons aquæ dulcis, cui nomen *Arethusa* est; and soon after, altera autem est urbs Syracusis, cui nomen *Acradina* est: Cic. Brut. 62, cui saltationi *Titius* nomen esset: Cic. Tusc. 4. 11, eique morbo est nomen *avaritia:* Terent. Hec. Prol. *Hecyra* est huic nomen fabulæ: Liv. 40. 4, *Theoxena* et *Archo* nomina his mulieribus erant: 2.) in the Genitive; Plaut. Amph. Prol. 19, nomen *Mercurii* est mihi: Vell. 2. 11, virtuti (Metelli) cognomen *Numidici* inditum: 3.) in the Dative; Plaut. Rud. Prol. 5, nomen *Arcturo* est mihi, I am called Arcturus: Virg. Æn. 1. 267 (271), cui nunc cognomen *Iulo* additur: Liv. 2. 5, *Vindicio* ipsi nomen fuisse: ibid. 16, Clausus, cui postea *Appio Claudio* fuit nomen: Sall. Iug. 5. 4, a P. Scipione, cui postea cognomen *Africano* ex virtute fuit: Liv. 25. 2, Scipio, cui post *Africano* fuit cognomen: Liv. 1. 1, *Troiæ* et huic loco nomen est, where the elder Gronovius conjectures, but perhaps without reason, that the Roman writers, when they mentioned Roman names, preferred the dative to the nominative, and only expressed foreign names in the nominative: thence Liv. 35. 24, utrique eorum *Salinator* cognomen erat, he prefers *Salinatori.* Also with other verbs; e. g. cui *Egerio* inditum nomen, Liv. 1. 34: artificibus — nomen *histrionibus* inditum, Liv. 7. 2: inventus nomen fecit *Peniculo* mihi, Plaut. Men. 1. 1. 1: dare alicui cognomen *pingui,* for pinguis, Hor. Sat. 1. 3. 58: addere alicui cognomen Felicem, for Felicis, Plin. H. N. 22. 6. *Note:* Gabinio *Chaucius* cognomen usurpare concessit, Suet. Claud. 24, for *Chaucii,* where the nominative is remarkable.

V.) The dative is also put after the following verbs, not to the question, to or for whom? or whereto? but the question whom? and some others: as parco, I spare; benedico, I praise or bless any one, properly, speak

good to one; maledico, I revile, curse any one, properly, say ill to one: these are each really for two words, bene dico, and male dico, and were so written: studeo, I am busy about a thing, give my attention to it; persuadeo, persuade, convince; medeor, I heal; irascor, I am angry, in a passion with any body; caveo, I provide safety for, take care of any one by turning off injury; nubo, I marry, i. e. a husband; invideo, I envy; arrideo, or adrideo, I smile on, please; prospicio, I provide for; consulo, I consult for; succenseo, I am angry with, (secretly) have a grudge against: e. g. parcere hostibus, to spare the enemy, to give them their lives; parcere vitæ, to spare the life: cui ego benedico, ei tu maledicis, whom I commend, thou revilest: studeo virtuti, I pay my attention to virtue; literis, to literature: tu mihi persuasisti de hac re, thou hast persuaded me in this business; persuadebis mihi nunquam, thou wilt never persuade me; persuasum mihi est, I am persuaded: mederi morbo, to heal a disease; omnibus morbis mederi non est hominis (negotium), to heal all diseases is not in the power of man: quid mihi irasceris? why art thou angry with me? cavere clientibus, to take care for his clients; cavere alicui pecunia, to give any one security in money: nupta est or nupsit viro diviti, she is married to or has married a rich man: hæc res mihi arridet, this business pleases me: Deus nobis prospexit, God has provided for us; prospexit nostræ vitæ, has provided for our life: Deus vitæ, felicitati nostræ, consuluit, has taken care of &c.: cur pater mihi succenset? why is my father angry with me?

The following are examples from the ancients: 1.) *parco*, Cic. ad Div. 11.2: Cic. Phil. 2. 24: Cæs. B.G.

7. 28 : Nep. Paus. 2 : 2.) *bene dicere* alicui, Cic. Sext. 52 : Ovid. Trist. 5. 9. 9 : 3.) *male dicere* alicui, Cic. Cœl. 3 : Cic. Deiot. 3 : Cic. Nat. Deor. 1. 33 : Terent. Hec. 4. 2. 14 : Hor. Sat. 2. 3. 140 : 4.) *studeo* alicui rei, e. g. *præturæ*, Cic. Cœl. 11 : *virtuti*, Cic. Fin. 4. 24 : so Cic. Fin. 4. 18 : Cæs. B. G. 3. 10 : 4. 5 : also *homini*, i. e. to be friendly to, Cic. Mur. 36 : 5.) *persuadeo*, Cic. Rosc. Am. 2 : Cic. ad Div. 11. 5 : Nep. Eum. 3 : also with an accusative of the thing ; e. g. *hoc mihi*, Cic. Att. 16. 5 : *utrumque*, Cic. Phil. 2. 10 : 6.) *medeor*, e. g. *morbo*, Cic. Or. 2. 44 : *malo*, Cic. Agr. 1. 9 : *reipublicæ adflictæ*, Cic. Sext. 13 : *stultis*, Cic. ad Div. 7. 28 : 7.) *irascor* alicui, Cic. Phil. 8. 5 : Cic. Att. 15. 17 : Cæs. B. C. 1. 8 : *admonitionibus*, Quintil. 2. 6 : 8.) *caveo*, e. g. *alicui*, Cic. Phil. 1. 2 : *securitati*, Suet. Tib. 6 : *sibi*, Cic. Pis. 12 : Cic. Verr. 1. 35 : 9.) *nubo*, e. g. *alicui*, Cic. Div. 1. 46 : Liv. 1. 46 : 2. 4 : 30. 15 : also *in familiam*, Cic. Cluent. 66 : *in domum*, Liv. 3. 4 : we also find *nuptam esse cum aliquo*, to be married to a man, e. g. Cic. Verr. 4. 6 : Cic. ad Div. 15. 3 : Terent. Hec. 4. 1. 19 : Phorm. 5. 3. 34 : 10.) *invideo* alicui, Cic. Or. 2. 52 : Cic. Acad. 4. 2 : Ovid. Fast. 2. 591 : *alicui rei*, Cic. Agr. 2. 37 : Cic. Balb. 6 : *alicuius rei*, Hor. Sat. 2. 6. 84 : also *aliqua re*, according to Quintil. 9. 3 : also *alicui aliquid*, Cic. Tusc. 3. 2 : Liv. 2. 40 : Hor. Sat. 1. 6. 50 : also merely *aliquid*, e. g. *florem*, Acc. ap. Cic. Tusc. 3. 9 : 11.) *adrideo*, Terent. Eun. 2. 2. 19 : Ad. 5. 4. 10 : Liv. 41. 20 : Cic. Att. 13. 21 : 12.) *prospicio*, Cic. Verr. 3. 55 : Cic. Cat. 4. 2 : Nep. Phoc. 1 : Cæs. B. G. 7. 50 : 13.) *consulo*, Cic. ad Div. 4. 9 : 11. 29 : Cic. Off. 1. 25 : 14.) *succenseo*, Cic. Deiot. 13 : Cic. Tusc. 1. 41 : Terent.

Phorm. 2. 3. 14 : Cæs. B. C. 1. 84. *Note:* Yet most of them are also followed by an accusative; 1.) *parco*, e. g. *oleas*, Cato R. R. 58 : *pecuniam*, Plaut. Curc. 3. 11 : *talenta* filiis, Virg. Æn. 10. 532 : also with an infinitive, Liv. 34. 32 : Terent. Hec. 3. 1. 2 : Ovid. Art. 2. 557 : 2.) *bene dicere*, e. g. *deum*, Apul. Asclep. : *diem*, Lactant. 7. 14, i. e. to bless : 3.) *male dicere aliquem*, Petron. 58 ; 74 ; 96 : Tertull. adv. Prax. 29 : 4.) *studeo*, e. g. *unum studetis*, Cic. Phil. 6. 7 : *eadem student*, Terent. Andr. 1. 1. 18 : *id studuisti*, ibid. Heaut. 2. 4. 8 : *has res*, Plaut. Mil. 5. 44 : *literas*, Cic. Red. Sen. 6 ; where, however, Edd. Græv. and Ernest. have *literis:* also with a genitive ; e. g. *tui*, Acc. ap. Cic. Nat. Deor. 3. 29 : 5.) *persuadeo aliquem*, Petron. 62 ; 64 : Enn. ap. Serv. ad Virg. Æn. 10. 100 : thence persuasus, a, um, convinced, Cæs. B. G. 7. 20 : Auct. ad Herenn. 1. 6 : Cæcin. Cic. ad Div. 6. 7 : Ovid. Art. 3. 679 : 6.) *medeor*, e. g. *quas* (sc. cupiditates) *mederi* posses, Terent. Phorm. 5. 4. 3 : *vitia*, Vitruv. 8. 3 : so Iustinian. Instit. 2. tit. 7 : 7.) *irascor*, e. g. *nostram vicem*, for nobis, Liv. 34. 32 : also with an accusative of the cause ; e. g. *id*, Cato ap. Gell. 7. 3 : *nihil*, i. e. *ob nihil*, Gell. 19. 12 : 8.) *caveo* with an accusative, to beware of : see of the accus. : 9.) *arrideo aliquem*, Valer. Cato in Diris 108 : thence si arrideantur, Cic. de Opt. Gen. Orat. 4 : 10.) *prospicio*, with an accusative, means somewhat differently ; e. g. *casus futuros*, Cic. Amic. 12, i.e. to foresee : yet aliquid alicui, to provide any thing for one ; e. g. *sedem senectuti*, Liv. 4. 49 : *ferramenta*, Cic. Sull. 19 : *maritum filiæ*, Plin. Ep. 1. 14 : 11.) *consulo*, with an accusative, means to consult or advise with ; also to consider ; e. g. *rem :* 12.) *succenseo* also is used with

an accusative of the cause; e. g. *id* (propter id), Terent. And. 2. 3. 3: so *quod*, ibid. Phorm. 2. 1. 33: *alicui aliquid*, i.e. paululum, Cic. Tusc. 1. 41.

VI.) The dative, in imitation of the Greek idiom, is often used, particularly by the poets, instead of another case with a preposition, and must be translated accordingly.

1.) Instead of *a*: this is frequent, a) after verbs which signify to be remote from, to differ from, not to coincide with, as discrepare, discordare, differre, dissidere, distare &c.: as Hor. Od. 1. 27. 5, *vino* et *lucernis* Medus acinaces immane quantum discrepat, is discordant with wine &c., for *a vino* et *a lucernis*: *sibi* discrepantes, i.e. *a se*, Cic. Or. 3. 50: Hor. Art. 152, *primo* ne medium, *medio* ne discrepet imum, i.e. *a primo, a medio*: Hor. Epist. 2. 2. 194, scire volam, quantum simplex hilarisque *nepoti* discrepet, et quantum discordet parcus *avaro*, for *a nepote, ab avaro*: Hor. Sat. 1. 4. 48, differt *sermoni*, i.e. *a sermone*: ibid. Art. 236, *colori*: Nep. Ages. 7, *cuivis*, i.e. *a quovis*: Plin. H. N. 9. 53, *conchis*, i.e. *a conchis*: Hor. Epist. 1. 7. 23, quid distent æra *lupinis*, i.e. *a lupinis*: Plin. H. N. 29. 4, nihil *aconito* distans, i.e. *ab aconito*: dissidens *plebi*, Hor. Od. 2. 2. 18, for *a plebe*: *sceptris nostris* dissidet, Virg. Æn. 7. 370. At other times discrepare is also used with *cum*, Cic. Fin. 2. 30: 4. 12: with *a*, Cic. Or. 3. 30: Cic. Parad. init.: Cic. Tusc. 3. 7: with *inter se*, Cic. Off. 3. 12: so discrepat *inter scriptores* or *auctores*, Liv. 22. 61: 29. 25: 28. 56, i.e. there is a difference amongst writers: discordare with *inter se*, Terent. Andr. 3. 3. 43: with *cum*, Tac. An. 12. 28: *secum*, Cic. Fin. 1. 13: with *a*, Vell. 2. 53: Quintil. 8. 3: 11. 3: with *adversus*, ibid. 5. 11: so also differre *inter se*, Cic. Tusc. 4. 11: Cic. Or. 32: *ab aliquo*, Cic. Phil. 8. 11: *cum re*, Cic. Invent. 1. 44: *cum tempore*, ibid. 27: distare *inter se*, Cæs. B. G. 7. 27: Cic. Or. 1. 49: with *a*, Cic. Off. 2. 4: 3. 17: Hirt. Alex. 7: dissidere *inter se*, Cic. Acad. 4. 47: Cic. Att. 1. 13: with *a*, Cic. Att. 7. 6: Cic. Balb. 13: Nep. Hann. 10: *cum aliquo*,

Cic. Acad. 4. 47: b) to keep off; as arcere, defendere &c.: Virg. Georg. 3. 155, hunc quoque — arcebis *gravido pecori*, for *a gravido pecore:* ibid. Ecl. 7. 46, solstitium *pecori* defendite, i.e. *a pecore:* Hor. Od. 1. 17. 3, et igneam defendit æstatem *capellis* usque *meis*, for *a capellis meis:* so also iniuriam *foribus*, Plaut. Most. 4. 2. 20: unless it here be an ablative, as defensare se *iniuria*, for *ab iniuria*, ibid. Bacch. 3. 3. 39. In other places arcere is followed by *a*, or a bare ablative; e. g. *ab iniuria*, Cic. Leg. 1. 14: *a tectis*, Cic. Cat. 1. 13: aliquem *aditu*, Cic. Leg. 1. 14: *reditu*, Cic. Tusc. 1. 37: so defendere hostes *a pinnis*, Quadrig. ap. Gell. 9. 1: ignem *a tectis*, Ovid. Rem. 625: iniuriam *foribus*, Plaut. cited above: c) especially after passives it is very usual with the Greeks to use a dative, where in English we use *by;* and this is continually imitated by the Latin poets: e. g. Hor. Od. 1. 6. 1, *scriberis Vario*, i. e. *a Vario:* Ovid. Trist. 5. 10. 37, Barbarus hic ego sum, quia non *intelligor ulli*, i. e. *ab ullo:* yet this is not confined to the poets, but occurs also frequently with prose writers. And indeed it occurs not merely with the participle future passive and gerund of necessity, after which the dative is almost constantly used, and rarely *a* with an ablative: e. g. deus est *mihi amandus*, God must be loved by me, I must love God, for *a me:* virtus est *omnibus colenda*, virtue must be reverenced by all, all must reverence virtue, for *ab omnibus:* literæ *tibi* sunt *scribendæ*, the letter must be written by thee, you must write the letter, for *a te: eundum* est *fratri*, for *a fratre;* which examples are all very familiar, must be explained by *a* with an ablative, and should be imitated: but also occasionally with other parts of the passive; e. g. liber est *mihi lectus*, for *a me:* Cic. ad Div. 1. 9. 60, nunquam enim *præstantibus* in republica gubernanda *viris laudata est* in una sententia perpetua permansio, where *præstantibus viris* is the dative, and must be explained by *a præstantibus viris:* Cic. Off. 3. 9, honesta enim *bonis viris*, non occulta, *quæruntur*, for *a bonis viris:* Cic. ad Div. 4. 13. 16, ab iis ipsis, *quibus tenetur* (respublica), i. e. *a quibus tenetur:* Liv. 1. 31, *Romanis* quoque ab eodem prodigio novendiale sacrum publice *susceptum est*, for *a Romanis:* Sall. Iug. 107. 1, sæpe antea

paucis strenuis adversum multitudinem bene *pugnatum* (esse), for *a paucis strenuis*. This should be noticed, but not generally imitated.

2.) Instead of *ad* or *in*, and indeed in two ways: a) to the question, whither? Virg. Æn. 5. 451, it clamor *cælo*, towards heaven, for *ad cælum*: ibid. 6. 152, *sedibus* hunc ante refer *suis*, for *in sedes suas*, i. e. *in sepulcrum*; and elsewhere: b) to the question whereto? or to what? e. g. Virg. Æn. 1. 207 (211), durate, et vosmet *rebus* servate *secundis*, reserve yourselves for prosperous circumstances, for *ad res secundas*: ibid. 7. 482, *bello*que animos accendit agrestes, i. e. *ad bellum*: to these belongs Liv. 1. 23, me Albani ducem *bello gerendo* creavere, for *ad bellum gerendum*: ibid. 4. 4, decemviros *legibus scribendis* intra decem hos annos et creavimus &c., for *ad leges scribendas, legum scribendarum gratia*. To these belong the formulæ cited above, n. II. dare and accipere *dono*, as a gift: vertere *vitio*: hoc est mihi *laudi*: mittere *auxilio*, for which *in auxilium* is used, Suet. Aug. 10. Also some adjectives, as proclivis *seditioni*, aptus *rei* &c.: also substantives, as triumviri *reipublicæ constituendæ*, which have all been noticed before.

3.) Instead of *apud*: e. g. purgare se *alicui*, to clear himself to any one: so, excusare se alicui; which are very usual, and may, therefore, be imitated: e. g. *purgo*, Cic. ad Div. 12. 25. 8, quod te *mihi* de Sempronio purgas, that you clear yourself to me about &c.: Plaut. Amph. 3. 2. 28, uti me purgarem *tibi*: Cæs. B.C. 1. 8, velle se *Cæsari* purgatum: and elsewhere; as Cic. Phil. 14. 6: Cic. Att. 1. 17: Cæs. B. G. 1. 28: so also *excuso*; e.g. Cic. ad Div. 11. 15, ut te *mihi* per literas *excusaret*: Cic. ad Att. 15. 26, *Varroni*, quemadmodum tibi mandavi, memineris *excusare* tarditatem literarum mearum: ibid. 28, *Atticæ* me ita *excuses*: Plaut. Asin. 4. 2. 4, *uxori excuses* te: to these belongs Terent. Eun. 5. 8. 23, *mihi* illam laudas? i. e. *apud me*: Cic. Amic. 27, *mihi* quidem Scipio vivit, vivetque semper; where *mihi* is equivalent to *apud me, in animo meo*.

4.) Instead of *cum*: to these belong: a) in the poets the

verbs to strive, to fight, to contend: as *pugnare, certare,* &c.: e. g. Virg. Ecl. 5. 8, montibus in nostris solus *tibi certet* Amyntas, for *tecum:* ibid. 8. 55, *certent* et *cycnis* ululæ: and elsewhere; e. g. ibid. Georg. 2. 138: Hor. Od. 1. 3. 13, Africum *decertantem aquilonibus:* Virg. Æn. 4. 38, *placido*ne etiam pugnabis *amori,* for *cum amore*; cf. 11. 600; and elsewhere: ibid. 1. 493 (497), audetque *viris* concurrere virgo, for *cum viris;* and elsewhere: e. g. ibid. 10. 8: Ovid. Met. 5. 89: 12. 595: Art. 3. 5: also Liv. 24. 15, *quibus* cum Numidæ *concurrissent* (also we have concurrere *alicui,* i. e. to take a part with any one, e. g. in hereditate, Pand. 5. 2. 16: so ibid. 37. 11. 2): Virg. Æn. 12. 678, stat *conferre manum Æneæ,* for *cum Ænea,* I am resolved to fight with Æneas: so *conferre se alicui,* ibid. 10. 735, to come close to, to attack: ibid. 1. 475 (479), impar *congressus Achilli:* so ibid. 5. 809: Ovid. Met. 12. 76: (also congredi aliquem, Virg. Æn. 12. 342, 510); Hor. Od. 1. 1. 15, *luctantem* Icariis *fluctibus* Africum: ibid. Epist. 2. 2. 74: Stat. Theb. 11. 522: also with an ablative, Lucan. 3. 503: b) verbs of uniting, joining, and the like: e. g. iungere is often used by Cicero and others with a dative; e. g. iungere equos *currui,* iungere aliquid *rei*; which may be imitated: so, coniungere aliquid *alicui rei*; instead of which there often occurs coniungere aliquid *cum aliquo, cum aliqua re,* or *re.* But others, such as coire, concumbere, &c. are usual with the dative in the poets only; e. g. Ovid. Her. 4. 129, *coitura privigno:* Hor. Art. 12, sed non ut *placidis coeant* immitia, for *cum placidis:* Virg. Æn. 7. 661, *mixta deo* mulier, i. e. *cum deo*: miscere *rem rei,* Cic. Off. 2. 14: Hirt. Alex. 56: componere *rem rei,* Prop. 2. 64: Ovid. Met. 10. 338, *Cinyræ concumbere,* i. e. *cum Cinyra*: Prop. 2. 12. 16, dicitur et *nudæ concubuisse deæ:* conferre *castra castris,* for coniungere, Cic. Div. 2. 55: Cæs. B. C. 3. 79: Liv. 4. 27; and elsewhere: so concurrere *alicui,* Pand. see above: c) loquor also is sometimes followed by a dative; as Plaut. Pœn. 4. 2. 63, si herus meus me *esse locutum cuiquam mortali* sciat, for *cum quoquam mortali:* Cœl. Cic. ad Div. 8. 12. 3, tum quidem *aliquot amicis — locutus sum,* for *cum aliquot amicis* &c., yet Ernesti has inserted *cum.* It is however used elsewhere with a dative,

e. g. Stat. Theb. 12. 26 &c.: d) comparare, conferre, to compare, aliquid *alicui rei,* for *cum aliqua re,* is very common; e. g. Cic. Senect. 5, equi fortis et victoris *senectuti comparat* suam, for *cum senectute:* so Liv. 28. 28: Cic. Off. 1. 22, Lycurgi *legibus* et *disciplinæ conferendi* sunt: so also Hor. Sat. 1. 5. 44: componere, to compare, Cic. Flacc. 26: Virg. Georg. 4. 176: contendere, to compare, Hor. Epist. 1. 10. 26: Auson. Grat. Act. 14.

5.) Instead of *in* after *abdere*: as *abdere* se *literis,* to devote himself entirely to literature, literally to hide himself in literature, Cic. Arch. 6: to this place belongs Virg. Æn. 2. 553, *lateri* capulo tenus *abdidit* ensem, literally hid the sword in his side, i. e. thrust the sword in his side, where *latere* is for *in latere:* in other places *in* is expressed, e. g. *abdit* ferrum *in armo,* Ovid. Met. 4. 719. And thus, perhaps, more similar examples of other verbs might be found.

VII.) The dative follows some verbs that are compounded of the prepositions ad, ante, circum, con (for cum), de, e, in, inter, ob, post, præ, pro, re, sub, super; partly to the question, to or for whom? and partly it must be explained by the preposition, with which the verb is compounded. The verbs of this sort are partly intransitive, i. e. which have no accusative, and partly transitive, which, besides the dative, have also an accusative: e. g.

Ad: as adsuescere *rei,* Liv. 1. 19: Suet. Aug. 38, to be accustomed, to accustom one's self to a thing: adesse *alicui,* to stand by, to aid any one: also *alicui rei,* to be present at any thing; e. g. *amicis,* Cic. Senect. 11; *comitiis,* Cic. Att. 1. 10; *periculis,* Nep. Pelop. 4: both are very common. Thus also adhærere *alicui rei,* to adhere to, to cleave to anything, Liv. 5. 47: 39. 25, and elsewhere: and adhærescere, to continue to adhere to anything, Cic. Off. 1. 25. So also adspirare, adiacere, adiicere, adhibere, adferre &c.: Virg.

Æn. 2. 385, adspirat primo fortuna *labori,* fortune favours the first labour; and elsewhere: e. g. ibid. 10. 525: Liv. 2. 49, Tuscus ager *Romano* adiacet, lies next to, adjoins the Roman: thus, adiicere oculum *rei,* to cast one's eye upon a thing, to be eager after it: Cic. Verr. 2. 15, adiectum esse oculum *hereditati:* adhibere aliquid alicui *rei,* to apply one thing to another, to make use of in it: e. g. calcaria equo, to apply spurs to a horse; as Cic. Brut. 56, *alteri* se calcaria adhibere, *alteri* frenos, that he used spurs with one, the bit with the other: thus, manus *vectigalibus,* Cic. Agr. 2. 18: consolationem *alicui,* Cic. Brut. 96: further, adferre vim *alicui,* e. g. *virgini,* to do violence to, Liv. 4. 4: advertere proras *terræ,* Virg. Æn. 7. 35: balnearia *occidenti,* Colum. 1. 6: vineta *orienti,* ibid. 3. 12. 6, and elsewhere. Yet both *ad* and *in* are frequently used; e. g. adhibere aliquem (aliquam rem) ad aliquid, to make use of person or thing in anything; e. g. aliquid *ad panem,* Cic. Tusc. 5. 34: manus medicas *ad vulnera,* Virg. Georg, 3. 455: aliquem *ad convivium,* to bring one to table, Nep. Præf.: aliquem *in consilium,* Cic. ad Div. 2. 7: 6. 1. 5, i. e. to make use of for counsel: thus, oculos adiicere *ad omnia,* Cic. Agr. 2. 10: animum *ad aliquid,* Terent. Eun. 1. 2. 63: adsuescere with *ad,* Cæs. B. G. 6. 28: so *aliqua re,* e. g. genus pugnæ, *quo* adsueverant, Liv. 31. 35: advertere aures *ad* vocem, Ovid. Fast. 1. 180: classem *in* portum, Liv. 37. 9: so, admovere, adnectere rem alicui rei, and rem ad rem: also adiaceo with an accusative, e. g. *mare, Etruriam,* Nep. Timoth. 2: Liv. 7. 12.

Ante: as anteponere, anteferre, aliquid (aliquem) alicui rei, to prefer: to the question, to whom? which is quite regular.

Circum: as circumfundi alicui, to be put round anything, to encompass, Liv. 22. 7, 14: so, circumfundere se alicui, i. e. to surround, encircle, Liv. 29. 34: thus also, circumfusus, a, um, e. g. Liv. 6. 15, circumfusa lateri meo turba, the multitude which surrounded my side, for turba fusa circum latus meum: so circumiicere, Liv. 38. 19: also circumiectus, a,

um, e. g. Cæs. B. G. 2. 6, circumiecta multitudine hominum totis mœnibus, when a multitude of men entirely surrounded the walls, for multitudine hominum iacta circum tota mœnia: so, ædificia circumiecta *muris*, Liv. 9. 28, i. e. surrounding, encompassing. So we find circumdare *urbi* murum, to carry a wall round the city: fossam *lecto*, Cic. Tusc. 5. 20: exercitum *castris*, Liv. 3. 28: munitiones toto (for toti) *oppido*, Hirt. B. G. 8. 34, and in other places. Yet we also find circumstare aliquid aliqua re, i. e. to surround (actively), Liv. 4. 47: Cic. ad Div. 15. 14: *quem* circumfundit aer, surrounds, Cic. Nat. Deor. 2. 10: Nep. Ages. 8: *vectem* circumiectus, Cic. Div. 2. 28.

Con: e. g. comparare, contendere, componere, conferre, to compare, aliquem alicui, for *cum aliquo:* Cic. Senect. 5, equi fortis et victoris *senectuti comparat* suam, he compares his own old age to that of &c. Yet comparare is most generally followed by *cum*; as Cic. ad Div. 3. 6. 1, cum meum factum *cum tuo comparo*. Further, componere: Virg. Ecl. 1. 24, *parvis componere* magna solebam, for *cum parvis*, I used to compare great things to small: thus also, contendere, Cic. Flacc. 26: Hor. Epist. 1. 10. 26: conferre, Cic. Off. 1. 22: Liv. 28. 28, which have all been adduced already. Further, *conferre castra castris*, to unite &c., Cic. Div. 2. 55: Liv. 4. 27: Cæs. B. C. 3. 79: so also alicui congredi, concurrere, concumbere, coire &c. See before, n. VI. 4.

De: e. g. deesse *alicui*, not to assist one, is very common; e. g. Cic. ad Div. 1. 9: Cic. Att. 14. 15, and elsewhere: also with a dative of the thing; as Liv. 6. 24, neque alter tribunus *rei defuit*, nor did the other tribune act remissly in the business: *convivio*, Cic. Phil. 2. 29: *bello*, Cic. Q. Fr. 2. 6. So deferre aliquid *alicui*, to carry to any one, for ad aliquem: e. g. Nep. Att. 4, omnia munera, quæ acceperat, *ei* iussit *deferri*: thus some also say deferre honorem (honores) *alicui*, to offer an honour or office to one: also studium alicui, Cic. ad Div. 6. 10: yet some also say, ad aliquem; e. g. summam imperii ad aliquem, Nep. Hann. 3: also, ad aliquem, i. e.

to lay before, to make known, to inform, Cic. Fin. 2. 17: Cic. ad Div. 5. 8: Cic. Verr. 1. 25.

E: e. g. eripere *periculo, malo*: as *periculo*, Cæs. B. G. 4. 12: vitam *suppliciis*, Cic. Cat. 1. 8: yet we also find *ex periculo*, out of danger, as in English: e. g. *ex periculo*, Cic. Cluent. 26: *ex insidiis*, Cic. Mur. 38: *ex morte*, Cic. Verr. 5. 6: also *de* for *ex*, Cic. Verr. 5. 67: also an ablative only; e. g. *flamma*, Cic. Verr. 3. 48.

In: e. g. iniicere manum *alicui*, Liv. 3. 44: Cic. Rosc. Com. 16, to lay the hand on one: so *alicui* iniicere spem, metum, terrorem, cupiditatem, to excite in one hope, fear, terror, desire: e. g. *spem*, Cic. Att. 3. 22: *metum*, Plaut. Cas. 4. 2. 26: *formidinem*, Cic. Verr. 3. 28: *terrorem*, Cic. Fin. 5. 11: *studium pugnandi*, Cæs. B. G. 1. 46: *mentem*, Cic. Mil. 31: *pavorem*, Liv. 4. 19. Inferre bellum *alicui* or *terræ* to make war on a person or country, is very common; e. g. Cic. Pis. 34: Cic. Att. 9. 10: Imponere fastigium *operi*: Cic. Off. 3. 7, sed quoniam *operi inchoato* et prope iam *absoluto* tanquam fastigium *imponimus*: Liv. 4 4, ne *adfinitatibus* ne *propinquitatibus immisceamur*, cavent. Also incidere to fall upon, to press upon, is united to a dative; as Liv. 5. 26, prius quam paventes *portis inciderent*, might press into the gates: ibid. 2. 65, *castris incidere*; 3. 3, *portis incidentes*.

Inter: as interesse rei, to be present at an affair, to have a part in it; as interesse concioni, orationi, pugnæ &c., to be present at the fight: so prœlio, Cæs. B. G. 7. 87: *negotiis*, Cic. ad Div. 1. 6: *consiliis*, Cic. Att. 14. 22; and elsewhere: we also find interesse in re, Cic. Rosc. Am. 14, 38: Cic. Cluent. 59: interdicere *alicui* aliquid, e. g. usum purpuræ: Liv. 34. 7, *feminis* duntaxat purpuræ usum *interdicemus*: and in the formula of banishment, *interdicere alicui* aqua et igni, Cic. Phil. 1. 6: 6. 4: *interponere* aliquid *rei*, Hirt. B. G. 8. 17: Plin. H. N. 28. 4.

Ob: as obequitare *muris*, to ride up to the walls, for equitare

ob (i. e. ad) muros: Liv. 23. 46, hunc Taurea cum diu perlustrans oculis *obequitasset* hostium *turmis*, i. e. *equitasset ob turmas*, i. e. *ad turmas* &c.: so *castris*, Liv. 2. 45: *stationibus*, Liv. 9. 36: so *obducere*, e. g. callum *dolori*, Cic. Tusc. 2. 15: callum *stomacho*, Cic. ad Div. 9. 2. So *obambulare*, e. g. *muris*, Liv. 36. 34: *gregibus*, Virg. Georg. 3. 538: *oberrare*, e. g. *tentoriis*, Tacit. Ann. 1. 65. So obversari *oculis*, to float before the eyes, Liv. 35. 11: so Cic. Tusc. 2. 22, *obversentur* species honestæ *animo*; we also often find obversari *ante oculos*, as Cic. Sext. 3. Thus again obsistere *alicui*, to oppose, opponere se *alicui*, caput *periculis* obiicere, to expose; offerre aliquid *alicui*. This however is regular, since it answers the question, to whom?

Post: postponere se *alicui*, to place one's self after another: posthabere; e. g. Virg. Ecl. 7. 17, *posthabui* tamen illorum mea seria *ludo*: which is also regular to the question, to whom?

Præ: as *præesse*, to preside over, e. g. *reipublicæ, exercitui* &c.: præficere, to set over, as aliquem *exercitui, castris* &c., or præponere, to set one over the camp; these are common in Cicero and others. Yet these three verbs are also found without a dative; e. g. provincia, *in qua* tu præfuisti, Cic. Verr. 3. 77, and in other places: *in eo exercitu* fratrem *præfecerat*, Cic. Sext. 18: *media acie* Domitium præposuerat, Cæs. B. C. 3. 89: in ea ora, *ubi præpositi sumus*, Cic. ad Pompeium in Epp. ad Att. 8. 11. So also præponere, præferre to prefer; e. g. salutem reipublicæ *vitæ suæ præponere*, Cic. Phil. 9, and elsewhere: all these also answer the question, to whom?

Pro: e. g. *proponere*, e. g. *oculis*, Cic. Sext. 7: fastos *populo*, Cic. Mur. 11: prospicere *alicui*, to provide for one, Cic. Verr. 4. 55: *alicui rei*, Cic. ibid.: Cæs. B. G. 1. 23: 7. 50: also providere, e. g. Cic. ad Div. 3. 2, si *rationibus meis provisum* esse intellexero: so Hor. Epist. 1. 18. 16, propugnat *nugis* armatus; *nugis* seems to be the dative, instead of *pugnat*

pro nugis, i. e. defendit nugas: so *fratri,* Apul. Met. 9. p. 234, Elmenh.

Re: e. g. hos clam *Xerxi remisit,* Nep. Paus. 4, sent them back to Xerxes: yet here the question is to whom? and *re* has no influence on the construction, since we find also mittere aliquid *alicui,* and sometimes *ad* follows it; in the place above cited there soon follows, quam ob rem *ad classem remissus* non est.

Sub: as subvenire *alicui,* to come to one's assistance, Cic. Off. 1. 43, and in other places: so also succurrere *alicui,* Cæs. B. G. 7. 80: *succedere,* e. g. *tectis,* Virg. Æn. 1. 627 (631): *muris,* Liv. 23. 44: *castris,* Cæs. B. G. 2. 6: at other times also with an accusative, e. g. Cic. Dom. 44: Cæs. B. G. 1. 24: Liv. 31. 45: so also succumbere alicui, to yield to any one; and subiicere aliquid alicui, to subject: these are all regular to the question, to whom? Thus we often find subiicere aliquid *alicui rei,* to place one thing beneath or after another, e. g. præceptis subiicere exempla, to place examples beneath precepts: also *castris* legiones, Cæs. B. C. 3. 17: ædes *colli,* Liv. 2. 7: something different is *subiici in* equum, to be lifted or mounted on a horse; e. g. Liv. 6. 24, *subiectus* a circumstantibus *in equum,* and in other places.

Super: e. g. superesse: Liv. 1. 34, Lucumo *superfuit patri,* survived his father: so also 27. 49: ibid. 7. 24, *stratis corporibus* hostium *superstatis,* i. e. *statis super* &c., and elsewhere, e. g. Liv. 10. 28: 37. 27: 38. 7: yet it might be the ablative: *columnæ,* Suet. Galb. 23.

VIII.) The verbs adulor (adulo), allatro or adlatro, antecedo, anteeo, antecello, antepolleo, adsideo, antesto, antevenio, anteverto, adtendo, inludo, incesso, insulto, occumbo, with the same signification, have not only a dative but also, on account of the preposition of which they are compounded, an accusative. So also the following verbs, with the same signification, take

both these cases, curo, deficio, despero, medicor, moderor, præcedo, præcurro, præeo, præsto, præstolor, præverto, studeo, tempero.

Adulor (o) to flatter, caress: Nep. Att. 8, neque eo magis *potenti adulatus est Antonio:* so *plebi,* Liv. 3. 69: *præsentibus,* Liv. 36. 7: *Æsculapio,* Tertull. de Pall. 4: with an accusative, e. g. Cic. Pis. 41, *adulantem omnes:* so *plebem,* Liv. 23. 4: *Neronem,* Tac. Ann. 16. 19: *furem,* Colum. 7. 12. 5: adulari atque admirari *fortunam* alicuius, Cic. Div. 2. 2: also passively, e. g. nec *adulari nos* sinamus, Cic. Off. 1. 26: *adulati erant ab amicis,* Hemin. ap. Prisc. 8: see Quintil. 9. 3, who says that in his time men said *adulari alicui,* though the earlier usage had been *adulari aliquem:* the accusative probably depends on the preposition, though we do not know accurately whence the word is derived.

Allatro (adl.) *alicui* and *aliquem:* yet the accusative is more usual: e. g. Liv. 38. 54, Cato, qui vivo quoque eo (Scipione) *allatrare* (adl.) eius *magnitudinem* solitus erat: so, *nos* adlatres, Mart. 5. 61. 1: *Scipionem,* Quintil. 8. 6: *quemque,* Colum. 1. præf. 9: *nomen* alicuius, Mart. 2. 61. 6: Oceanus *interna maria ädlatrat,* Plin. H. N. 2. 68: *oram* tot maria *adlatrant,* ibid. 4. 5: the dative occurs, Aur. Vict. Vir. Ill. 49, *eunti* — nunquam canes *adlatraverunt:* yet Edit. Arnzen. has *euntem* — *latraverunt.* The accusative depends on *ad* in adlatro, for latrare ad aliquem.

Antecedere, to excel: Cic. Off. 1. 30, quantum natura hominis *pecudibus reliquis*que *belluis antecedat:* and often with the dative; e. g. Cic. Brut. 21: Cic. Top. 23: Nep. Alc. 9, ut *eum* nemo in amicitia *antecederet:* and elsewhere with an accusative, e. g. ibid. 11: Cic. Att. 8. 9. The accusative depends on the preposition *ante.*

Antecello, to excel, *alicui,* Cic. Mur. 13: Cic. Arch. 3: Cic. Verr. 4. 53: *aliquem,* Tacit. Hist. 14. 55: 2. 3: thence passively, qui *antecelluntur,* Auct. ad Herenn. 2. 30.

Antepolleo, to excel, *alicui*, Apul. Met. 1. p. 104. Elmenh. *aliquem*, ibid. 7. p. 189.

Adsideo, to sit by something, with a dative, Cic. Planc. 11: Cic. Pis. 32: Liv. 21. 53: with an accusative, Virg. Æn. 11. 304: Sil. 9. 625.

Anteire, to excel, properly, to go before: Plaut. Amph. 2. 2. 18, virtus *omnibus rebus anteit* profecto: Cic. Tusc. 1. 3, qui *iis* ætate *anteit*: Nep. Thras. 1, cum *eum* nemo *anteiret* his virtutibus: so ibid. Chabr. 4: also Cic. Off. 2. 10, admiratione adficiuntur ii, qui *anteire ceteros* virtute putantur: so *animantes*, Cic. Nat. Deor. 2. 61: also Ovid. Met. 13. 366, *anteit* remigis *officium*; and thus the accusative is ofted used, e.g. Hor. Od. 1. 35. 17: Virg. Æn. 12. 84: Tac. Hist. 4. 13.

Antestare, or *antistare*, to excel, to be more eminent, properly, to stand before; Nep. Arist. 1, quanto *antistaret* eloquentia *innocentiæ*: Cic. Inv. 2. 1, etenim quodam tempore Crotoniatæ multum *omnibus* (sc. hominibus or populis) corporum viribus et dignitatibus *antesteterunt*, excelled all in bodily strength &c.: *ceteris*, Gell. 7. 5: Mela 3. 6, Scandinovia magnitudine *alias* (insulas) — *antestat*: also without a case, e.g. Herculis *antistare* facta, Lucret. 5. 22, i. e. are more eminent.

Antevenio, to come before, to excel: 1.) to come before, Plaut. Trin. 4. 2. 66 tempori *huic* hodie *anteveni*, came before him: Sall. Iug. 48, ac per tramites occultos *exercitum* Metelli *antevenit*, came before the army: it is the same, ibid. 88, *consilia* et *insidias* (regum) *antevenire*: ibid. 56, *Metellum* antevenit: 2.) to excel: Sall. Iug. 4. 7, novi homines qui antea per virtutem soliti erant *nobilitatem antevenire*, to excel the nobility: Plaut. Cas. 2. 3, *omnibus rebus* ego amorem credo et *nitoribus nitidis antevenire*, I believe that love excels all things &c.

Anteverto, to come before: Terent. Eun. 4. 5. 12, miror, ubi *huic anteverterim*, I wonder how I have come before him:

so Plaut. Capt. 4. 2. 60, pol mœrores mi *antevertunt gaudiis*; which is the answer of Hegio, who was exhorted to be cheerful, but was too much troubled to be so: as in English one might say, I am nearer sorrow than laughter: so Cæs. B. G. 7. 7, qua re nuntiata Cæsar *omnibus consiliis antevertendum* existimavit, ut Narbonem proficisceretur, he believed that he must anticipate all his resolutions, if Lucterii be understood after consiliis; but if consiliis refer to Cæsar, then we must translate antevertere to prefer, and the sense will be, Cæsar believed that he must prefer to all his other plans, that of going to Narbonne. It is used with an accusative; Tac. Ann. 13. 30, veneno *damnationem antevertit*, he anticipated his condemnation by poison: without a case after it, Cic. Nat. Deor. 2. 20, three times over.

Attendo, or more correctly *adtendo*, to attend, to pay regard: Plin. Pan. 65, *cui* dii magis, quam *Cæsari adtendant:* so *sermonibus*, Plin. Ep. 7. 26: more frequently with an accusative, e. g. Cic. Sull. 11, *me adtendite:* Cic. Phil. 2. 12, *stuporem* hominis *adtendite:* Cic. Rab. Post. 6, *adtendere versum:* Cic. Arch. 8, quoniam *me* — *adtenditis*, on account of the preposition *ad:* it is also followed by *ad*; as, *adtendere aliquid*, or *adtendere ad aliquid;* both are usual.

Illudo, or more correctly *inludo*, to make sport of: Cic. Dom. 39, hic non *illudit auctoritati:* Cic. Rosc. Am. 19, *dignitati illudere:* Virg. Æn. 2. 64, *illudere capto:* ibid. 9. 634 i, verbis *virtutem illude* superbis: Ter. Phorm. 5. 4. 20, superbe *illuditis me:* so also *præcepta*, Cic. Or. 1. 19: *artes*, Ovid. Met. 9. 66: also with *in*, e. g. Terent. Eun. 5. 4. 20, ulciscar, ut ne impune *in nos illuseris:* ibid. Andr. 4. 4. 18, idonei, *in quibus illudatis*.

Incesso, to attack or invade: Liv. 4. 57, tum vero gravior cura *patribus incessit*, then indeed a heavier care invaded the senate: Liv. 1. 17, timor *incessit patres:* Liv. 1. 56, cupido *incessit animos* iuvenum sciscitandi, there came upon the young men's minds a desire of inquiry: Liv. 3. 60, indignatio *inces-*

sit Æquos: ibid. 9. 8, tanta simul admiratio, miseratioque viri *incessit homines;* and thus often with an accusative: also with *in,* Terent. Andr. 4. 3. 15, nova nunc religio *in te* istæc incessit, cedo?

Insilio, to jump or spring upon, with a dative, Ovid. Met. 8. 367: 12. 345: ibid. Trist. 1. 3. 9: with an accusative, Hor. Art. 465: Ovid. Met. 8. 142: Suet. Claud. 21: also with *in,* Liv. 6. 7: Cæs. B. G. 1. 52: Plaut. Rud. 2. 3. 36.

Insulto: e. g. Cic. Verr. 5. 50, num *tibi insultare* in calamitate, to insult: so Ovid. Trist. 2. 571, *iacenti:* ibid. 5. 8. 4, *casibus* alicuius: Virg. Georg. 3. 116, *insultare solo,* to stamp on the ground, to leap upon it, to gallop: so ibid. 4. 11, *floribus:* Hor. Od. 3. 3. 40, *busto:* Ovid. Met. 1. 124, *fluctibus:* Tac. Ann. 2. 8, *aquis:* Terent. Eun. 2. 2. 54, næ tu *istam* (forem door) faxo calcibus sæpe *insultabis* frustra; therefore *insultare fores,* to leap against the door: Tac. Ann. 4. 59, qui nunc *patientiam* senis, et *segnitiam* iuvenis iuxta insultet, alike insults: so *aliquem,* e. g. *multos* bonos *insultaverat,* Sall. Fragm. ap. Donat. ad Terent. Eun. 2. 2. 54: Serv. ad Virg. Æn. 9. 643: so *insultat te* miserum, Lucil. ap. Non. 4. n. 262.

Occumbere morti and *mortem,* to die: the former occurs Virg. Æn. 2. 62, *certæ occumbere morti:* the latter, Cic. Tusc. 1. 42: Liv. 26. 45: 31. 18: the accusative is governed by *ob:* we also find for these, *occumbere morte,* Liv. 1. 7, or *leto segni,* Val. Flacc. 1. 633: also *letum,* Sil. 13. 380: also *neci,* Ovid. Met. 15. 499: *necem voluntariam,* Sueton. Aug. 13. Ernest. where other editions have nece voluntaria.

Curo to take care of, to care for, is commonly followed by an accusative; as *curo hanc rem:* yet it is also joined to a dative, as Plaut. Truc. 1. 2. 35, quia tuo *vestimento* et *cibo,* rebus alienis *curas:* so also in other places, e.g. ibid. Rud. 1. 2. 92: ibid. Trin. 4. 3. 50: Acc. ap. Macrob. Sat. 6. 1.

Deficio, to fail, commonly with an accusative; as Cic. Rosc. Am. 32, tempus *te* citius quam oratio *deficeret,* time would

fail thee, sooner than speech: so Cic. Brut. 24: sometimes also with a dative; as Cæs. B. G. 3. 5, ac non solum vires, sed etiam tela *nostris deficerent*.

Desperare, to despair of any thing, to have no more hope; Cæs. B. G. 3. 12, suis *fortunis desperare* cœperunt: ibid. 7. 50, ac *sibi desperans*, i.e. on his own account: Cic. Mur. 21, quoniam *sibi* hic ipse *desperat:* so *saluti suæ*, Cic. Cluent. 25: *oppido*, Cic. Pis. 34. Also with an accusative; as Cic. Cat. 2. 9, honores, *quos* quieta republica *desperans:* Cic. Mur. 21, ut *honorem desperasse* videatur: so *pacem*, Cic. Att. 7. 20: thence we find, homo a se desperatus: e.g. Cic. Pis. 41, a te ipso *desperatum* et relictum (te): thence *desperamur*, i.e. *desperatur de nobis*, Cic. Q. Fr. 1. 3: essent desperandi, Cic. Cat. 2. 5: thence also the common expression, *rebus desperatis*, all hope being lost, since all hope is dismissed. The reason, why *despero* governs an accusative, seems to be, that *spero* also governs one. We find, moreover, *desperare de aliqua re*, e.g. de republica, Cic. ad Pomp. in Epp. ad Att. 8. 11.

Medicor, to heal: Virg. Georg. 2. 135, *senibus* medicantur *anhelis:* and figuratively, e. g. *gnato*, Terent. Andr. 5. 1. 12: *mihi*, ibid. 5. 4. 41: also with an accusative; e. g. Virg. Æn. 7. 756, *medicari* cuspidis *ictum* evaluit: so *venenum*, Plin. H. N. 11. 33: and figuratively, e.g. *metum*, Plaut. Most. 2. 1. 40: it is the same with medeor; see above, n. 5.

Moderor, to moderate, tame, govern, regulate, guide, or manage properly: Plaut. Truc. 4. 3. 57, non vinum *homini* sed *vino* homines moderari solent: Cic. Q. Fr. 1. 1. 13, *moderari* vero et *animo* et *orationi* cum sis iratus, et tacere, to moderate &c.: Hor. Epist. 1. 2 59, qui non *moderabitur iræ*, moderate, tame: so Liv. 4. 7: so *fortunæ suæ*, Liv. 37. 35: *linguæ*, Plaut. Curc. 4. 1. 25: also with an accusative, e. g. Cic. Verr. 3. 98, lotæ res rusticæ eiusmodi sunt, ut *eas* non ratio, neque labor, sed res incertissimæ, venti tempestatesque *moderentur*, regulate: ibid. Tusc. 5. 36, an tibicines, iique qui fidibus utuntur, suo, non multitudinis, arbitrio, *cantus nu-*

merosque moderantur, govern, manage: so *animos* in secundis, Liv. 42. 62: *gaudium,* Tac. Ann. 2. 72: *duritiam* legum, Suet. Claud. 14: *equum,* Lucret. 5. 1297: Cæs. B. G. 4. 33: *se moderari* ac regere, Cic. Or. 1. 52. It seems that moderari to moderate, to tame, is more commonly used with a dative, and moderari to govern, with an accusative; yet this is conjectural: moderor may be compared with *tempero,* which occurs hereafter.

Præcedo: 1.) properly, to go before, to precede: e. g. with an accusative, Virg. Æn. 9. 47, Turnus ut antevolans *tardum præcesserat agmen:* so also opus esse (se) *ipsos præcedere,* Cæs. B. G. 7. 54: *custodes suos præcedere* cœpit, Iustin. 14. 4: *venturas præcedat* sexta *calendas,* Ovid. Fast. 1. 705: 2.) to excel: Plaut. Asin. 3. 3. 39, ut vestræ fortunæ *meis præcedunt:* Cæs. B. G. 1. 11, Helvetii quoque *reliquos Gallos* virtute *præcedunt;* so, *cunctas* provinciarum cultu *præcedit,* Plin. H. N. 3. 1: *aliquem* ætate, Quintil. 10. 1. 103: merely *aliquem,* ibid. 6: Plin. Ep. 6. 7. In the sense of, to excel, it also governs a dative and accusative, but the latter more usually.

Præcurro, properly, to run before, to excel: e. g. with a dative, Cic. Div. 1. 52, ut *certis rebus* certa signa *præcurrerent,* i. e. might precede: so Cic. Acad. 1. 12, *cognitioni* et *perceptioni* adsertionem *præcurrere:* Cic. Cat. 4. 9, vos qui *mihi* studio pæne *præcurritis,* almost surpass: with an accusative; e. g. Cic. Off. 1. 29, efficiendum est, ut appetitus rationi obediant, *eamque* neque *præcurrant,* and may not precede it, or rank before it: uterque *Isocratem* ætate *præcurrit,* Cic. Or. 52: *præcurrit* amicitia *iudicium,* Cic. Amic. 17: *aliquem* nobilitate, Nep. Thras. 1: i. e. excel: so, *amicos* vita, Hor. Epist. 1. 20. 33. cf. Auct. Dial. de Orat. (at the end of Tacitus) 22.

Præire: 1.) to go before, with an accusative; e. g. is *præibat eum,* cuius &c., Tacit. Ann. 6. 21: *famam* sui, ibid. 15. 4: 2.) it is also used to express, to go before another in speaking, praying &c., what another is to say or pray in the same words; præire *alicui* voce, præire *verba,* or *verbis:* Cic. Mil. 2, in-

citati sunt, ut *vobis* voce *præirent*, quid iudicaretis, to repeat to you beforehand what judgement you should pronounce: Quintil. 2. 5, *legentibus singulis præire* &c.: Cic. Dom. 52, ut *mihi præeatis*, i. e. repeat before me: de officio iudicis *præire* me *tibi* vis, Gell. 14. 2: Liv. 8. 9, *præi verba*, quibus me — devoveam, repeat to me the words, the formula &c.: Liv. 9. 46, coactus *verba præire*, to go over the words, the formula: so 42. 28: Plaut. Rud. 5. 2. 48, *præi verbis quidvis*, say before me what you please, i. e. as a formula of swearing, which I will follow: *præire sacramentum*, Tac. Hist. 2. 74, to rehearse the oath: so *carmen*, Liv. 31. 17: Val. Max. 4. 1. 10: *obsecrationem*, Sueton. Claud. 22: *præire alicui iusiurandum*, Plin. Paneg. 64. It appears, therefore, that the thing which a person says beforehand to another may be in the accusative, but not the person to whom he says it, who must be in the dative. Also without the dative or verba, verbis, voce &c.: e. g. duumviris *præeuntibus*, Liv. 4. 22: *iurare alio præeunte*, Plin. Paneg. 64, where *verba* may be understood.

Præsto, to excel, literally, to stand before one, and therefore to have a preference over him, is very common with the dative and accusative: præstare *alicui* or *aliquem* in aliqua re, to excel any one &c.: Cic. Or. 2. 67, Socratem — longe lepore et humanitate *omnibus præstitisse*: ibid. Fin. 4. 18, tantumque *præstat ceteris rebus* &c.: and elsewhere with the dative; e. g. Cic. Invent. 2. 1: Cic. Or. 1. 44: Sall. Cat. 1: Nep. Att. 3, civitatem, quæ antiquitate, humanitate, doctrina *præstaret omnes*; and in other places with the accusative, e. g. Nep. Epam. 6: Hann. 4: Liv. 5. 36: 44. 38.

Præstolor, to wait for any one: Cic. ad Att. 2. 15, ut, quoniam tu certi nihil scribis, in Formiano *tibi præstoler* usque ad &c.: and elsewhere with a dative; e. g. Cic. Cat. 1. 9: *huic spei*, Cic. Att. 3. 20, i. e. propter spem: Terent. Eun. 5. 5. 6, *quem præstolare*, Parmeno, hic ante ostium? for whom are you waiting &c.? and elsewhere with an accusative; e. g. *aliquem*, as ibid. 7: Cæs. B. C. 2. 23: Plaut. Truc. 2. 3.

15: and with a genitive; e. g. *cohortium,* Sisenn. ap. Non. 2. n. 709.

Præverto and *prævertor,* to come before, to excel, to precede, to prefer, and to do in preference: e. g. Cæs. B. G. 7. 33, Cæsar *huic rei prævertendum* existimavit, thought that this thing must come before, sc. others: it may also mean, must be done in preference: Liv. 8. 16, quorum *usum* opportunitas *prævertit,* comes before, makes unavailable: Ovid. Met. 2. 637, *prævertunt me* fata: Virg. Æn. 1. 721 (725), *animos* amore, to preoccupy: *poculum,* Plaut. Mil. 3. 1. 59: Virg. Æn. 7. 807, sed prœlia virgo dura pati cursuque pedum *prævertere ventos,* may be translated, *preceded the winds,* or *excelled the winds,* which amounts to the same thing, though the first is closer to the original. Yet we have prævertere to excel, Cic. Sull. 16, *quem* non *præverterim,* sc. by harsh speeches: yet it is uncertain, whether with a dative it denotes to excel. Some indeed cite Plaut. Pseud. 1. 3. 59, sed quoniam pietatem *amori* video *tuo* prævertere, but because I see that your filial affection excels your love: but it may here be translated, to prefer, sc. because I see that you prefer your filial affection to your love: at any rate, this latter explanation is as applicable as the former. Further, *huic sermoni prævertendum,* putes, Cic. Div. 1. 6, i. e. to be preferred: so iusiurandi religionem *amori,* Gell. 4. 3, to prefer: so also with *præ*; e. g. uxorem *præ republica,* Plaut. Amph. 1. 3. 30: *rei mandatæ præverti* decet, Plaut. Merc. 2. 3. 40, i. e. to do in preference: so also *præverti ei rei* volo, ibid. Capt. 2. 3. 99: *huic rei prævertendum* esse, Cæs. see above: *litibus,* Plaut. Pers. 5. 2. 20.

Studeo has indeed a dative after it, as was mentioned above; yet we also find *has res studeant,* Plaut. Mil. 5. 44: so studere literas, e. g. Cic. Sen. p. red. 6, cum vero etiam *literas studere* incepit &c., which seems singular, viz. that it is followed by a substantive in the accusative; for pronouns of the neuter gender, and *nihil* frequently follow it; e. g. Terent. Andr. 1. 1. 28, *eadem student:* Cic. ad Div. 6. 1, qui, si *nihil aliud* studet, nisi *id,* quod agit &c.: Terent. Andr. 1. 1. 31, horum

ille *nihil* egregie præ cetera *studebat:* also *unum studetis,* Cic. Phil. 6. 7. Yet from such neuters we can draw no inference, since we find them used for almost all cases. Even in the above-cited place from Cicero, Ernesti and Grævius read *literis studere.*

Tempero: 1.) to moderate, tame, spare: 2.) to govern, guide: e. g. *temperare linguæ,* Liv. 28. 44: Plaut. Rud. 4. 7. 28, to moderate, to subdue his tongue: so *temperare lacrymis,* Liv. 30. 20, to moderate, spare, refrain his tears: *temperare iræ,* Liv. 33. 5, or *iras,* Virg. Æn. 1. 57 (61), to moderate anger: *temperare cædibus,* to moderate the slaughter, to restrain himself in slaughter, Liv. 2. 16: *lætitiæ,* Liv. 5. 7: *sibi,* Cæs. B. G. 1. 18: Liv. 34. 8: or *se a re,* Liv. 39. 10: *victoriæ,* Sall. Cat. 11: *victoriam,* Cic. Marc. 3: *calores* solis, Cic. Nat. Deor. 1. 53, to moderate, to soften: so *acerbitatem* morum, Cic. Phil. 12. 11: *temperare sociis,* Cic. Verr. 1. 59, to spare the allies: but *temperare rempublicam,* to govern the state: Cic. Tusc. 1. 1, *rempublicam* nostri maiores certe melioribus *temperaverunt* et institutis et legibus: *ratem,* to steer or manage a ship; Ovid. Met. 13. 366, quantoque, *ratem* qui temperat, anteit remigis officium. Hence when it means to govern, to guide, *temperare* seems to take an accusative rather than a dative.

Note: To these some add the following:

Præcellere: 1) to excel, is used with an accusative; Tac. Ann. 2. 43, *Liviam præcellebat:* so Pand. 50. 2. 6: 2.) to rule or preside over, e.g. with the dative; as, *genti* Adorsorum, Tacit. Ann. 12. 15.

Prævenio, to come before, is joined to an accusative, Liv. 8. 16, tamen, ut beneficio *prævenirent desiderium* plebis: and elsewhere with an accusative; e.g. ibid. 31: 24. 25: Iustin. 42. 4. No example of the dative has been produced.

Adversor, to be against, to oppose, is always followed by a dative; as Cic. Or. 51, quis porro *Isocrati est adversatus* impensius? and elsewhere, e. g. Cic. Verr. 5. 31: Cic. Sull. 18:

Terent. Hec. 4. 4. 3. With an accusative indeed it occurs sometimes in Tacitus; as Hist. 1. 1: 4. 84; but the learned maintain that in all such instances aversari must be substituted: and this is the reading of Ernesti throughout.

IX.) Many verbs with the same, or not very different significations, have at one time a dative, at another time some other case: e.g.

Abdicare: e. g. *abdicare magistratum,* to abdicate the magistracy, either by compulsion or otherwise; e.g. *dictaturam,* Liv. 6. 18: *abdicare se magistratu,* as *consulatu, prætura* &c., Liv. 2. 2: 3. 29: Cic. Cat. 3. 6, to abdicate the office: perhaps properly to depose one's self from the office. *Note:* abdicare *alicui* magistratum apparently does not occur.

Adscribere civitati, in civitatem, in civitate, to admit, to enrol as a citizen: e.g. Cic. Arch. 4, *adscribi* se *in eam civitatem* voluit: ibid. si qui *fœderatis civitatibus adscripti essent:* ibid. *Heracleæne* esse tum *adscriptum* negabis? ibid. 5, præsertim cum *aliis* quoque *in civitatibus* fuerit *adscriptus.* So also *in municipium,* Cic. ad Div. 13. 30: *in numerum,* Cic. Phil. 2. 13: also *ad* numerum tuum, Cic. Q. Fr. 1. 1. 5: *ad* amicitiam, Cic. Off. 3. 10.

Adspergere alicui aliquid, to sprinkle any thing on one, and *adspergere aliquem aliqua re,* to sprinkle one with any thing; e. g. Plin. H. N. 12. 10, *liquorem oculis;* and figuratively, Cic. Vat. 17, sed cum T. Annium tantopere laudes, et *clarissimo viro nonnullam* laudatione tua *labeculam adspergas:* Pand. 37. 14. 17, *alicui notam:* Cic. Mur. 31, si illius *comitatem* et *facilitatem tuæ gravitati severitati*que *adsperseris:* Plaut. Epid. 4. 1. 28, *pectus aqua:* and figuratively, e.g. Cic. Planc. 12, *hunc* tu vitæ *splendorem maculis adspergis istis?* thence also *adspergi infamia,* Nep. Alc. 3: Cic. Cœl. 10.

Affertur (*adfertur*), news is brought: e.g. *mihi* and *ad me:* Cic. Brut. 1, cum Rhodum venissem, et—*mihi* de Q. Hor-

tensii morte *esset allatum*: Cic. ad Div. 3. 10, cum *est ad nos allatum* de temeritate eorum: so *adferre ad aliquem*, to bring word, to relate, Cic. Cœl. 21. Also *allatum est*, without a case after it, news came, Liv. 10. 45: so adtulit, Liv. 6. 6.

Circumdare: 1.) aliquid alicui rei, to put one thing round another; e. g. *fossam lecto*, Cic. Tusc. 5. 20: *exercitum castris*, and elsewhere: 2.) aliquid re, to surround one thing with another, e. g. *oppidum vallo*, Cic. ad Div. 15. 4: *oppidum corona*, Liv. 4. 47; and elsewhere.

Confidere rei and *re*, to trust, to confide, as sibi, suæ virtuti, sua virtute &c., is very common: e. g. *virtuti*, Cic. Phil. 5. 1: *arcæ*, Cic. Att. 1. 1: *militibus*, Liv. 2. 45: *urbe*, Cic. ad Div. 12. 14: *natura* loci, Cæs. B. G. 3. 9: *firmitate* corporis, Cic. Tusc. 5. 14: also with *de*, when it means about, with regard to; as Cæs. B. C. 2. 5, *de salute* urbis *confidere*, cf. Nep. Milt. 1.

Donare alicui aliquid, and aliquem *aliqua re*, as in English, to present a thing to any one, or to present any one with something; both are very usual: the first occurs Cic. Rosc. Am. 8: Cic. Pis. 3: Cic. Tusc. 5. 3: Cic. Fin. 3. 5: and elsewhere: the second, Cic. Verr. 3. 80: Cic. Arch. 3: Cic. Nat. Deor. 2. 2: Cæs. B. C. 3. 54: and in other places.

Excellere aliis, to excel others, and excellere inter alios, or super alios, to excel amongst others, or beyond others: Cic. Invent. 2. 1, Zeuxin, qui tum longe *ceteris excellere pictoribus* existimabatur: it also occurs with *ceteris*, Cic. Tusc. 2. 18: with *aliis*, Cic. Or. 2. 54: Cic. Or. 2, quantum *inter omnes* unus *excellat*: *super ceteros*, Liv. 28. 43: *ante ceteros*, Apul. Flor. 3. p. 356. Elmenh.: also with an accusative, e. g. cum laude excellet *omnes*, Macer. Æmil. ap. Diomed. 1.

Exuere vestem alicui or *sibi*, to strip off; and *se* or *aliquem veste*: e. g. aliquem *veste*, Suet. Ner. 32: vincula *sibi*, Ovid. Met. 7. 773: *telum e vulnere*, Stat. Theb. 9. 287: ensem *vagina*, ibid. 76: se *ex laqueis*, Cic. Verr. 5. 85: se *iugo*, Liv. 34. 13. The following are particularly common; exuere

hostem *castris,* to deprive the enemy of his camp, Liv. 31. 42: *armis,* Liv. 34. 28: *impedimentis,* Cæs. B. G. 7. 14, where exuere *castra hosti* would be incorrect: thence also exutus castris, i. e. privatus. So the thing often occurs with a bare accusative, as *iugum,* Liv. 35. 15: *alas,* Virg. Æn. 1. 690 (694), to lay aside: exuere *humanitatem* omnem, Cic. Ligar. 5, to lay aside all humanity: *mores* antiquos, Liv. 27. 8: *servitutem,* Liv. 34. 7: *animam,* Ovid. Met. 14. 777, i. e. to die.

Habitare in loco or *locum,* as in English, to dwell in a place, or to inhabit a place; e. g. *in urbe,* Cic. Dom. 37: *sub terra,* Cic. Nat. Deor. 2. 37: *apud aliquem,* Cic. Acad. 4. 36: *urbem,* Virg. Æn. 3. 106: *casas,* ibid. Ecl. 2. 29: *sylvas,* ibid. 6. 2: thence urbs habitatur, Cic. Verr. 4. 53: so also incolere locum, terram &c., Cic. Verr. 1. 17: 4. 10: Cic. Tusc. 1. 6, and frequently incolere in loco, *inter loca, trans,* &c. e. g. Cæs. B. G. 1. 1: 2. 35: Liv. 5. 32. &c.

Impertio, or also *impertior,* to impart any thing to one, to give him a share, to make him participator, e. g. laudem *alicui impertiri,* to impart praise: Cic. Manil. 8, me *Lucullo* tantum impertiri laudis, to impart so much praise to Lucullus: Cic. Amic. 19, ut, si quam præstantiam virtutis, ingenii, fortunæ consecuti sint, *impertiant* eam *suis,* they may give a share to their friends: also *alicui de* re familiari, Cic. Off. 2. 15: *aliquem nuntio,* Plaut. Stich. 2. 1. 17: *aliquem osculo,* Suet. Ner. 37: thence passively, doctrinis, quibus *ætas* puerilis *impertiri* debet, Nep. Att. 1: thence also impertire *aliquem salute,* Cic. Att. 2. 12: and *alicui salutem,* Terent. Eun. 2. 2. 40, to greet.

Incidere to engrave, to cut in, to imprint: *rei, in rem, in re,* e. g. *in æs* incidere: Cic. Phil. 1. 10, id lex erit, et *in æs incidi* videbitis: *nomen saxis,* Plin. Paneg. 54: incidere *cortici* literas, to cut letters on the bark, Plin. H. N. 16. 9: carmen incisum *in sepulcro,* Cic. Senect. 17: nomina *in tabula,* Cic. ad Div. 13. 36. We also find incidere pennas alicui, to cut any one's wings: e. g. Cic. Att. 4. 2, where Cicero, speaking of himself, says qui *mihi pennas* inciderant, nolunt eas renasci:

so *arborem,* Cæs. B. G. 2. 17, to cut into the tree, to make an incision: yet it may mean to cut off: thence inciditur (arbor) vitro, with glass, Plin. H. N. 12. 25, i. e. is cut into: so spem incidere, to take away hope, Liv. 3. 58, where spe incisa occurs: *venas alicui,* Cic. Har. 16, to open the veins: incidere nervos populo Romano, to unnerve, Cic. Ag. 2. 18. These accusatives are all governed by in: it properly means, to cut into any thing.

Induere to put on, to draw on, to clothe: also to put into, to thrust into, e. g. sibi or alicui vestem, and se or aliquem veste, e. g. *alicui tunicam,* Cic. Tusc. 2. 8: *torquem sibi,* Cic. Fin. 2. 22: *vestes humeris,* Ovid. Her. 21. 90: indui *veste,* Terent. Eun. 4. 4. 40: indutus *sociis,* Cic. Or. 3. 32. The following are various expressions; falsam sibi scientiæ persuasionem induere, to assume a false persuasion of one's knowledge, Quintil. 1. 1: induere se mucrone, Virg. Æn. 10. 681, to stab himself: induere se in florem, to bloom, Virg. Georg. 1. 188: *pomis se* induit arbor, ibid. 4. 143: *se in laqueum,* Cic. Verr. 2. 42: *se in captiones,* Cic. Div. 2. 17: *acutissimis vallis,* Cæs. B. G. 7. 73: *hastis,* Liv. 44. 41: cum venti *se in nubem* induerint, Cic. Div. 2. 19, i. e. covered: *aliquid in mentes* hominum, Gell. 2. 29: induit *lacertos* suos *toris* (meis), Ovid. Met. 9. 82, lays his arms on my muscles, confines me. The accusative is governed by *in,* though we do not exactly know whence the word is derived.

Inspergere to sprinkle on: Plin. H. N. 12. 17, *folia* inspergere *potionibus:* so also *farinam potioni,* ibid. 26. 8: *cinerem potioni,* ibid. 28. 5: so Cic. Div. 2. 16, molam et vinum inspergere; though without a dative: Cato R. R. 65, *oleam sale inspergito,* sprinkle with, strew with.

Interdicere to interdict, to forbid, is generally reckoned with these. But we always find interdicere aliquid alicui, e. g. *usum* purpuræ, Liv. 34. 7: *alicui usum* coloris, Suet. Ner. 32: *alicui patriam,* Iustin. 16. 4: and in other places. Thence, passively, *interdici* non poterat *socero gener,* Nep.

Hamilc. 3: *præmio interdicto,* Cic. Balb. 10: also alicui *aliqua re,* e. g. Romanis *Gallia,* Cæs. B. G. 1. 46: patribus *commercio* plebis, Liv. 5. 3, and elsewhere: also passively, *amoribus* interdictum iuventuti putet, Cic. Cœl. 20: cf. Cic. Senect. 7: thence in the formula of banishment, interdicere alicui *aqua* et *igni,* Cic. Phil. 1. 9: 6. 4: Cæs. B. G. 6. 44; never *aliquem* aliqua re. Some indeed cite from Cæs. B. G. 1. 46, qua arrogantia — Ariovistus — omni Gallia *Romanos* interdixisset, but erroneously: the reading in the most celebrated editions is *Romanis.* Yet Brutus in Epp. Cic. ad Div. 11. 1. 4, says, aqua et igni *interdicamur*; which is the reading of Ernesti and other editors.

Intercludere alicui aliquid, and aliquem aliqua re, to refuse any thing to any one, or to exclude any one from any thing: e. g. Cæs. B. G. 7. 11, quod pontis atque itinerum angustiæ *multitudini fugam* intercluserant: so Cic. Att. 7. 20: so *alicui aditus* ad aliquem, Cic. Rosc. Am. 38: *alicui commeatum,* Plaut. Mil. 2. 2. 68: *alicui exitum,* Liv. 22. 13: Cæs. B. G. 1. 48, eo consilio, uti *frumento commeatu*que — *Cæsarem* intercluderet: and in other places, e. g. *re frumentaria,* Cæs. B. C. 1. 72: *itinere,* ibid. 2. 20: *Dyrrhachio,* ibid. 3. 42: also aliquem *a re,* e. g. *ab exercitu,* Cæs. B. G. 7. 1: *a castris,* Liv. 27. 42; and in other places.

Mitto tibi and *ad te,* e. g. literas; both occur together, Nep. Att. 20, nunquam *ad* suorum quenquam literas misit, quin *Attico* mitteret, (i. e. wrote, sent word,) quid ageret: and so also Cicero, e. g. literas *alicui,* Cic. Att. 6. 5: librum *ad* aliquem, ibid. 8. 12.

Nubere viro: we also find *nuptam esse cum* aliquo: e. g. Plaut. Amph. Prol. 97, *quicum* (i. e. *quocum*) Alcumena *est nupta:* Cic. ad Div. 15. 3, *quocum esset nupta* regis Armeniorum soror: and elsewhere: e. g. Cic. Verr. 4. 6: Terent. Hec. 4. 1. 19: Phorm. 5. 3. 34. It seems, however, that *cum* rather depends on *esse,* than *nupta*; e. g. hæc *est* nupta *cum illo* seems properly to mean, *she is with him,* as a married woman, or wife: for esse cum aliquo means to be

with any one, and nupta seems to be in apposition. It is, therefore, still uncertain whether it be correct to say, *nubere cum aliquo.* At any rate, we have never found nubo, nubam, and the tenses thence derived, followed by *cum.*

Scribere alicui, and *ad aliquem,* is usual: e. g. *alicui,* Cic. ad Div. 7. 10: 9. 16: Cic. Att. 5. 11: 11. 7: Cæs. B. G. 5. 46: *ad aliquem,* Cic. ad Div. 2. 19: 6. 23: 14. 2: Cic. ad Att. 5. 11: 11. 7.

X.) Many verbs, when used with different significations, are followed by different cases; as

Æmulari aliquem, to imitate any one with emulation, to rival, is very usual; as Nep. Epam. 5, me *Agamemnonem æmulari* putas: Hor. Od. 4. 2. 1, *Pindarum* quisquis studet *æmulari:* also with an accusative of the thing, e. g. *negligentiam,* Terent. Andr. Prol. 20: *studia* alicuius *æmulari,* to be the scholar or disciple of any one, Liv. 1. 18, speaking of Pythagoras: iuvenum *æmulantium studia* cœtus habuisse. On the contrary, *æmulari alicui* or *cum aliquo* is translated, to envy: as Cic. Tusc. 1. 19, quod *iis æmulemur,* qui ea habeant, quæ nos habere cupiamus: Liv. 28. 43, Scipio says against his opponent Fabius, tanquam mihi ab infimo quoque periculum sit, ne *mecum æmuletur.* But in both places it seems better to understand a rivalry or envious rivalry: since rivalry is scarcely possible without dislike. It does not seem that æmulari can denote simply to envy. Thence æmulari aliquem does not appear to differ much in use from æmulari alicui or cum aliquo. It sometimes may be translated, to attain, to reach, e. g. Agamemnonem &c. Nep. cited before: (uvæ basilicæ) æmulantur *Albano vino,* Plin. H. N. 14. 2.

Accedo tibi, to accede or assent to: e. g. Quint. 9. 4, itaque *accedam* in plerisque *Ciceroni:* so ibid. 3. 4: also *ad,* e. g. *ad consilium,* Nep. Milt. 3: but *hoc tibi accedit ad illud,* this besides that, this in addition to the former comes to you: Terent. And. 1. 3. 10, *ad* hæc mala *hoc mi accedit* etiam, to

these my old misfortunes, this new one is added; where Ed. Zeun. has *accidit:* so *desiderio nostro* et *labori tuo,* Cic. Q. Fr. 1. 1: *fortunis,* Cic. Verr. 1. 2. So we find accedere *ad aliquem, ad aliquid,* to approach any one, any thing; as accedere ad hominem, ad ignem, ad urbem, ad rempublicam, i. e. to begin to serve the state as a magistrate, in war &c.: so *ad deos,* Cic. Ligar. 12: *ad similitudinem* alicuius, Cic. Att. 7, to be like any one; and elsewhere.

Auscultare alicui, 1.) to obey any one: Terent. Andr. 1. 3. 4, Pamphilumne adiutem, an *auscultem seni?* so Cic. Rosc. Am. 36, and elsewhere: 2.) to listen to, to attend to, Plaut. Mil. 2. 6. 16: Rud. 2. 6. 31. *Auscultare aliquem* means 1.) to hear: Plaut. Pœn. 4. 2. 19, et nimis *eum ausculto* libens: so also ibid. Aul. 3. 5. 22: Catull. 66. 39: 2.) to obey: Plaut. Trin. 3. 2. 36, nisi *me auscultas* atque hoc facis. So audio is also used in the sense to obey: e. g. Cic. ad Div. 2. 18, sed si *me audies,* vitabis inimicitias, if you will attend to me &c. Thus in English we sometimes say, to hear, instead of, to attend to, to obey.

Caveo alicui, Cic. Phil. 1. 2, to provide safety for any one, to take care of his safety, by averting injury: so also *sibi,* Cic. Pis. 12: Cic. Verr. 1. 35: Terent. Eun. 4. 7. 12: populo cavere prædibus, to give security to the people by bail, Liv. 21. 60: Cic. Verr. 1. 54. Cavere clientibus was said of jurists when they gave certain forms or provisions to their clients, Cic. ad Div. 7. 6: cavere *sibi ab aliquo,* to take care of himself against any one: also merely ab aliquo, Cic. Phil. 12. 10: *a veneno,* Cic. Fin. 5. 12: also cavere ab aliquo is translated to take security from any one, Cic. Verr. 2. 23: Cic. Brut. 5: cavere *aliquem* to beware of any one; cavere *aliquid* to guard against any thing: these are all very common; e. g. *aliquem,* Cic. Dom. 11: *aliquid,* Cic. Att. 16. 11: Cic. ad Div. 11. 21: and in other places.

Consulo tibi, I take care for thee (not to give counsel); *alicui rei,* Cic. ad Div 4. 9: 11. 29: Cic. Phil. 2. 2: so consulere alicuius *commodis,* to consult any one's advantage: consulere

aliquem, Cic. ad. Div. 9. 26: Cic. Div. 2. 4: Cic. Leg. 2. 16, to take any one's advice, to consult any one: consulere *in* aliquem, e. g. graviter, crudeliter, to proceed harshly, cruelly, against any one; see Liv. 3. 36 and 59: 8. 13: 30. 43: Terent. Heaut. 3. 1. 28: consulo *boni,* or *æqui bonique,* I am satisfied, pleased therewith, take it in good part: see above Sect. V. § 3. n. II. obs. 2. Consulere means also, to consider, e. g. *de re,* Cic. Sall. 22: *rem,* Liv. 2. 28.

Cupio tibi, I am devoted to thee: cupio *aliquid,* I am desirous after something; e. g. *alicui,* Cic. Q. Fr. 1. 2. 3: Cæs. B. G. 1. 18: Terent. Andr. 5. 4. 2.

Deficit mihi, and *me,* it fails me: e. g. vires *me deficiunt,* strength fails me: pecunia *me, mihi,* deficit. With the accusative it occurs, Cic. Brut. 24: Cic. Rosc. Am. 32: with the dative, Cæs. B. G. 3. 5. *Deficere ab aliquo,* to fall off, to revolt from any one; e. g. *deficere a rege,* in Nepos: *a virtute,* Cic. Amic. 11: *ab amicitia,* Nep. Con. 2: *a nobis,* Liv. 31. 7: *a republica,* Cic. Planc. 35: also *ad aliquem,* Liv. 22. 61, i. e. to go over to any one: also deficere *aliquem* means to desert any one, Cic. Verr. 2. 21: 3. 46.

Do alicui literas to give a letter to any one, i. e. to carry to another; do ad aliquem literas, to write to any one, is usual, e. g. Cic. Att. 11. 25: Cic. Cat. 3. 5, where both instances occur together. Yet sometimes we have dare *alicui* literas, to write to a person, e. g. Cic. ad Div. 16. 3, ex quo loco *tibi* literas dederam, from which place I wrote to you.

Facere aliquid, to make, to do any thing, is familiar: quid *huic homini* facias? Cic. Cæcin. 11, what will you do with this man? so, quid facias *illi,* Terent. Andr. 2. 1. 116: at other times we find *homine* &c.

Horreo, I shudder, am terrified, frightened: horreo *tibi,* I am frightened for thee, on thy account, is the dative of advantage in answer to the question for whom? for whose advantage, or from love for whom? Horreo *aliquid,* I am frightened at any thing, is very common; e. g. horreo *conspectum* omnium,

Cic. ad Att. 11. 14: so *crimen*, ibid. 9. 2: Cic. Verr. 5. 29: *dolorem*, Cic. Tusc. 5. 30: so *horreo pauperiem, mare* &c.: horrere *aliqua re*, to be stiff with any thing; as, ager horret *hastis*, Virg. Æn. 11. 602: phalanx horrens *hastis*, Liv. 44. 41: terga horrentia *setis*, Ovid. Met. 8. 428.

Impono, to lay on, to place on, alicui aliquid; as, imponere onus *alicui*, to lay a burden on any one, Cic. ad Div. 13. 56: *alicui* coronam, Cic. Flacc. 32: also with *in* and an accusative; e. g. dextram *in caput*, Liv. 1. 18. Ed. Drakenb., where other editions have *in capite*: aliquem *in* equum, Liv. 35. 35: *in* plaustrum, Liv. 5. 40: pedem *in navem*, Plaut. Rud, 2. 6. 6: also aliquid *in re*, e. g. Liv. 8. 23, *coloniam in agro*: Nep. Cim. 4, *custodem in hortis*: Cic. Nat. Deor. 1. 20, itaque imposuistis *in cervicibus nostris* sempiternum dominum: imponere *alicui*, to cheat, to overreach, to impose upon: Cic. Q. Fr. 2. 6, *cui* tamen egregie imposuit Milo noster: Nep. Eum. 5: for which we have aliquid imponere alicui, Cic. Att. 15, 26, sc. fraudis.

Incumbo rei, to lean, bend, or press upon any thing: e. g. *remis*, Virg. Æn. 5. 15, and elsewhere: also *in* or *ad aliquid*, e. g. *in gladium*, Cic. Invent. 2. 51: or *gladium* without *in*, Plaut. Cas. 2. 4. 29: or *gladio*, Auct. ad Herenn. 1. 11: *in aliquem*, Curt. 6. 9: *ad aliquem*, Ovid. Met. 9. 385, i. e. to bend one's self down: this denotes a great labour, and thence incumbere *in* or *ad* aliquid, to exert great labour on anything; e. g. ad rempublicam, ad literas, to devote one's attention to the state, to letters: so also *in* rempublicam, Cic. ad Div. 10. 1: *in* causam, Cic. Phil. 4. 5: *in* aliquod studium, Cic. Or. 1. 18: *in* bellum, Cæs. B. G. 7. 76: *ad* laudem, Cic. ad Div. 10. 10: *ad* lenitatem, Cic. Q. Fr. 1. 1. 3. Thus also with a dative, e. g. *ceris* et *stylo*, Plin. Ep. 7. 27: *rogandis legibus*, Flor. 3. 16: *labori*, Sil. 4. 820.

Interest: 1.) is between: murus interest, there is a wall between: so *via* interest perangusta, Liv. 22. 4: Tiberis *inter* eos *interesset*, Cic. Cat. 3. 5: also, speaking of time, tres anni interfuerunt, three years intervened: so, anni triginta *inter-*

fuere, Liv. 1. 3: ni *interfuerint* decem anni, Cic. Leg. 3. 3, e Legg. XII. Tab.: inter primum et sextum consulatum sex et quadraginta anni *interfuerunt,* Cic. Senect. 17: 2.) there is a difference: e. g. inter hominem et bestiam hoc maxime *interest,* Cic. Off. 1. 4, there is principally this difference, cf. Liv. 36. 2: also with the dative, Ter. Eun. 2. 2. 2, *stulto* intelligens quid *interest?* 3.) it is the concern, the interest of: e. g. interest *patris, mea, tua* &c., it is the concern of the father, of me &c.: see before: 4.) interesse *rei,* to be present at a thing, to have a part in a thing, e. g. *sermoni,* to be present at a discourse: interfui *pugnæ,* I was (present) at the battle: so *prælio,* Cæs. B. G. 7. 87: *negotiis,* Cic. ad Div. 1. 6: *consiliis,* Cic. Att. 14. 22: *crudelitati,* ibid. 9. 5: *rebus divinis,* Cæs. B. G. 6. 13: we also find interesse *in re,* e. g. Cic. Rosc. Am. 14, ne *in convivio* quidem ullo interfuisse: so ibid. 38, *quibus in rebus* ipsi *interesse* non possumus: so *in testamento,* Cic. Cluent. 59.

Manet mihi hæc res, this thing remains for me: bellum tibi manet, war remains for thee, i. e. thou hast not yet peace: e. g. Liv. 1. 53, manere *his* bellum: manet *me* mors, pœna &c., death, punishment awaits me: Virg. Æn. 7. 596, *te* manebit supplicium: so præmia manent, sc. *te,* ibid. 3. 503: indigna manent *victos,* Liv. 26. 13: Liv. 10. 35, qui nudus atque inermis *hostem* maneat, ei &c. Also manere is used in the sense to await, but without a case following; Liv. 24. 22, periculumque ingens *manet,* nisi &c. for imminet. In Cic. Phil. 2. 5, there stands, according to the edition of Grævius, cuius (Clodii) quidem *tibi* fatum, sicut *Curioni,* manet, i. e. awaits thee: in other editions, particularly in the last of Ernesti, the reading is *te* and *Curionem.*

Merere sibi aliquid, to merit or earn something for one's self; e. g. Plaut. Men. 1. 3, neque hodie, ut te perdam, meream deum (for deorum) divitias *mihi,* I should not earn the wealth of the Gods: so without *sibi*; e. g. *præmia,* Cæs. B. G. 7. 35: *laudem,* ibid. 14, and elsewhere; e. g. Cic. Rosc. Com. 6: also frequently without a dative and accusative,

as merere equo, to earn pay as a soldier, to serve on horseback: merere and mereri *de*, to deserve of another, *bene* or *male* e. g. *de homine*, de patria &c.: as meruisse *optime de* republica, Cic. Att. 10. 4: mereri de &c., Cic. Amic. 24: Cic. ad Div. 10. 5; and in other places.

Metuo tibi, I fear for thee, on thy account, i. e. lest an evil befall thee: e. g. *pueris*, Plaut. Amph. 5. 1. 60: *senectæ inopi*, Virg. Georg. 1. 156: also *sibi*, e. g. sibi aliquem; see hereafter. Metuo *te*, I fear thee, is very common: so metuere *aliquid*, to fear any thing: Cic. Senect. 11: Terent. Hec. 5. 2. 6: thence *aliquem sibi*, Plaut. Asin. 1. 1. 98: *moram amori suo*, ibid. Pœn. 3. 1. 6: so also *molem sibi*, Liv. 1. 9: also *insidias ab aliquo*, Cic. ad Div. 5. 6: *supplicia a vobis*, i. e. from your part, Cic. Rosc. Am. 3: also with *de*; e. g. *de* aliquo, Cic. Att. 10. 4: *de* sua vita, ibid.: also with *a* or *ab*; e. g. *ab* Hannibale, Liv. 23. 36.

Peto mihi, I seek for myself, e. g. lignum, aquam; thus also, unde *mihi* peterem cibum, Terent. Heaut. 5. 2. 25: also, I ask or entreat for something: e. g. *Curtio* tribunatum a Cæsare petivi, Cic. Q. Fr. 2. 15: qui petat *Veneri Erycinæ* illam hereditatem, Cic. Verr. 2. 8: vitam *nocenti*, Tac. Ann. 2. 31: peto aliquem, aliquid, I aim at somebody or something, whether in a friendly or hostile manner: e. g. petere *aliquem* gladio, to attack, to aim at one, with a sword: so belluam ferro, Hor. Epod. 5. 10: *caput*, Cic. Quint. 7, and elsewhere: petere locum, urbem, to seek, or go to a place, a city: e. g. *Dyrrhachium*, Cic. Planc. 41: *castra*, Nep. Milt. 5: *loca calidiora*, Cic. Nat. Deor. 2. 49; and in other places: petere aliquid, aliquid ab aliquo, e. g. possessionem, Cic. Flacc. 34, is very common.

Præstare: 1.) alicui or aliquem, to excel; see above n. VIII.: also to have preeminence, to be foremost, e. g. *inter æquales*, Cic. Brut. 64: 2.) præstare aliquid, to be answerable for something, to make it good, as *damnum*, to make good or repair the injury: Cic. Off. 3. 16, emtori *damnum præstari* oportere, the loss must be made good to the buyer: so cul-

pam præstare, Cic. ad Div. 6. 1 : *periculum*, Cic. Mur. 2 : *vitium*, Cic. Off. 3. 16 : so *aliquem*, to be responsible for one, to ensure him, Cic. Q. Fr. 1. 1. 3 : *se*, Cic. Att. 6. 2 : in other places *de re*, Cic. Att. 10. 11 : *de homine*, Cic. ad Div. 15. 15. We also find præstare *a* : e. g. Cic. ad. Div. 1. 4, ego tibi *a* vi præstare nihil possum, I cannot at all ensure you from violence : 3.) præstare alicui officia, beneficia &c., to render good offices, kindnesses : 4.) præstare se virum, fortem, to prove or manifest himself a brave man : præsta te virum, shew thyself a man : 5.) præstat, it is better : Cic. Nat. Deor. 3. 31, tacere præstaret philosophis, quam loqui : so multo mihi præstat, Cic. Sext. 69 : all these instances are very common.

Præbere alicui aliquid, to give or supply any thing to a person : præbere se fortem, prudentem, to exhibit himself as brave or wise : Scipio semper se præbuit fortem : thus also, se virum, Cic. ad Div. 5. 18.

Prospicio alicui, to provide for any one, to take care for him : see above n. V : prospicere aliquid, to foresee any thing : e. g. tempestatem the weather, procellam &c. It is very usual; e. g. Cic. ad Div. 4. 3. 3, prospexi tempestatem futuram : ibid. Amic. 12, prospicere oporteat futuros casus reipublicæ.

Quærere sibi aliquid, to seek something for himself : e. g. *sibi remedium*, Cic. Cluent. 9 : so aliquid *alicui rei* ; e. g. salutem *huic malo* quærant, Terent. Ad. 3. 2. 2 : quærere aliquem, to seek any one, Terent. Heaut. 4. 8. 3 : Cic. Sext. 24 : aliquid, to inquire or ask about any thing, Liv. 4. 12 : Cic. Verr. 1. 1 : quærere *ex* aliquo, Cic. ad Div. 3. 6 : Cic. Or. 1. 22 : or *ab* aliquo, Cic. Verr. 3. 83 : Nep. Epam. 4, and Dion. 2, to question any one *de* aliqua re about any thing : also *de* aliquo homine, Ovid. Pont. 4. 3. 18, about any one. Sometimes also we find quærere *de* aliquo for *ab* aliquo ; e. g. Liv. 4. 40, quæro *de* te, arbitrerisne &c., I ask of thee &c., and in other places, e.g. Cic. Pis. 9 : Cic. Vatin. 4 : Cic. Att. 1. 14. At other times, quærere de aliquo homine, de aliqua

re, means, to institute an inquiry by torture about any person or thing, also in aliquem, against any one; which are very common; e. g. Cic. Mil. 22, maiores nostri *in dominum* de servis quæri noluerunt, i. e. our ancestors forbade, that the slaves should be examined by torture against their master.

Recipio tibi, I give you certain assurance, I undertake to you, I pledge myself to you; e. g. *sibi*, Cic. Att. 2. 22: *petenti*, Cic. ad Div. 10. 21. Planc.: also *ad se* or *in se* recipere: *ad se*, Terent. Heaut. 5. 5. 12: *in se*, Cic. ad Div. 13. 20: recipio *me in locum*, e. g. *in montem*, I betake myself to, I retire to the mountain: so *Laodiceam*, Cic. Att. 5. 21: *ad aliquem*, ibid. 4. 15: also *e loco*, Cic. Brut. 92: Plaut. Pœn. 4. 1. 5: thus also *Alexandria*, Cic. Phil. 2. 26: thence figuratively; e. g. recipere se *ad bonam frugem*, to better himself, Cic. Cœl. 12. Recipio aliquid: 1.) to recover, as *res amissas*, Liv. 3. 63: or to take again; e. g. a city, Cic. Senect. 4: or to take back, Virg. Æn. 2. 525: 9. 348: also simply to take, to receive, e. g. *pecuniam*, Cic. Rab. Post. 13: *quæstus*, Cic. Rosc. Com. 8: 2.) to take something on one's self, to undertake something, e. g. *onus*, *causam*, a process or suit, Cic. Rosc. Am. 1: *mandatum*, ibid. 39: we may also add *in me*; e. g. periculum *in se*, Pand. 19. 2. 13, i e. to take the risk on himself.

Referre alicui aliquid, to relate, to bring news of, Virg. Georg. 2. 118: Terent. Phorm. 5. 1. 1: also *ad aliquem*, Cic. Deiot. 9: Cæs. B. G. 1. 47: referre ad aliquem *aliquid* or *de aliqua re*, to refer a matter to any one, or to refer to any one about a matter, Cic. ad Div. 3. 12: Cic. Dom. 53: Nep. Lys. 3: particularly of the consul, referre ad senatum, to make a proposition to the senate, to lay something before them, Cic. Cat. 1. 8: Cic. Phil. 8. 11: referre aliquid also means to bring something back, Cic. Verr. 4. 28: Cic. Att. 15. 16: Liv. 5. 23: thence referre *pedem* or *se*, to go back, e. g. *se*, Cic. ad Div. 7. 11: Cæs. B. C. 2. 8: *pedem*, Liv. 7. 33, or *gradum*, Liv. 1. 14: referre gratiam, to return a favour, to repay a

kindness, Cic. Red. Quir. 10. Refert mea, tua &c. it is my concern, it concerns me &c. magni much, parvi little &c.: see above, sect. VI. § 3. n. VII.

Renuntiare rei, to renounce any thing, to resign, to give up, e. g. *muneri,* an office: *vitiis,* to renounce one's faults: so *officiis,* Quintil. 10. 7: also alicui homini, Cic. Or. 1. 53: also *alicui* rem, to give up to any one, Cic. Verr. 1. 54: Liv. 38. 31: renuntio tibi, to announce: renuntiare aliquem consulem, to proclaim any one as consul: all these instances are very common.

Respondere alicui, to answer any one: *literis,* to answer letters; also ad literas, ad aliquid, ad postulata: aliquid, to answer something; respondere rei, to correspond to or with any thing: as, exitus non respondet spei, the event does not correspond to expectation: so *verbis,* Cic. Or. 12: also, eventus *ad* spem respondit, Liv. 9. 15: 28. 6: these usages are all familiar.

Solvo tibi pecuniam, I pay money to thee: solvo te, I free thee, e. g. *metu,* from fear: solvere naves, to set sail: also without naves or navem; as Cæs. B. G. 4. 23, nactus idoneam ad navigandum tempestatem, tertia fere vigilia *solvit:* so Cic. Off. 3. 12: Cic. Div. 16. 9: also navis solvit, Cæs. B. G. 4. 28.

Timeo tibi, I fear for you, on your account, Terent. Heaut. 3. 2. 20: so also *sibi,* Cæs. B. C. 3. 27: *libertati,* Sall. Iug. 39: *nostræ parti,* Terent. And. 2. 5. 8: also with *de,* Cic. Att. 7. 5: Cæs. B. G. 5. 57: also *pro,* Gell. 19. 1: also *a,* Cic. Sull. 20: *te,* I fear thee, I am afraid of thee: also *aliquid,* Cic. ad Div. 1 5: Cic. Div. 2. 55: this is very common.

Vacare, properly, to be at liberty, at leisure; also to be without something: e. g. vacare *a re* or *re,* to be free from a thing; as *culpa,* from a fault, Cic. ad Div. 7. 3: *molestia,* Cic. Acad. 4. 42: *morbo,* Cels. 3. 22: *iustitia,* Cic. Off. 1. 19: *a metu,* Liv. 7. 1: *a custodibus* classium, Cæs. B. C. 3. 25:

vacare *studiis*, not to study, Cic. Orat. 3. 11, quibus studiis vacant cives, peregrini fruuntur, where studiis is the ablative: locus vacat a custodibus &c. But vacare *rei* to turn one's whole attention to a thing, to apply to a thing, properly, to be free from all other affairs for that one: it is, therefore, the so termed *dative of advantage*: e. g. vacare literis is properly, perhaps, more usual than studere literis, viz. to be occupied merely in study, to be devoted to letters: so *philosophiæ*, Cic. Div. 1. 6: *libellis legendis*, Suet. Aug. 45: *foro*; Quintil. 10. 1. 114: *homini*, ibid. 1. 2. 8.

Valere rei, to be serviceable or useful, to avail any thing, is perhaps rare: in this way it occurs, Pallad. Febr. 1, tanto plus valebit *nutriendis herbis*: otherwise with *ad*, Cic. Fat. 4: *contra*, Plin. H. N. 29. 4: *alicui ad* gloriam, Cic. Cat. 4. 12. More usual is valere eloquentia to be effective by eloquence, to be strong in eloquence: so dicendo, Cic. Brut. 14, i. e. to be strong in: so valere apud aliquem gratia &c.: also *equitatu*, Cæs. B. G. 3. 20, i. e. to be strong in &c.: so also *animo*, Cic. Div. 7. 1: valere *a pecunia* is said jestingly, Plaut. Aul. 2. 2. 9: one is asked, ain' tu te valere? to which he replies, pol ego haud *a* pecunia perbene, I am not very well on the side of money: *a* means on the side of, with respect to. In the same way one says, Plaut. Epid. 1. 2. 26, *a* morbo valui, *ab* animo æger fui, I was well with respect to disease, with respect to feeling I was sick: so also *ab* oculis, Gell. 13. 30. Further hoc valet in te, this avails against thee, this tells upon thee: e. g. Cic. Div. 2. 56, vincere te Romanos nihilo magis *in se*, quam *in Romanos* valere: where the discourse is about the prediction of an oracle, aio te, Æacida &c.: also to prevail with, to work upon, to have influence with; e. g. *in aliquem*, Liv. 7. 6: *ad*, Cic. Fat. 4: Liv. 38. 28. Sometimes valere is said of the worth of money, and similar things: e. g. Varro L. L. 4, cap. ult. denarii dicti, quod *denos* æris valebant: Plin. H. N. 33. 3, scrupulum valet *sestertiis vicenis*: also *quanti* valet, Pand. 9. 2. 33: also with *pro*, e. g. *pro* argenteis decem aureus unus va-

leret, Liv. 38. 11: also to signify, to denote, e. g. quod *idem valet*, Cic Fin. 2. 4: cf. Sueton. Vit. 18: Varr. R. R. 1. 31.

XI.) The datives mihi, tibi, sibi, nobis, vobis, are very often added to verbs, in a redundant manner, particularly in confidential speeches, letters &c.: as is the case in Greek, in English, and probably in all languages whatever: e. g. Plaut. Aul. 4. 10. 38, fur *mihi* es, to me (i. e. in my opinion) thou art a thief: Cic. Parad. 5. 2, an ille *mihi* liber, cui mulier imperat? is he to me a freeman, can I think him a freeman, whom a woman commands? Cic. Cat. 2. 2, Tongilium *mihi* eduxit: Liv. Præf. ad illa *mihi* quisque acriter intendat animum: Terent. Heaut. 4. 5. 16, sed scin', ubi nunc sit *tibi* Bacchis? Cic. ad Div. 9. 2. 2, at *tibi* repente paucis post diebus — venit ad me Caninius mane, where tibi may be translated, lo! behold! Cic. ad Att. 2. 15, cum hæc maxime scriberem, ecce *tibi* Sebosus: Terent. Adelph. 5. 8. 35, suo *sibi* gladio hunc iugulo; which is more remarkable: yet *sibi* is often redundant with *suus;* e. g. Plaut. Amph. 1. 1. 113: ibid. Capt. 1. 1. 12: Vitruv. 8. 7: Colum. 12. 54, and elsewhere; further, Terent. Adelph. 2. 4. 12, quid ait tandem *nobis* Sannio? Virg. Æn. 5. 391, ubi nunc *nobis* deus ille magister: Liv. 22. 60, Manlius in a speech says contemptuously, hæc *vobis* ipsorum per biduum militia fuit; cum in acie stare ac pugnare decuerat, in castra refugerunt, this was their service for you &c. Yet these pronouns have generally a certain reference to the circumstances, and at least denote a participation.

XII.) Since the infinitive *esse*, as was mentioned before, Sect. I. § 2, has the same case after it as before

it, it is plain that esse must be followed by a dative of the predicate, when it is preceded by a dative of the subject: e. g. after licet, where the dative is very common; as Cic. Tusc. 1. 15, licuit esse *otioso* Themistocli, for otiosum, which also would have been correct: Cic. ad Att. 1. 16, quo in genere mihi *negligenti* esse non licet: Mart. Epig. 8. 11, nobis non licet esse tam *disertis*, for disertos; and in other places: e. g. Cæs. B. G. 6. 30: Lucan. 3. 32. Yet the accusative also follows; e. g. Cic. Balb. 12: Cic. Att. 10. 8: Cic. Ligar. 6: Quintil. 7. 1. 19. Later writers affix this dative also to other infinitives; as Vell. 2. 124, fratri, mihique contigit destinari *prætoribus:* Val. Max. 5. 4, 2, Maximo tibi et *civi* et *duci* evadere (i. e. fieri) contigit, for civem et ducem. Also Liv. 3. 50, si (ei, i. e. Virginiæ) *liberæ* ac *pudicæ* vivere licitum fuisset; where, however, liberæ, pudicæ may be explained as an apposition, tanquam liberæ, pudicæ, as free &c.

§ 5.

Of the Dative with certain Particles.

The dative follows

I.) Certain adverbs, to which the question *to whom?* is generally applicable; e. g. prope, propius, proxime, are mostly joined to a dative: e. g. Virg. Georg. 1. 355, *propius stabulis* armenta tenerent: thus also *propius Tiberi*, Nep. Hann. 8: and in other places; e. g. Virg. Georg. 4. 47: Æn. 8. 556: Plin. H. N. 27. 9: so also *proxime castris*, Cæs. B. C. 1. 71. Yet prope is often followed by an accusative; e. g. *prope me*, Cic. ad Div. 7. 23: *prope aquam* moveri, Cic. Nat. Deor. 2. 28:

prope castra, Cæs. B. G. 1. 22; and elsewhere: e. g. ibid. 7. 36: Liv. 27. 18: so also *propius*, Cic. Phil. 7. 6: Cæs. B. G. 4. 9; and elsewhere: *proxime*, Cic. Att. 6. 5: Sall. Iug. 18, 19. To these belongs *obviam*; as, obviam alicui ire, venire, esse &c., e. g. Cic. ad Div. 2. 16. 9, cum in Cumanum *mihi obviam* venisti: so obviam alicui *ire*, Cic. Mur. 32; or *prodire*, ibid. 33; or *procedere*, Cic. Phil. 2. 32; or *proficisci*, Cæs. B. G. 7. 12; or *esse*, Plaut. Bacch. 4. 7. 17; or *fieri*, Cic. Mil. 10. Also *præsto*, e. g. esse alicui præsto, to be present, to be at hand, to appear, to shew himself, to assist, to be serviceable, Cic. ad Div. 3. 5: Cic. Att. 3. 1: Cic. Div. 1. 27: Cic. Verr. 2. 4: *saluti* alicuius, Cic. Verr. 4. 14. Also *clam* and *coram*; since, however, these are reckoned amongst prepositions, see hereafter, n. II. Particularly we may refer to this place certain derivative adverbs, which govern a dative, because their primitives do the same; as Cic. Fin. 3. 7, *congruenter naturæ convenienter*que vivere, agreeably to nature &c.: since congruo, convenio, and therefore congruens, conveniens, govern a dative: thus also *sibi constanter convenienter*que dicere, Cic. Tusc. 5. 9, because we say *sibi constare, sibi convenire:* Cic. Off. 1. 26, hæc præscripta servantem licet magnifice, graviter, animoseque vivere, atque etiam simpliciter, fideliter, *vitæ*que hominum *amice*, and friendly to the life of men; because *amicus* governs a dative.

II.) A dative also follows certain prepositions; e. g. *clam*, *contra*, which at least are generally reckoned amongst prepositions: thus *mihi clam* est, it is unknown to me, Plaut. Mil. 3. 3. 9: to which we may also refer *clam vobis*, Cæs. B. C. 2. 32, though *vobis* may also be

an ablative. So also *contra;* e. g. *contra nobis,* Plaut. Stich. 5. 7. 3; and often in the same writer, e. g. ibid. Mil. 2. 2. 43: 3. 1. 64 : 4. 2. 84: so also *dono contra,* Terent. Eun. 2. 3. 63.

III.) Also certain interjections, as hei, væ, ecce, hem &c.; where, however, the dative is not perhaps governed by these words, but in some other way: e. g. Virg. Æn. 2. 274, *hei mihi!* qualis erat! Ovid. Pont. 1. 2. 7, *hei mihi!* quid faciam? so we often find hei mihi! alas! me: ah! me: e. g. Terent. Andr. 2. 1. 22: Ad. 4. 7. 35: Plaut. Amph. 2. 2. 66: also repeated, Plaut. Bacch. 3. 3. 7: also *hei misero mihi!* Terent. Ad. 2. 1. 19. So also *væ,* e. g. væ mihi! Terent. Eun. 4. 4. 41, i. e. wo's me! Plaut. Truc. 2. 3. 21: Terent. Heaut. 2. 3. 9, *væ misero mihi!* So also the well-known expression *væ victis!* Flor. 1. 13; and væ victis esse! Liv. 5. 48. Thus we find *ecce tibi* liber or librum, Lo! here is a book for you. So Cic. ad Att. 2. 15, *ecce tibi* Sebosus, Lo! here Sebosus for you: so often *ecce tibi,* e. g. Cic. Att. 3. 21: Cic. Or. 2. 21: Cic. Cluent. 28: where perhaps tibi is not governed by ecce, but is redundant; see above, § 4. n. XI. It is the same with hem: e. g. Plaut. Truc. 5. 1. 60, *hem tibi* talentum argenti, Philippicum est; tene tibi, there thou hast &c. *Note:* væ is also used with an accusative, e. g. *væ te!* Plaut. Asin. 2. 4. 35: *væ me!* Senec. Apocol. ante med.

Section Seventh.

Of the Use of the Accusative.

The accusative, according to the opinion of eminent grammarians, is properly governed only by a preposi-

tion, or an active, i.e. a transitive verb. Yet it follows also other kinds of words, and is sometimes used even without a word preceding it. Grammarians, therefore, are generally agreed, that in such instances we must understand a preposition or a verb transitive, to which we must be guided by the context and experience, according to the circumstances of the case. To avoid any confusion, we shall here observe the same arrangement as before.

§ 1.

Of the Accusative after Substantives.

Substantives are sometimes followed by an accusative, which must probably be explained by a preposition. Here we reckon

I.) The pronouns *id*, *quid* &c.: e. g. homo *id* ætatis, a man of that age, of such an age, is very common for eius ætatis, or ea ætate: where *ad*, i. e. *at*, may always be understood: Cic. ad Att. 4. 16, si hominem *id* ætatis in tam longo sermone diutius tenuisset: Cic. Rosc. Am. 2, *id* ætatis autem duo filii, two sons *at* that age: Cic. Cluent. 51, se in balneis cum *id* ætatis filio, with a son at such an age: also without homo, Plaut. Merc. 2. 2. 19, *quid* tibi ætatis videor? of what age do I appear to you? for *cuius ætatis homo* tibi videor? where *quid* ætatis must be explained by *ad quid* ætatis. Here belongs Terent. Adelph. 5. 8. 16, *idne* estis auctores mihi? do you advise that to me? The order is, estisne mihi auctores *id*, for *ad id*.

II.) The accusative sometimes follows verbal sub-

stantives, when the verbs from which they are derived take an accusative: e. g. Plaut. Amph. 1. 3. 21, quid tibi *hanc curatio* est *rem?* where hanc rem is governed by curatio; for *huius rei:* Plaut. Asin. 5. 2. 70, quid tibi huc *receptio* ad te est *meum virum*, what means your receiving my husband? or wherefore do you receive my husband to you? where meum virum is governed by receptio, for *mei viri:* Plaut. Truc. 2. 7. 62, quid tibi *hanc aditio* est? where hanc is governed by aditio: Cæs. B. G. 1. 5, *domum reditionis* spe sublata, where domum is governed by reditio, because we say *redire domum.* And so in other places.

§ 2.

Of the Accusative after Adjectives.

I.) After adjectives which signify long, broad, great, wide, high, thick &c., the substantives which express the measure or extent are put in the accusative: e. g. fossa hæc est *centum pedes longa:* turris est *alta centum cubitos*, is a hundred cubits high: Cæs. B. G. 7. 72, fossa *quindecim pedes lata:* ferrum *tres pedes longum*, Liv. 21. 8. edit. Drakenb.: umbilicus *septem pedes longus*, Plin. H. N. 6. 34: also when speaking of *time:* mensis hic est *triginta dies longus:* e. g. Cic. Verr. 2. 52, decreverunt intercalarium (sc. mensem, an intercalary month) *quinque* et *quadraginta dies longum.* It is uncertain by what this accusative is properly governed. If *ad* be understood, it signifies up to, as far as, as much as, about; e. g. as much as a hundred cubits high; and therefore it does not express the length, breadth &c. with sufficient accuracy. Perhaps the ancients did

not understand any preposition as omitted, any more than we do, when we say, a hundred feet high, ten feet wide &c. *Note:* Instead of an accusative sometimes a genitive is used; e. g. Cæs. B. C. 2. 10, musculum *pedum sexaginta longum;* unless, rather, the genitive depends on the substantive musculum; as Cæsar also says, *fossam pedum viginti,* B. G. 7. 72; and ibid., *vallum duodenum pedum* exstruxit, where no adjective is added. Yet the genitive is often also used with the adjectives latus, longus, altus; so that it can scarcely depend on a substantive, e. g. longus *pedum* sex, Colum. 5. 6: areas longas *pedum* quinquagenum facito, ibid. 2. 11. 3: latera *pedum* lata tricenum, alta quinquagenum, Plin. H. N. 36. 13: latæ (sc. pyramides) *pedum* septuagenum quinum, altæ centum quinquagenum, ibid.: triglyphi alti unius *moduli,* Vitruv. 4. 3: turrem non minus altam *cubitorum* sexaginta, ibid. 10. 19: in all which examples the genitive seems to depend on the adjective: non latior (sc. quam) *pedibus* quinquaginta, Cæs. B. G. 7. 19. Some also express the extent or measure by the ablative *longitudine, altitudine* &c.: as Plin. 16. 32, Platanus *longitudine* quindecim cubitorum, *crassitudine* quatuor ulnarum, of the height of fifteen cubits &c.: frutex — palmi *altitudine,* ibid. 12. 13: duo actus iugerum efficiunt *longitudine* pedum CCXL. *latitudine* pedum CXX, Colum. 5. 1. 6: also, abies octo cubitorum *in altitudine,* in height, Plin. H. N. 16. 31: sulcum *in* quatuor *pedes* longum, Colum. de Arbor. 16. Also the measure itself is put in the ablative; e. g. longum *sesquipede,* latum *pede,* Plin. H. N. 35. 14: faciemus (scrobes) *tribus pedibus* altas, *duobus semis* latas, *tribus* longas, Pallad. in Ianuar. 10:

non latior (sc. quam) *pedibus* quinquaginta, Cæs. B. G. 7. 19.

II.) In imitation of the Greek idiom, particularly by the poets, there is used after many adjectives, an accusative instead of an ablative : e. g. Virg. Æn. 4. 558, *omnia* Mercurio *similis*, *vocem*que, *colorem*que, for *omnibus*, *voce*, *colore* : it may be explained by as to, with respect to, e. g. as to voice. So nudus *membra*, *pedes*, *brachia* &c., naked on the feet &c. : e. g. Ovid. Met. 7. 183, Nuda *pedem* &c. : so nudus *membra*, Virg. Æn. 8. 425.

III.) An accusative also sometimes follows *æquum* est, e. g. ut *se* æquum est, Plaut. Rud. Prol. 47 : yet it may also be the ablative ; as ibid. Bacch. 3. 3. 8, plus videret, quam *me* atque *illo* æquum foret : we find, however, an accusative in other places ; e. g. ut *piscatorem* æquum est, ibid. Rud. 2. 2. 6, unless it be governed by agere understood from the preceding. So propior occurs with an accusative, though it usually takes a dative ; e. g. propior *montem*, Sall. Iug. 49 : propior *hostem* collocatus, Hist. B. G. 8. 9 : so proximus, e. g. *finem*, Liv. 35. 27 : *tribunal*, Liv. 8. 32 : *hostem*, Liv. 28. 15 : *mare*, Cæs. B. G. 3. 7.

§ 3.

Of the Accusative after Verbs.

The accusative especially follows a great number of verbs, partly according to their nature, and partly, perhaps, depending on a preposition understood.

I.) A great number of verbs, according to their na-

ture, govern an accusative: a) verbs in *o*, which denote an action passing on to a certain object, whether person or thing, which are therefore called transitive, or in a peculiar sense, active, and have an entire passive: so that conversely all verbs in *o*, that have an entire passive, govern an accusative: b) deponent verbs in *or*; which, however, denote an action passing on to an object. These transitives and deponents should, properly, all be cited here, in order that the learner might be acquainted with them; but since the number is too great, they must be carefully noticed by the teacher when they occur. Yet the following remarks will facilitate the knowledge of them.

The accusative generally follows verbs in *o* and *or*,

1.) In answer to the question whom? or what? e.g. amo, (I) love; odi, (I) hate; complecti, embrace; quæro, seek; invenio, reperio, find; do, tribuo, dono, give; mitto, send; amitto, lose; perdo, lose; habeo, have; sumo, take; capio, take, seize; possideo, possess; teneo, hold; scio, know; nescio, know not; ignoro, know not; calleo, well understand; emo, buy; vendo, sell; æstimo, estimate; edo, eat; bibo, drink; doceo, teach; erudio, instruct; lego, read; facio, make; ago, do; gero, carry on; hortor, exhort; moneo, remind; punio, punish; audio, hear; video, see; cerno, see, discern; gusto, taste; olfacio, smell, i. e. give out a smell; sentio, feel, perceive; peto, seek; voco, call; rogo, ask; oro, entreat; posco, demand; desidero, miss, am sorry for; flagito, demand earnestly; pono, place; colloco, place; decerno, determine; volo, will; nolo; malo; opto, wish; pello, drive away; spero, hope; scribo, write; fero, bear; rego, guide, direct; verbero, beat; cogito, think; iudico, judge; with their compounds, and many similar verbs: e.g. amo *te*, I love thee; quærere *aliquid, aliquem*, to seek any thing, any one; hortor *te*, I exhort thee; cohortor &c. Yet some are to be excepted, which in English answer the question

whom? or what? but on account of the difference of idiom do not govern an accusative: as parco, (I) spare; benedico, bless; maledico, curse; persuadeo, persuade; medeor, heal; nubo, take a husband; invideo, envy; all which govern a dative: see above of the dative, Sect. VI. § 4. n. V: utor, use; fungor, discharge; vescor, eat; fruor, enjoy; which govern an ablative: see hereafter, Sect. VIII. § 3. n. XX. 1.

2.) The difference in the idioms of languages is so great, that many verbs in Latin take a bare accusative after them, which cannot be translated into English without a preposition; and conversely, there are many Latin verbs followed by a dative, which in English admit a bare accusative after them. The following are examples in which the idioms of the two languages partly concur, and the contrary: a) *iuvo,* e.g. *aliquem* in re, Cic. Att. 16. ep. ult.: *aliquem* auxilio, Ovid. Met. 9. 780: *aliquem* auxilio laboris, Cic. Balb. 9: so also *adiuvare* aliquem, Liv. 34. 37: Cic. ad Div. 10. 15. Planc.: *aliquem* auxilio, Plaut. Rud. 1. 4. 39; *aliquem* auxiliis, Liv. 29. 5: Cic. ad Div. 1. 7: we also find adiuvare *alicui messem,* Gell. 2. 29: so adiutare *aliquem,* Terent. Andr. 1. 3. 4; *funus,* to assist at the funeral, ibid. Phorm. 1. 2. 49; *alicui,* Petron. 6; Pacuv. ap. Donat. ad Terent. Ad. Prol. 16: also *alicui aliquid,* e.g. *pueris onera,* Terent. Hec. 3. 2. 24: b) *celo;* e.g. *aliquem,* Terent. Andr. 3. 4. 6; Cic. Deiot. 6; *aliquem aliquid,* Terent. Hec. 3. 3. 24; Cic. ad Div. 2. 16; Nep. Eum. 8: or *aliquem de re,* Cic. ad Div. 7. 20; Cic. Att. 2. 16; Cic. Deiot. 6: thence passively celor, celaris, celatur, it is concealed from me, thee &c.: yet Nep. Alcib. 5, id *Alcibiadi* diu *celari* non potuit, for Alcibiades &c.: c) *effugio* rem, e. g. *periculum,* Cæs. B. G. 4. 35: *invidiam,* Nep. Chabr. 3; and elsewhere: e.g. Cic. Verr. 1. 40; Cic. Brut. 46. &c.: *e* manibus, Cic. Manil. 9: *de* prælio, Cic. Phil. 2. 29: *a* ludis, Cic. Sext. 54: d) *sequor,* e. g. *aliquem,* Nep. Att. 6; Liv. 8. 45; Terent. Eun. 2. 3. 54: *rem,* Cic. Harusp. 18; Cic. Amic. 29; Cic. ad Div. 9. 5; and elsewhere: e) *imitor,* Cic. Or. 2. 22; Cic. Or. 19; Cic. Nat. Deor. 3. 30; and elsewhere. To these we may add *latere alicui* and *aliquem,*

to be unknown to any one; see Sect. VI. § 4. n. I. obs. c: also decet, it becomes me, or it is becoming to me: dedecet me &c.

3.) Verbs followed by an accusative are translated into English by various prepositions: as, caveo te, I beware *of* thee; fugio periculum, I fly *from* danger; curo te, I take care *of* thee; despero vitam, I despair *of* life; rideo aliquid, I laugh *at* any thing; exsequias ire, to go *to* a funeral; suppetias venire, to come *to* one's assistance.

Note: Instead of the accusative we sometimes find after such verbs transitive the preposition *de:* e. g. we may say exponere *vitam*, to explain one's course of life; and *de vita*, as it occurs Nep. Præf. So we often find referre ad senatum *de* aliqua re, for aliquam rem: e. g. Cic. Catil. 1. 8.

II.) Many verbs take an accusative after them, which is governed by the preposition, of which they are compounded. In these we may reckon;

1.) Some transitive or active verbs, which besides their natural accusative, also take an accusative governed by the preposition; as, *transducere* (or traducere) copias *Rhenum*; where copias is governed by transducere as a transitive verb, in answer to the question what? but Rhenum by trans, since it is put for *ducere* copias *trans Rhenum*: e.g. Cæs. B. G. 2 10, Cæsar omnem exercitum — *pontem transducit*, where exercitum is governed by ducit as a transitive verb to the question whom? or what? and pontem by trans: it is for Cæsar ducit exercitum trans pontem; and so elsewhere: e. g. Cæs. B. G. 1. 12: Liv. 22. 45: so traiicere or transiicere; e.g. Nep. Ages. 4, *Hellespontum* copias *traiecit*; where copias is governed by the transitive verb, and Hellespontum by trans, of which traiecit or transiecit is partly compounded: it should, properly, be, *iecit* copias *trans Hellespontum*: so *transiicere* equitum partem *fluvium*, Cæs. B. G. 1. 83: so also *inducere* aliquid *animum*, Cic. Rosc. Am. 19: Cic. Div. 1. 13: Cic. Att. 14. 12, to induce

one's mind to any thing, for *ducere* aliquid *in animum:* further, *iniicere* manum *aliquem,* for in aliquem, Plaut. Pers. 1. 2. 18: Truc. 4. 2. 49: so *advertere,* e. g. animum *illud,* for ad illud, Cic. ad Div. 15. 4: so postquam *id* animum *advertit,* Cæs. B. G. 1. 24, and elsewhere; e. g. Lucret. 2. 124: Plaut. Pseud. 1. 3. 43: at other times we find *ad rem* or *alicui rei.* Thus also *murum traiicere iaculo,* Cic. Fin. 4. 9, to throw over the wall with a javelin, where *iaculum* would be more natural.

Note: We sometimes find, perhaps for greater clearness, the preposition repeated; e. g. Cæs. B. G. 1. 35, ne quam multitudinem hominum amplius *trans* Rhenum in Galliam *transduceret:* so *traiicere* copias *trans* fluvium, Liv. 2. 11: 21. 26: *traiicere* vexillum *trans* vallum, Liv. 25. 14: or signum *trans* vallum, 41. 4: so *advertere* animos *ad* religiones, Lucret. 3. 54: aures *ad* vocem, Ovid. Fast. 1. 180: *advertere* classem *in* portum, Liv. 37. 9: so *in* animum *inducere,* e. g. Terent. Adelph. 4. 3. 6: Liv. 2. 5: 3. 71. From these examples some eminent grammarians would infer, that in the preceding instances the accusative is governed not by the preposition in the verb, but by one which is omitted; so that pontem transducit is for *trans* pontem transducit &c. But it is impossible to determine what words the ancients understood; and both modes of expression may have been equally regular.

2.) In particular a great number of verbs belong to this class, which, in their nature, are intransitive, i. e. do not denote an action passing on to an object; but yet, because they are compounded with a preposition, which governs an accusative, take an accusative after them. We shall merely adduce the following familiar instances: *adeo* aliquem, for *eo ad* aliquem, Cic. ad Div. 3. 9. 6: Nep. Timoth. 2, gentes, quæ *mare illud adiacent,* for *iacent ad mare illud:* so also Etruriam adiacent, Liv. 7. 12: Cæs. B. G. 3. 15, cum *singulas* binæ aut ternæ naves *circumsteterant* (aliæ editt. circumsisterent), for *steterant circum singulas:* so *circumfluere,* to flow round, Varr. R. R. 3. 13: Ovid. Met. 3. 74: 13. 779: *obequitare agmen,* Curt. 3. 10: *succedere,* e. g. *tecta,* Cic. Dom. 44: *aciem,* Cæs. B. G. 1. 24: *tu-*

mulum, Liv. 22. 48 : at other times with a dative; e. g. Cæs. B. G. 2. 6 : Liv. 22. 44 : *adsuesco*, e. g. ne *adsuescite bella* animis, Virg. Æn. 6. 833, i. e. do not accustom yourselves &c., unless it be rather a hypallage for animos bellis adsuescite (instead of *adsuefacite*) : so we continually find *circumvenire* aliquem, to circumvent, to betray : *inire societatem*, to enter into partnership or confederacy, *inire* consilium, to enter on a plan, for *ire in* societatem, *ire in* consilium : *invadere* urbem, hostes &c., for *vadere* in &c. : *invenire* aliquid, to find something, properly, to come upon something, for *venire in* aliquid : *obire* urbes, provinciam, to travel over or through, for *ire ob*, i. e. *ad* urbes &c. : so *obire munus*, to attend upon, to discharge an office : *obire diem*, to attend at the appointed term : *obire mortem*, to die : *obsidere* urbem, to blockade a city, for *sedere ob*, i. e. *ad* urbem : *oppugnare* urbem, for pugnare *ob*, i. e. *ad* urbem. So also *oppetere* mortem, to die, properly, to fall into death, *petere ob* mortem : *præterire* urbem, to go past a city, aliquid to pass by any thing, to omit it, for *ire præter* urbem, aliquid : *subire* montem, to go near a mountain, for *ire sub* montem ; so *subire* periculum, fortunam adversam; *transire* flumen; also *transilire*, e. g. Liv. 1. 6, Remum novos *transiluisse muros:* so *transilui flammas*, Ovid. Fast. 4. 727 : *transire*, e. g. *Euphratem*, Cic. Fin. 3. 2 : *mare*, Cic. Or. 42 : *Alpes*, Nep. Hann. 2 : *vim flammæ*, ibid. Alcib. 6 : *campos*, Lucret. 4. 464 : so also *transmeare*, e. g. signa, Plin. H. N. 32. 11 : *loca*, Tacit. Ann. 12. 62. To these also belong transitive verbs, when they are used intransitively, e. g. *traiicere* and *transmittere*, for *transire* ; e. g. *traiicere Trebiam*, Liv. 21. 56 : *Tiberim*, Claudian. de VI. Consul. Honor. 486 : *axem*, Virg. Æn. 6. 536 : *transmittere mare*, Cic. Nat. Deor. 2. 49: *Iberum*, Liv. 21. 20 : *sinum* utrumque, Cic. Att. 16. 6, and elsewhere.

Observations.

a) Here all depends on usage : e. g. we may properly say *adire aliquem*, but we cannot, therefore, say *adesse aliquem :* yet we find adesse with an accusative ; e. g. adero *cubicu-*

lum, Apul. Met. 2. p. 119, Elmenh. i. e. I shall go to the chamber: aderunt *scopulum,* ibid. 5. p. 160: yet, since Apuleius is a late writer, he ought not in this to be imitated, as it probably does not occur in earlier authors: again, we may say *obsidere urbem, obire loca;* but we should be wrong in inferring, that we might, therefore, say *obstare aliquem, obsequi aliquem, occurrere aliquem* &c.: however, *occurrere civitatem,* for ad civitatem, is found Cic. Verr. 3. 27, but, perhaps, nowhere else.

b) Most of the above-mentioned verbs, since they take an accusative, have also their passives entire in all their personal terminations, e. g. locus *aditur,* locus *adiri* potest &c.: e.g. Cic. Quint. Fr. 1. 2, neque *prætores* diebus aliquot *adiri* possent: Cæs. B. G. 7. 43, ne ab omnibus civitatibus *circumsisteretur,* lest he should be surrounded &c.: ibid. 2. 10, primos, qui transierant, equitatu *circumventos* interfecerunt: and immediately afterwards, de flumine *transeundo*: Sall. Iug. 87, hostes *invadi* posse: Ovid. Fast. 1. 464, *campus obitur* aqua; so *mors obita,* Cic. Sext. 38: *mors obeunda,* Cic. Cluent. 17: *amnis traiectus,* Liv. 21. 30: 37. 38. Of others the passives are still more usual; as, societas *inita est:* res *inventa est:* urbs *obsessa* et *oppugnata est:* fortuna *subeunda est:* also *subeatur,* Cic. Verr. 7. 71. Whence it is clear, that the Romans regarded these verbs as real transitives, as if by means of their prepositions they became actually so: since it is of little consequence, whether they are transitives naturally or by transformation. There are a few exceptions: for instance, we do not say *mare adiacetur* gentibus.

c) With some of them we find the preposition frequently repeated: e. g. with adire, accedere, invadere &c.: Nep. Them. 7, *adire ad* magistratus noluit; and elsewhere: *accedere ad* is common in Cicero; e. g. ad rempublicam: so *accedere ad* amicitiam, Nep. Eum. 1: so *ad* manum, Cic. Att. 2. 1: Varr. R. R. 2. 7: *adsuescere ad* homines, Cæs. B. G. 5. 28. *Invadere* is very usual with *in;* as Cic. ad Div. 1. 9. 15, num potui magis *in* arcem illius causa *invadere*: ibid. Phil. 2. 31, *in* collum *invasit,* fell on his neck. Thence these prepositions are often repeated also with the passive verbs: we find, cum *ad* me *aditum*

esset: we may therefore say, locus non potuit *adiri,* and *ad* locum non potuit *adiri;* the former because of *adire* locum, the latter because of *adire ad* locum. Not unfrequently, another preposition is used; e. g. Cæs. B. G. 7. 85, utrisque *ad* animum *occurrit: transire ad* aliquem, Nep. Dat. 6: *per* castra, Sall. Iug. 107: *in* fines, Cæs. B. G. 1. 28: *per* rimam, Ovid. Met. 4. 70, where perhaps the sense requires ad, in, per: so also *obire ad* omnia, Liv. 10. 27.

Note: It has already been observed, that from the repetition of the preposition, some conclude that even where it is not expressed, the verb is governed by the preposition understood; e. g. that *adire* aliquem is for *adire ad* aliquem. This, however, is a mere conjecture, and most commonly the preposition is not repeated; e. g. for *obsidere* urbem, it is not easy to find *obsidere ad* urbem: so ob scarcely occurs after oppugnare, obire &c., or præter after præterire, or in after invenire. They were more probably considered by the ancients as transitive verbs, which of themselves could take an accusative.

3.) Even some deponents, which in other places are properly used intransitively, and therefore cannot have an accusative after them, on account of the preposition with which they are compounded, do occasionally take an accusative; as *aggredior* aliquid or aliquem, to undertake any thing, to attack any one, for *gradior ad,* e. g. Cic. Phil. 2. 10: Cic. Or. 2. 44: *ingredior* viam, i. e. *gradior in* viam, to go into, to enter a path, Cic. Senect. 2: *aliquid,* Cic. Rab. Post. 2. Yet we often find *aggredi ad* rem, e.g. Cic. Leg. 2. 4: Cic. Balb. 7: *ingredi in* vitam, Cic. Brut. 96: *in bellum,* Cic. Cat. 2. 6. Thence in the use of the future passive arises a twofold expression: *ingredi viam, via est ingredienda*; *ingredi in viam, ingrediendum est in viam:* so transgredi *Taurum,* Cic. ad Div. 3. 8: *Padum,* Liv. 28. 22: cf. Cæs. B. G. 2. 19: so also *adlabor,* e. g. fama *adlabitur aures,* Virg. Æn. 9. 474.

4.) Even certain passives are followed by an accusative, on account of the preposition with which they are compounded;

e. g. Cæs. B. G. 1. 37, ne maior multitudo Germanorum *Rhenum transduceretur:* ibid. 2. 4, Belgas ortos esse a Germanis, *Rhenum*que antiquitus *transductos:* thus also *vectem circumiectus* fuisset, Cic. Div. 2. 28: navem humeris *travectam* (for transvectam) *Alpes,* Plin. H. N. 3. 18. Particularly to these belongs *prætervehi;* as Cic. Cœl. 21, sed quoniam emersisse iam e vadis, et *scopulos prætervecta* videtur oratio mea: Cic. Balb. 1, orationi, quæ non *prætervecta* sit *aures* vestras: Cic. Phil. 7. 8, quoniam periculosissimum *locum* silentio sum *prætervectus:* so *Apolloniam prætervehuntur,* Cæs. B. C. 3. 30: it hence appears that the ancients considered prætervehor rather as a deponent than a passive: Cic. Verr. 5. 25, *adpellitur* navis *Syracusas:* yet Syracusas is a city, of which the accusative is always used without a preposition, in answer to the question whither? so that perhaps this passage does not belong to the present; Virg. Æn. 7. 216, urbem *adferimur,* i. e. *ad* urbem *ferimur.*

5.) Several verbs compounded with ad, ante, circum, in, inter, ob, post, sub, super, govern a dative; partly as intransitives or passives; as adesse, adsuescere, adspirare, adiacere, adhærere, circumfundi, circumiici, interesse, obequitare, obversari: partly as transitives besides their accusative; as, *adiicere* oculos *rei: adhibere* calcaria *equo: adferre* vim *alicui: advertere* proras *terræ: anteferre* and *anteponere* aliquid *alicui rei: iniicere* manum *alicui: imponere* fastigium *operi: interdicere alicui* aliquid: *obiicere* se *periculo: postponere* se *alicui:* of which see above, of the Dative, § 4. n. VII. Likewise, on the contrary, the verbs adulor, allatro (adlatro), antecedo, anteeo, antesto, antevenio, anteverto, antecello, antepolleo, adsideo, adtendo, insilio, illudo, incesso, insulto, occumbo, in some particular significations, take not only a dative, but on account of the preposition with which they are compounded, also an accusative: on which, see of the Dative, n. VIII.

III.) It is very remarkable, that some verbs, which not only in themselves are intransitive, but also are compounded with prepositions that govern an ablative,

still have an accusative after them; as, *convenire* (for cumvenire) aliquem, to meet one, to speak with one, continually occurs: e. g. Cic. ad Div. 5. 11. 2, *eam*que — *conveniam*, and will speak with her: so Cic. Rosc. Am. 18: Cic. ad Div. 9. 14: thus also the passive; e. g. Cic. ad Div. 6. 20, ut *se conveniri* nolit, that he is unwilling to be spoken with: cf. ibid. 1. 8. So *coire societatem:* Cic. Rosc. Am. 31, qui *societatem coieris* — cum alienissimis; where some understand *ad:* and elsewhere; e. g. ibid. 34: Cic. Phil. 2. 10: so *congredi aliquem*, Virg. Æn. 12. 342 and 510, for *cum aliquo*. So *excedere:* e. g. Liv. 2. 37, ut *urbem excederent* Volsci; particularly excedere *modum*, to exceed the measure, often occurs; e. g. Liv. 2. 2: 2. 3: 5. 23; where some understand *extra*, though, perhaps, unnecessarily. So *prævenire* aliquem, to come before one: Liv. 8. 16, tamen ut beneficio *prævenirent desiderium* plebis: and elsewhere; e.g. Liv. 8. 31: 24. 25: Iustin. 42. 4: so also *propugnare* aliquid, Sueton. Cæs. 23: Stat. Theb. 2. 540: at other times *pro re*, or with a dative. So also *aversari* aliquem and aliquid, to be averse to or avoid a person or thing, is very common, though it is properly equivalent to *versari ab aliquo*, to turn himself away from a person: so *erumpere nubem*, Virg. Æn. 1. 580 (584): *evadit*que celer *ripam* &c., ibid. 6. 425: and so in more instances. To these belong deficio, despero, præcedo, præcurro, præeo, præsto (to excel), præstolor, præverto, præcello, which all take an accusative, though also a dative: whence they have already been adduced; of the Dative, § 4. n. VIII.

IV.) Some verbs take after them a dative as well as an accusative; as adulor, medicor, moderor, tempero,

and curo, which seldom govern the dative; and studeo, which seldom governs the accusative: see above, of the Dative, § 4. n. VIII. To these may be added the verbs, which in different significations govern either the dative or the accusative; as æmulor, ausculto, caveo, consulo, cupio, maneo, metuo, timeo, prospicio, recipio, renuntio, solvo &c., which were cited above with interest and refert: see of the Dative, § 4. n. X.

V.) After many intransitives, i. e. neuters, there often follows an accusative, which is governed by a preposition omitted, after the Greek idiom, where *κατὰ* is understood: unless it be rather supposed, that the Romans chose to use some of these intransitive verbs as transitive, and, therefore, not to understand a preposition.

Here a distinction must be made between those instances which are common, and others which are rare, in order to determine which should and which should not be imitated.

1.) To a verb there is often superfluously added the accusative of a substantive of the same origin as the verb: as, pugno pugnam, iuro iusiurandum, vivo vitam, servio servitutem, furo furorem, ludo lusum, prandeo prandium, spero spem, facio facinus, somnio somnium &c. Yet generally, a noun adjective, pronoun adjective, or participle, is added to this substantive; e. g. pugnare pugnam acerrimam, or hanc pugnam pugnavi, vivere vitam beatam, tristem &c., gaudere gaudium verum &c.; as in English, he died the death of a hero; I have fought the good fight; Mary lives a happy life. Many of these expressions are usual with the best writers: e. g. Cic. ad Div. 5. 2. 17, magna voce *iuravi verissimum* atque *pulcherrimum iusiurandum,* I swore the truest and most honourable oath: so *iurant sacramenta dictata,* Sil. 10. 448: Cic. Verr. 2. 47, quo *tutiorem vi-*

tam sese meo præsidio *victuros esse* arbitrarentur: Liv. 8. 39, *hoc bellum* a consulibus *bellatum* (esse) quidam auctores sunt (i. e. tradunt): Plaut. Rud. 3. 1. 5, *mirum* atque *inscitum somniavi somnium:* so *simile somnium,* ibid. Mil. 2. 4. 47: ibid. Pseud. 1. 5. 110, priusquam *istam pugnam pugnabo:* thus *claram pugnam,* Liv. 9. 37: *inclytam pugnam,* Liv. 6. 42: and passively, Nep. Hann. 5, *hac pugna pugnata:* Terent. Eun. 3. 5. 38, et quia *consimilem luserat* iam olim ille *lusum:* Hor. Od. 3. 29. 50, *lusum insolentem ludere:* Virg. Æn. 12. 680, *hunc furere furorem.* Yet sometimes the adjective &c. fails; e. g. Plaut. Pers. 1. 1. 7, qui hero suo *servire* vult bene servus *servitutem*; where, however, bene seems to be used instead: Plaut. Mil. 2. 6. 2, neque herile negotium plus curat, quam si non *servitutem serviat,* than if he were not a slave; where servitutem is redundant: thus also *vitam vivere modeste,* ibid. Pers. 3. 1. 18: *vitam, quam* tum *vivebat,* Cic. Cluent. 61: vitam duram, *quam vixi,* Terent. Ad. 5. 4. 5: *pugnare bellum,* e. g. *bella pugnata,* Hor. Epist. 1. 16. 25: so also *prælium* male *pugnatum,* Sall. Iug. 64: *spem speratam hanc* obtulisti mihi, Plaut. Merc. 3. 4. 13: 5. 2. 2. Some suppose that these accusatives are governed by a preposition; but the actual preposition cannot be determined. Perhaps the ancients in these instances did not understand a preposition, but by a bold idiom used the intransitives for transitives, as we say, to die the death for our country &c.: where *death* is the accusative after *to die.* Thus also deponents are used, e. g. *queror* haud *faciles questus,* Stat. Sylv. 4. 8. 32.

Note: To these instances some grammarians add Terent. Andr. 5. 5, hunc scio *mea* solide solum *gavisurum* esse *gaudia,* that he alone will rejoice in my joys; and Cic. ad Div. 8. 2. 4, Cœl., ut *suum gaudium gauderemus,* that we might rejoice for his joy. But these passages are different from the former; since in the first place mea gaudia, and in the second suum gaudium, is evidently governed by propter omitted. Thus it would be incorrect to refer to these, Cic. ad Brut. 3, hostes autem omnes iudicati, qui M. Antonii *sectam secuti* sunt, who followed the party of M. Antonius, and Cic. Arch. 1, pueritiæ *memoriam re-*

cordari ultimam: since sequor and recordor regularly govern an accusative, and sectam and memoriam are not redundant; viz. *memoriam* is equivalent to *tempus.*

2.) There is often added a second accusative, of which the explanation occasions some difficulty: To avoid confusion we must here make a distinction; some can, others cannot be explained by a preposition omitted.

a) Where a preposition may be easily understood:

1.) *propter:* here *hoc, id, quid* &c. are continually used for *propter hoc, propter id, propter quid* &c.: as *quid clamas? quid rides?* Terent. Eun. 5. 1. 13, num *id lacrumat virgo?* i. e. *propter id,* on account of it: Liv. 24. 8, nec tu *id indignari* posses, for propter id: so also *id furere,* for *propter id,* Liv. 8. 31. To these we may add, doleo *casum tuum,* sc. propter: Cic. Sext. 69, quia *meum casum luctumque doluerunt:* so horrere *aliquid,* sc. *propter, ob:* so desperare *aliquid* is explained by propter. So also ardere aliquam or aliquem, to be inflamed with love for, to love passionately, is probably for propter aliquem; Virg. Ecl. 2. 1, *formosum* pastor Corydon *ardebat Alexin*: yet we may also understand, in, erga, adversus: so *deperire aliquam,* to love one desperately, to die with love for one; where propter is understood: Terent. Heaut. 3. 2. 14, Clinia *hanc* si *deperit:* 2.) *per:* e. g. *iurare aliquid,* to swear by one: Ovid. Met. 2. 101, *Stygias* iuravimus *undas,* i. e. *per Stygias*; and elsewhere; e. g. Virg. Æn. 6. 323, 351: so *Iovem lapidem,* Cic. ad Div. 7. 12: at other times, we find iurare *per,* e. g. Cic. Acad. 4. 28: Quintil. 9. 2. 95. Thence iuratus, a, um, one who is sworn by, e. g. *numina iurata,* Ovid. Hir. 2. 25. So Cic. Fin. 2. 34, si Xerxes — *maria ambulavisset, terram navigasset,* for *per maria, per terram*: Virg. Æn. 1. 67 (71), gens inimica mihi *Tyrrhenum navigat æquor:* so also, perhaps, decurrere *vitam,* Prop. 2. 15 (14), 41, sc. *per: proficisci magnum iter* ad doctas Athenas, Prop. 3. 21, for *per magnum.* We also often find, pasci *herbas, sylvas,* where, perhaps, *per* is deficient; e. g. Virg. Georg. 3. 314, pascuntur

vero *sylvas* et *summa* Lycei, *horrentes*que *rubos*; properly, they are fed, or pastured through, i. e. they feed on; unless some other preposition be understood. 3.) *ad*: e. g. *ire exsequias*, to go to a funeral: *suppetias ire*, mittere, accurrere: so *ibo amicam meam*, Plaut. Stich. 3. 1. 33, for *ad amicam*: so *pessum ire*.

b) When a preposition cannot readily be understood: the simplest examples are those where id, quid, and similar pronouns are joined to a verb; e. g. *hoc* dubito, I doubt this, for *de hac re*: si *id* dubitas, for *de ea re*: where propter cannot be understood: yet there is no general way of explanation: thence in some places, where none of the prepositions commonly enumerated, applies, and yet it is thought necessary to supply one, some understand *quoad* inasmuch as, as if it corresponded to the Greek *κατὰ*: but since this is not a preposition, and cannot readily govern a case, except perhaps Liv. 42. 6, *quoad diem*, and Varr. L. L. 7. 23, *quoad sexum*, where others read *quod*, it therefore could not be understood by the ancients: instead of it we may understand *ad* as to; e. g. Virg. Georg. 3. 421, tollentemque minas et *sibila colla* tumentem, for the ablative *sibilo collo*; properly, as to its hissing neck, *ad* or *quod adtinet ad*, and so continually in the poets: Virg. Æn. 9. 656, *cetera* parce puer bello, for *quod ad cetera adtinet*. Such accusatives are also joined to passives, as will be mentioned hereafter. Further, we should remark, *peccare aliquid*; e. g. Cic. Nat. Deor. 1. 12, Xenophon *eadem* fere peccat, for *iniisdem* or *eodem modo*, errs in the same things, in the same way: perhaps we must supply *ad*, *quod adtinet ad eadem*. Further, *iurare aliquid*, i. e. to swear to anything, e. g. cineri *bella*, Sil. 3. 23: *falsum iurare*, Cic. Off. 3. 29: so passively, *quod* ita *iuratum* est, ibid.: *somniare aliquem* or *aliquid*, to dream of a person or thing, Terent. Eun. 1. 2. 113: Andr. 5. 6. 7: Cic. Div. 2. 59: Plaut. Rud. 3. 4. 68: so *ludere*, e. g. *aleam*, Suet. Claud. 33, and Ner. 30: *prœlia* latronum, Ovid. Art. 3. 357: at other times with an ablative, e. g. *ludere alea*, Cic. Phil. 2. 23: *pila*, Cic. Or. 1. 50: further, *furere opus* cædis, Stat. Theb. 9. 5, i. e. furiously to do &c. Particularly to these belong verbs signifying to taste of, to smell of, which answer to the question where-

of? of what? and in the best writers have an accusative after them: e. g. *redolere vinum,* to smell of wine: Cic. Phil. 2. 25, frustis esculentis *vinum redolentibus:* Cic. Clar. Or. 21, exiliores orationes et *redolentes* magis *antiquitatem:* Cic. Att. 2. 1, ideo bene olere, quia *nihil oleant,* because they smell of nothing; Hor. Sat. 1. 2. 27, *pastillos* Rufillus *olet,* Gorgonius *hircum:* ibid. Epist. 1. 19. 5, *vina* fere dulces *oluerunt* mane Camenæ: so olere *ceram, crocum,* Cic. Or. 3. 25: so *sapere crocum* to taste of saffron; Cic. ap. Plin. H. N. 13. 2, meliora unguenta sunt, quæ *terram,* quam quæ *crocum sapiunt:* Plin. H. N. 11. 8, mella *herbam sapiunt:* Sen. Nat. Quæst. 3. 18, piscis *saperet ipsum mare.* To these seems to belong the formula *magnam partem* a great part, *maximam partem* the greatest part: as libros meos *magnam partem* amisi, I have lost a great part of my books; perhaps ad *as to* is understood, *as to* a great part. This expression is not unusual: Cic. ad Div. 9. 15. 9, mihi licere — has res non omnino quidem sed *magnam partem* relinquere: Cic. Tusc. 4. 5, quia Chrysippus et Stoici — *magnam partem* in his partiendis et definiendis occupati sunt: Cæs. B. G. 4. 1, *maximam partem* lacte atque pecore vivunt, for the greatest part they live on milk &c. After clamo, crepo, queror, festino, &c. the accusative is remarkable; since aliquid clamare, crepare, queri seem to stand for aliquid dicere (or proferre) clamando, crepando, querendo; and festinare aliquid, for festinando facere aliquid: e. g. Plaut. Mil. 3. 1. 57, neque *publicas res clamo,* nec *leges crepo:* Hor. Od. 1. 18. 5, quis post vina *gravem militiam* aut *pauperiem crepat?* ibid. Sat. 2. 3. 33, si *quid* Stertinius veri *crepat:* Ovid. Met. 9. 304, moturaque duros *verba queror* silices: ibid. 11. 574, et iam, quas induat ille, *festinat vestes,* i. e. festinanter conficit, conficere festinat: so fugam festinare, Virg. Æn. 4. 575, i. e. to hasten: *id,* Sall. Iug. 81. Thus also, perhaps, we must explain the remarkable expression, Iuv. 2. 3, qui Curios simulant, et *Bacchanalia vivunt,* i. e. vivunt modo Bacchanalium, or vivendo Bacchanalia exprimunt. Thus we find also the passive *moveri* with *Cyclopa,* Hor. Epist. 2. 2. 125, ut qui nunc *Satyrum* nunc agrestem *Cyclopa movetur,* i. e. movendo or

saltando exprimit, now dances (like) the Satyr, now (like) the Cyclops. And thus we have other examples: so lateo with an accusative; see above, Sect. VI. § 4. n. I.

Note. We also find the passives of these intransitives, and even used personally with their proper subjects: whence may be inferred, that the ancients considered these intransitives sometimes as transitives: e. g. Ovid. Met. 12. 188, nunc *tertia vivitur ætas*: Catull. 5. 6, *nox* est *dormienda*: Mart. 13. 59, tota mihi *dormitur hyems*: Cic. Off. 1. 10, in republica *multa peccantur*: Cic. Parad. 3. 2, *multa peccantur*: Tac. Ann. 15. 21, *plura peccantur*: thence *peccatum*, which like *erratum* is properly a participle: Cic. Or. 1. 32, ista, quæ abs te breviter de arte *decursa* sunt, audire cupimus: Cic. Quint. 31, prope acta iam ætate *decursa*que: Tac. Germ. 20, nec virgines *festinantur*: iter *festinatum*, Ovid. Pont. 4. 5. 8, and elsewhere.

VI.) Even passives, particularly in the poets, are very often followed by an accusative, which is put for an ablative, and may be explained by *ad* as to, with respect to: e. g. Virg. Æn. 3. 81, vittis et sacra *redimitus tempora* lauro, i. e. temporibus, on the temples: ibid. 5. 135, nudatosque *humeros* oleo *perfusa* nitescit: ibid. 5. 269, puniceis ibant *evincti tempora* tæniis: ibid. 7. 796, et *picti scuta* Labici: ibid. 806, non illa colo calathisve Minervæ *femineas adsueta manus*: Virg. Ecl. 7. 32, puniceo stabis *suras evincta* cothurno: Hor. Od. I. 1. 22, nunc viridi *membra* sub arbuto *stratus*: so *fractus membra*, Hor. Sat. 1. 1. 5: *indutus exuvias*, Virg. Æn. 2. 275: *indutus thoracem*, Curt. 7. 5: *indutus vestem*, Liv. 27. 37.

VII.) Verbs signifying to live, to remain, to dwell &c. in answer to the question *how long?* take the substantive which denotes the length of time in the accu-

sative; where *per* is understood, which is also often expressed: e. g. *tres dies* ibi *fui*, I was there three days: *sex annos* ibi *mansi*, I stayed there six years: Cic. Flacc. 26, *septingentos* iam *annos vivunt:* Plaut. Mil. 4. 2. 87, *mille* annorum vivunt; where mille is used substantively in the accusative: Cic. Off. 1. 1, te iam *annum* audientem Cratippum &c. i. e. *per annum*, for a year: Cic. Cat. 1. 2, at nos *vicesimum* iam *diem* patimur hebescere aciem horum auctoritatis, now the twentieth day: Cic. ad Div. 4. 3. 4, etsi enim abfui *magnam partem* consulatus tui: ibid. 15. 4. 2, *biduum* Laodiceæ fui. Nothing is more usual: yet per is very frequently added; as, *per tres annos, per tres dies.* We also sometimes find the ablative; as Cic. Off. 3. 2, *triginta annis* vixisse: Suet. Cal. 59, vixit *annis* viginti novem, imperavit *triennio:* CCC *annis* vixisse, Plin. H. N. 7. 48: non amplius quam *uno die* vivere, ibid. 30. 16: and also the genitive; e. g. *mille annorum*, Plaut. Mil. 4. 2. 87: yet, as was before observed, mille may here be a substantive in the accusative.

VIII.) The verbs distare, abesse, discedere and others, in answer to the question *how far?* are often followed by the substantive, which expresses the measure, in the accusative case: e. g. absum *tres passus* a te, I am distant three paces from thee: Cic. ad Div. 15. 4. 7, abessemque ab Amano *iter* unius diei, one day's journey: Cic. Acad. 4. 18, ab hac mihi non licet *transversum*, ut aiunt, *digitum* discedere, not a finger's breadth: Virg. Ecl. 3. 104, dic, quibus in terris — *tres* pateat cœli spatium non amplius *ulnas:* and so continually. Yet sometimes we find the ablative: e. g.

Cic. ad Div. 10. 17, Planc., Ventidius bidui *spatio* abest ab eo: also the genitive, Cic. Att. 5. 16, quæ aberant *bidui:* ibid. 17; where, perhaps, *spatio* fails.

IX.) Many impersonal verbs are followed by an accusative of the person:

1.) pœnitet, pudet, piget, tædet, miseret are followed by a substantive in the accusative, which expresses the person that feels penitence, shame &c.: as pœnitet *me* facti, I repent of the deed; pudet me, I am ashamed; piget me, I am tired; tædet me, I am weary &c.: so pœnitet patrem, neminem pudet &c. Concerning these verbs, see of the Genitive, Sect. V. § 3. n. V. 4; where also it was remarked that the thing of which one repents, is ashamed &c. is generally put in the genitive; and that they are also used personally; as, me *hæc conditio* non *pœnitet:* non te *hæc pudent,* Terent. Ad. 4. 7. 36; and even *pudeo,* Plaut. Cas. 5. 2. 3; also that miserescit, miseretur, commiserescit, commiseretur, are used impersonally; e.g. Terent. Heaut. 5. 4. 3, nunc te *miserescat* mei: Cic. Lig. 5, cave te fratrum — *misereatur.*

2.) decet it becomes, dedecet it does not become, are followed by an accusative of the person, whom any thing becomes &c., as decet me, dedecet te: yet also by a dative, Terent. Adelph. 5. 8. 5, ita *nobis* decet, for *nos: vobis,* ibid. 3. 5. 45: *nostro generi,* Plaut. Amph. 2. 1. 158: *patri,* ibid. Capt. 2. 2. 71: *ætati,* Gell. 9. 15: *victoribus,* Sall. Fragm. ap. Serv. ad Virg. Æn. 8. 127: *maiestati,* Pand. 32. Leg. 20. The thing which becomes any one, is in the infinitive; as, decet me *recte vivere*; also in the nominative of a substantive, when, therefore, the verb is used personally; as Ovid. Art. 1. 509, *forma* viros neglecta *decet:* ibid. Fast. 2. 106, *quæ* (corona) *possit* crines, Phœbe, *decere* tuos: Plaut. Most. 1. 3. 5, hæc me *vestis deceat:* Cic. Off. 1. 31, quam se *aliena deceant:* ibid. *id* quemque *decet:* Cic. Or. 3. 55, *quid deceat:* ibid. 1. 26, *id quod* non *decet:* Cic. Off. 1. 41, si *quid dedeceat* in aliis: Ovid. Am. 1. 7. 12, nec dominam motæ *dedecuere comæ:* Stat. Theb. 10. 334, si non (ego) *dedecui* tua iussa.

3.) To these also are added, fugit, præterit, iuvat; since they are sometimes used impersonally, and then retain the case which they have when used personally: as, *me* fugit, I know not, Cic. Att. 7. 18: 13. 51: non *me* fugit, I know, Cic. Att. 12. 42: præterit *me*, Cic. Cæcin. 33: non *me* præterit, ibid. 35: iuvat *me*, Cic. ad Div. 3. 10. 23: 5. 21. To these some add *latet* it is concealed, unknown, which often occurs with an accusative, but commonly with a nominative, and, therefore, personally; as Varr. R. R. 1. 40, unum quod *latet* nostrum *sensum:* Virg. Æn. 1. 130 (134), nec *latuere* doli *fratrem:* Ovid. Fast. 4. 211, res *latuit patrem:* ibid. 5. 361, quorum *me* causa *latebat:* Iustin. 13. 8, res *Eumenem* non *latuit*. It is clear from these passages that lateo is not an impersonal verb: it is, however, cited here, because many may consider it impersonal, and look for it here. Yet it may be used impersonally: e. g. latet plerosque ignes esse, Plin. H. N. 2. 20: that lateo also occurs with a dative has been remarked, Sect. VI. § 4. n. I. observ. c.

X.) The verbs memini, recordor, reminiscor, obliviscor, take an accusative after them; as memini diem, recordor rem, oblitus sum istud &c. It has been already noticed that these verbs also govern a genitive: see of the Genitive, Sect. V. § 3. n. III, where also we considered their government of the accusative, and cited examples.

XI.) The participles osus, exosus, perosus, pertæsus, are used as transitives or deponents with an accusative; e. g. Gell. 4. 8, *osus eum* — fuit: Virg. Æn. 12. 517, *exosum bella:* ibid. 5. 687, si nondum *exosus* (sc. es) *Troianos:* Ovid. Met. 1. 483, *tædas exosa iugales:* Virg. Æn. 6. 435, *lucem*que *perosi* proiecere animas: Ovid. Met. 8. 183, *perosus exsilium*; and elsewhere; e. g. ibid. Fast. 3. 177: Virg. Æn. 9. 141: Liv. 3. 58: also with the verb esse, i. e. to hate, to

hate exceedingly; e. g. Liv. 3. 34, plebs consulum *nomen* haud secus quam *regnum perosa erat:* August. ap. Suet. Tib. 21, si non *populum perosi sunt:* Liv. 3. 39, *superbiam perosos* (sc. esse) regis: Suet. Cæs. 7, *pertæsus ignaviam* suam: yet pertæsus is also found with a genitive, Tac. Ann. 15. 51, *lentitudinis* eorum *pertæsa.*

Note: 1.) Osus is also followed by the infinitive; as *osa* sum *obtueri* inimicos, Plaut. Amph. 3. 2. 19. Also exosus and perosus are used passively, i. e. hated: a) *exosus,* Gell. 2. 18: b) *perosus,* Iuvenc. 3, in Matth. cap. 19: so the comparative *perosior,* Tertull. de Anim. 1: *perosius,* ibid. de Virg. Vel. 16: 2.) some verbals in bundus are also followed by the accusative of their verbs: as *populabundus agros,* Gell. 11. 15: *vitabundus castra* hostium, Liv. 25. 13. It is only necessary to suppose that these verbals are used for the participle in *ns,* i. e. populabundus for populans, vitabundus for vitans, and we immediately see whence the accusative is used.

XII.) After the verbs, to come, to go, to travel, and the like, the name of the place, i. e. town, village &c. also *domus* and *rus,* to which one comes or goes, is put in the accusative, the preposition *in* being understood; as, proficisci *Romam,* to go to Rome; ire *Athenas,* venire *Mutinam*; *domum* redire, to return home; abire *rus,* to go into the country: examples are obvious; e. g. *domum,* Cic. Verr. Act. 1. 9: Cic. ad Div. 3. 8: also in the plural, *domos;* e. g. Galli *domos* abierant, Liv. 45. 34: *rus*; e. g. *rus* ibo, Terent. Eun. 2. 1. 10, into the country, to my country-house.

Observations.

1.) We also find *ad* with the names of towns: thence some have supposed that *ad* is understood, when we say Romam

proficisci, venire &c. This, however, is incorrect; since it is quite a different thing to say Romam venire to come to Rome, i. e. into the city, and *ad* Romam venire, which very often occurs, to come as far as, near Rome, to remain without the city. So Romam ire, proficisci, contendere, to go to Rome, so as to enter the city; but ad Romam ire, proficisci &c. to go towards Rome, though perhaps without the intention of entering the city. Every governor and general, who expected a triumph in Rome, might be said ire *ad* Romam, but not ire Romam; since he might not enter the city before the triumph, which was often granted after a long delay. There is the same distinction between ire *in* urbem and *ad* urbem; the former denotes to go *into* the city, the other does not. It is thence manifest, that before names of cities in the accusative, not *ad* but *in* is understood; since *ad* could not be omitted without injury to the sense. The following passage will illustrate the difference, Cic. ad Div. 15. 3, cum — ad me legati missi ab Antiocho venissent *in castra ad Iconium,* into the camp at or near Iconium.

2.) To domum the possessive pronouns meam, tuam, suam, nostram, vestram may also be added; e. g. eum — *domum meam* venisse, Cic. ad Div. 9. 19: *domum suam,* Cic. Pis. 7: but scarcely any other adjectives, though we find aurum — *domum regiam* comportabant, Sall. Iug. 76. The preposition *in* is frequently prefixed, when an adjective or genitive accompanies; e. g. cur non introeo *in nostram domum,* Plaut. Amph. 1. 1. 253: *in domum meretriciam* deduci, Terent. Eun. 2. 3. 90: venisse *in domum Leccæ,* Cic. Cat. 1. 4: Luculli Archiam *in domum suam* receperunt, Cic. Arch. 3, in the edition of Grævius; but Ernesti and others omit *in*: it is also thus used without *in,* e. g. Pompeium *domum suam* compulistis, Cic. Pis. 7: eum *domum meam* venisse, Cic. ad Div. 9. 19: aurum — *domum regiam* comportabant, Sall. Iug. 76: *domum Charonis* devenerunt, Nep. Pelop. 2.

3.) To this place the word *humus* is commonly referred: but it is either preceded by *in*; as cadere *in humum*; deiicere *in humum,* Ovid. Met. 6. 605; or *humi* is used, particularly after

pono, colloco, fundo, prosterno &c., e. g. *colloco* aliquid *humi*: of which we treated before, of the Genitive, Sect. V. § 3. n. V: and *humi* seems to be more usual than *in humum*. Yet we find, Hor. Od. 4. 14. 32, stravit *humum*.

4.) But to the names of countries or regions the preposition *in* is regularly prefixed; as proficisci *in Italiam, in Galliam* &c. Yet the poets often omit it, as Virg. Æn. 1. 2 (6), *Italiam — venit:* sometimes even prose writers do the same, especially before the names of islands, as Cic. Manil. 12, inde *Sardiniam* cum classe venit: Nep. Paus. 2, Pausaniam cum classe communi *Cyprum* atque *Hellespontum* miserunt: sometimes also before other names of countries; as Nep. Dat. 4, *Ægyptum*que proficisci parat: Liv. 45. 10, navigare *Ægyptum* pergit: Suet. Tib. 72, rediens propere *Campaniam*.

XIII.) The verb *sum* is used with *id ætatis* for *ea ætate* or *eius ætatis*, of that age; where perhaps *ad* fails; e. g. Cic. ad Div. 6. 20 (21), et *id ætatis* iam sumus, ut &c., and we are now of such an age, of that age, that &c.: also, *quid ætatis?* of what age? Plaut. Merc. 2. 2. 19, *quid* tibi ego *ætatis* videor? sc. esse, how old do I seem to you to be? Otherwise homo is added: as *homo id ætatis*, a man of that age: e. g. Cic. Verr. 2. 37, ut homo nefarius de *homine* nobili atque *id ætatis* suoque hospite virgis supplicium sumeret, that he might scourge a man of noble birth, of such an age, i. e. so old &c.

XIV.) Sometimes, after the Greek idiom, a verb transitive is followed by an accusative, which does not belong to the verb, but to the following sentence, and properly ought to be the nominative: it is, in fact, a careless form of expression: e. g. Cæs. B. G. 1. 39, aut (se) *rem frumentariam*, ut satis commode supportari posset, timere dicebat: for aut, ut *res frumentaria* satis &c.: Cic. ad Div. 8. 10. 8. Cœl. nosti *Marcellum*,

quam tardus et parum efficax sit, itemque *Servium*, quam cunctator, for nosti, quam tardus et parum efficax sit *Marcellus*, et quam cunctator *Servius:* Terent. Eun. 1. 2. 81, *istam* nunc times, ne illum talem tibi præripiat, for nunc times, ne *ista* illum: ibid. 5. 8. 5, scin' *me* in quibus sim gaudiis, for scin', in quibus *ego* sim gaudiis: ibid. Adelph. 5. 4. 20, *illum*, ut vivat, optant, for optant, ut *ille* vivat. These accusatives seem to arise from the negligence of the speakers, as in English, you know *him*, how tedious he is. Some understand *quod adtinet ad.* It is still more peculiar, when, at the beginning, an accusative is put instead of a nominative, e. g. *urbem*, quam statuo, vestra est, Virg. Æn. 1. 573 (577) for *urbs:* Terent. Eun. 3. 3. 18, *eunuchum*, quem dedisti nobis, quantas dedit turbas, for *eunuchus:* Plaut. Amph. 4. 1. 1, *Naucratem*, quem convenire volui, in navi non erat, for *Naucrates*: ibid. Curc. 3. 49, sed *istum*, quem quæris, ego sum, for *iste:* the first three passages may indeed be explained by taking the accusative with the relative pronoun, as *quam urbem* statuo, ea vestra est: *quem eunuchum* nobis dedisti, is &c.: *quem Naucratem* convenire volui, is &c.: but this explanation will not apply to the last example. It seems, in general, to be a negligent mode of expression: perhaps *quod adtinet ad* must be understood. We may suppose that the speaker began with an accusative, since he intended to use with it a transitive verb; but that afterwards he used another kind of verb, not recollecting the accusative which preceded. A still more singular accusative is found, Plaut. Rud. 4. 3. 23, *vidulum istum*, cuius ille est, novi hominem, where the order is scarcely intelligible: it stands for novi hominem, cuius ille *vidulus*

est, and therefore vidulum istum is perhaps for *quod adtinet ad* vidulum istum : ibid. Menæch. 2. 2. 37, *numum istum,* quem mihi dudum pollicitus dare, iubeas porculum adferri tibi, for *numo isto;* properly, *quod adtinet ad* numum istum, quem mihi — dare, *eo* iubeas adferri &c.

XV.) Some transitive or active verbs beside their regular accusative, have also a second, which cannot be explained by a preposition understood. The following verbs are of this kind :

1.) Facio, reddo, to make; as facere aliquem *doctum,* to make one learned : facere aliquem *consulem,* to make one consul, Cic. Senect. 5 : Cic. Agr. 2. 1 : *dictatorem,* Liv. 2. 21 : *heredem,* Cic. Verr. 1. 48 : facere aliquem *certiorem,* to give one information, literally, to make one more certain, Cic. Div. 2. 2 : Cic. ad Div. 9. 2 : Cæs. B. G. 1. 12 : so reddere aliquem *doctum, felicem* &c. to render one learned, happy &c. : tu me reddidisti, fecisti, *sapientem :* aliquem *iratum,* Cic. Cluent. 26 : *domum* reddiderat *nudam,* Cic. Verr. 2. 34 : and elsewhere, e. g. Cic. Att. 9. 17 : Cæs. B. G. 2. 5 : dare is used in the same way, e. g. aliquem *inventum dare,* for *invenire,* Terent. Andr. 4. 1 : *defensum dabit,* for *defendere,* Virg. Æn. 12. 436, cf. Terent. Eun. 2. 1. 6. All these verbs have also in the passive a double nominative, as was observed, of the Nominative, Sect. IV. § 2. n. I. 2. e. g. *tu* fies *felix, pater* est redditus *felix.*

2.) Verbs of naming, calling &c.; as nuncupo; e. g. Liv. 1. 3, *Iulum* gens Iulia *auctorem* sui generis nuncupat, calls Iulius the author &c.: *quem* turba — nuncupat *Indigetem,* Ovid. Met. 14. 607 : so also voco, vocito, nomino, nominito, addico, adpello, perhibeo, usurpo : as vocant me Caium : nominant te Ciceronem : adpellare aliquem Magnum, or regem, to give any one the title of Great, of king : e. g. Alexander, *quem Magnum* adpellamus, whom we call the Great : Romani *Deiotarum* adpellarunt *regem* ob merita, the Romans gave Deiotarus the title

of king on account of his merits: *aliquem* usurpare atque adpellare *fratrem,* Cic. Univ. 11: so, *aliquem* adpellare *sapientem,* Cic. Amic. 1: motum, *quem sensum* nominitamus, Lucret. 3. 353: dicere *aliquem crudelem,* Virg. Georg. 4. 355: *aliquem* vocare *timidum,* Sall. Cat. 53, cf. ibid. Iug. 18: *aliquem* vocare *tyrannum,* Nep. Dion. 10, cf. Lucret. 6. 297: Cic. Nat. Deor. 2. 43, ex Arat.: *vatem hunc* perhibebo *optimum,* Cic. Div. 2. 5. cf. Cic. Nat. Deor. 2. 42, ex Arat.: also salutare, e. g. *aliquem regem,* Iuvenal. 8. 161, cf. Tac. Ann. 2. 18: consalutare, Cic. Phil. 2. 24. All these verbs have also a double nominative in the passive; as *Deiotarus* adpellatus est *rex*: *tu* vocaris *Caius*: see above, of the Nominative, § 2.

3.) The verb habeo, when it denotes I hold any one to be, I account; e. g. habere *aliquem doctum,* to account any one learned: so, *aliquem* habere *parentem,* Cic. Q. Fr. 1. 1. 10: *deum,* Cic. Nat. Deor. 1. 15: also *pro docto*: as *patrem* habent *doctum,* and *patrem* habent *pro docto*: thus, *pro hoste,* Liv. 2. 20: *pro certo,* Cic. Att. 10. 6: thence also in the passive, *pater* habetur *doctus, pater* habetur *pro docto*: see above, of the Nominative, § 2. n. I. 5.

4.) Verbs of naming or electing to an office, as designo, nomino, dico, creo; e. g. in Comitiis, nuncupo, I name, e. g. to an inheritance, renuntio I proclaim any one, e. g. consul, prætor &c.: as Romani designaverunt *Ciceronem consulem, prætorem,* have named him consul: consul dixit *Fabium dictatorem,* has named Fabius dictator: dictator dixit *Servilium magistrum equitum* &c.: in both which last passages dico is the appropriate word: nominare *aliquem interregem*: creare *aliquem consulem, quæstorem, prætorem* &c. to elect any one consul, quæstor, prætor &c. e. g. Romani creaverunt *Ciceronem consulem*: renuntiare aliquem consulem, prætorem &c., to proclaim any one consul &c.; e. g. præco renuntiavit *Ciceronem consulem*; unless here, perhaps, esse fails, and it should be translated, proclaimed that Cicero was consul. The following are examples from ancient writers, *quos* (sc. decemviros) plebs *designaverit,* Cic. Agr. 2. 10: *dicere,* e. g. *dictatorem,* Cic. Att. 9. 15: Liv. 5. 9: *tribunos militum,* Liv. 5. 13: *consules,* Liv. 24. 9: 27. 6: *nomi-*

nare, e. g. *interregem* (without aliquem), Liv. 1. 32: *sacerdotem,* Plin. Ep. 2. 1: *aliquem sacerdotem,* Suet. Claud. 22: *creare,* e. g. *aliquem ducem,* Liv. 1. 23: *aliquem tribunum plebis,* Liv. 2. 56: *aliquem dictatorem,* Liv. 1. 23: *aliquem renuntiare consulem,* Cic. Or. 2. 64: so, *nuncupare aliquem heredem,* Suet. Claud. 4: *aliquam nuncupare reginam,* Iustin. 24. 2, i. e. to name or appoint: so reficere, to make again, to choose again, is used with a double accusative; e. g. plebs *Voleronem tribunum* reficit, Liv. 2. 56. All these verbs are used in the passive with a double nominative; as, *Cicero* creatus est *consul,* &c.: see above, of the Nominative, Sect. IV. § 2. n. I. 4. *Note*: to these some add verbs signifying to believe, or reckon; as puto, existimo, and similar verbs; as cognoscere to know, deprehendere to detect, reperire to find, declarare to declare, i. e. one to be any thing. But here esse manifestly fails, and therefore the accusatives are not governed by these verbs: e. g. putant te doctum, they think thee learned, for putant te *esse* doctum, they think that thou art learned: quem omnes sapientem existimarunt, whom all thought wise, for quem omnes sapientem *esse* existimarunt: cognovi te fortem, I have found thee a brave man, for cognovi te *esse* fortem, I have found that thou art a brave man: thus also, te mendacem deprehendi, hoc verum reperi, where esse is understood. So also Cic. Mur. 2, illo die *Murenam consulem* declaravi, for declaravi *esse* consulem. Yet after cognoscere, deprehendere, reperire, declarare, we may also understand the particle *tanquam,* and consider the second accusative as an apposition: as, cognovi te fortem, for *tanquam* fortem: declaravi Murenam consulem, for *tanquam* consulem. With these verbs also in the passive voice we find a double nominative, where esse is understood: as, pater putatur doctus, the father is thought learned, for pater putatur *esse* doctus: and so with the others; as cognitus, repertus, or inventus est fortis, he has been found a brave man, for cognitus est *esse* fortis &c., he has been found to be a brave man. Thus also with deprehendor, declaror: yet with all these verbs tanquam may be understood, except with those which mean to believe, as puto, existimo &c.: see above, of the Nominative, § 2.

5.) Præbere se, præstare se, to show one's self, to exhibit one's self; e. g. præbere se fortem, to show himself a brave man; præbere se prudentem, to show himself wise, humanum humane &c.: præstare se fortem, benignum, prudentem &c.: præsta or præbe te virum, show thyself a man, conduct thyself as a man: debemus nos præbere or præstare fortes, benignos &c: all these are usual, and have already been noticed Sect. VI. § 4. n. X. The second accusative must be explained as an apposition, tanquam fortem, fortes, &c.

6.) Other verbs also, besides their proper accusative, have a second, which must be regarded as an apposition, and explained by *ut* or *tanquam*. To these particularly belong verbs of joining, affixing; as, adiungere aliquem sibi comitem, i.e. as a companion, for *tanquam* comitem: Cic. Off. 3. 10, admiratus eorum fidem tyrannus petivit, ut *se* ad amicitiam *tertium* adscriberent, i.e. *tanquam tertium*, that they would add him, as a third. With other verbs also we find the same apposition; e. g. Cic. Off. 3. 10, speaking of Romulus who killed his brother under an empty pretext, et tamen muri causam apposuit, *speciem* honestatis neque probabilem neque satis idoneam, as an appearance of honour, sc. tanquam: it is correct to understand tanquam, since it is continually expressed in such instances, and preferably for the sake of clearness: so, filiam tuam mihi *uxorem* posco, Plaut. Aul. 2. 2. 42, i. e. to wife, sc. tanquam: so poscere dictatorem *reum*, Liv. 9. 26.

XVI.) With some verbs transitive, besides an accusative of the person, there is used another of the thing, which probably, though not certainly, is governed by a preposition omitted. Such verbs are celo, conceal; verbs of teaching, instructing, reminding, asking, demanding, questioning; as doceo, edoceo, dedoceo, erudio, moneo, admoneo, rogo, ask or beg, oro, exoro, precor, flagito, exigo, posco, reposco, interrogo, consulo, percontor. Yet this second accusative is more

common with one of these verbs than with another: and with some *de* may be used instead of the accusative. Further, both accusatives are not always used together, but sometimes we find alone an accusative either of the person or the thing.

1.) *Celare* aliquem aliquid often occurs; as Cic. ad Div. 2. 16. 9, non enim *te* celavi *sermonem* T. Ampii: yet we often find celare aliquem de aliqua re; e. g. Cic. Deiot. 6, *de* armis, *de* ferro, *de* insidiis celare *te* voluit.

2.) Verbs of asking, begging, demanding &c.: e. g. *rogare* or *orare* aliquem aliquid, to ask any one for any thing: the accusative of the thing seems to be governed by *propter* or *ob* omitted: e. g. *illud te* oro, Cic. Q. Fr. 1. 1: *hoc te* rogo, Cic. ad Div. 12. 27: 13. 43: nunquam *divitias deos* rogavi, Mart. 4. 77. 1: roga *me viginti minas*, Plaut. Pseud. 4. 5. 8. So *poscere* aliquem aliquid, to demand any thing of one: Virg. Æn. 11. 362, *pacem te* poscimus omnes: Cic. Verr. 1. 3, qui — *parentes pretium* pro sepultura liberûm posceret, who demanded money of parents for the burial of their children: and so elsewhere; e. g. Cic. Verr. 1. 17: Liv. 27. 24: Hor. Od. 1. 24. 12: Ovid. Art. 3. 805. Thus also *reposcere*, Plaut. Aul. 4. 10. 33, *aulam* (ollam) auri *te* reposco, I demand back from thee the pot: Cic. Verr. 4. 51, ut ad Verrem adirent, et *eum simulacrum* Cereris et Victoriæ reposcerent: so *Parthos signa*, Virg. Æn. 7. 606: also *te hoc* obsecrat, Cic. Quint. 31: cf. Ter. Heaut. 4. 1. 31. So also *flagitare*, Cic. Dom. 6, *me frumentum* flagitabant: Cæs. B. G. 1. 16, Cæsar *Æduos frumentum*, quod essent publice polliciti, flagitare: *quæ me* Crassus flagitabat, Cic. Or. 2. 45: *orationes me duas* postulas, Cic. Att. 2. 7: *hoc te* deprecor, Val. Flacc. 8. 53: *exorare* aliquem aliquid, Plaut. Bacch. 5. 2. 82: ibid. Capt. 2. 1. 17: Stat. Sylv. 2. 7. 121. Also rogo, oro &c., are often used without an accusative of the thing, with a bare accusative of the person: so also flagitare, Cic. ad Div. 10. 16. 3, flagitare senatus institit *Cornutum*, to desire of Cornutus: metuo ne *te* flagitent, I fear, lest they shall urge you, ibid. 9. 8: cf. Plaut. Pœn. 3. 1. 36: so efflagitare aliquem,

Auct. B. Hisp. 29, for ab aliquo: precari aliquem, Cic. Nat. Deor. 1. 42, 44: Verr. 4. 32: deprecari aliquem, Liv. 34. 59: Cic. ad Div. 8. 1. Cœl.

Note: Peto ask, seek, desire, demand, is used not with an accusative of the person, but only of the thing; the person is put in the ablative with *a;* as, petere aliquid *ab* aliquo, Cic. Tusc. 5. 2: Cæs. B. G. 2. 13, and elsewhere: also merely *ab* aliquo, Cic. ad Div. 9. 13: 13. 7: aliquem *in vincula,* Quintil. 7. 1. 55, to desire, to demand, cf. ibid. 7. 6. 6. It is the same with other verbs of the same signification; as poscere, reposcere, flagitare, efflagitare, postulare, precari, deprecari, contendere, exigere, aliquam rem *ab* aliquo; also merely aliquid, or ab aliquo; all which expressions may be imitated: e. g. poscere munus *ab* aliquo, Cic. Verr. 2. 47, and elsewhere: e. g. Terent. Heaut. 5. 1. 53: Suet. Aug. 94: reposcere rationem vitæ *ab* aliquo, Cic. in Cæcil. 9: Cic. Verr. 3. 1: Catilinam *a* me reposcebat, Cic. Red. Sen. 4: flagitare promissa *ab* aliquo, Cic. ad Div. 3. 11: cf. Cic. Verr. 5. 4, and elsewhere: efflagitare signum *a* ducibus, Liv. 2. 60: postulare aliquid *ab* aliquo, Cic. Amic. 22: *abs te* postulo atque oro, Terent. Andr. 5. 1. 4: precari *ab* aliquo, Cic. Amic. 16: Cic. Rab. Perd. 2: aliquid, Cic. Pis. 20: aliquid *ab* aliquo, ibid. and Nep. Timol. 5: deprecari *ab* aliquo, Auct. B. Afric. 85: aliquid *ab* aliquo, Cic. Sull. 26: Cic. Mur. 1: *de* aliquo, Cic. Or. 2. 28: *alicui,* i. e. for any one, Plaut. Asin. Epil. 5: aliquem aliqua re, Prop. 2. 27 (32). 17: aliquem *ab* aliquo, Cic. Agr. 2. 36: Cic. Red. Quir. 3: Cic. Planc. 42: contendere *ab* aliquo, Cic. Brut. 14: Cic. Quint. 24: Cic. Att. 9. 17: aliquid, Cic. Off. 1. 20: Cic. Verr. 2. 53: exigere aliquid, Cic. ad Div. 13. 11: Cic. Font. 5: *ex* aliquo, Cic. Fin. 2. 35: *ab* aliquo obsides, Cæs. B. C. 3. 12: veritatem *a* teste, Cic. Leg. 1. 1: also we find exigere pœnas *de* aliquo, Ovid. Met. 8. 53, or *alicui,* ibid. Fast. 1. 230, i. e. to punish: we also find oro, exoro, rogo, obsecro, quæso *ab* aliquo; Plaut. Amph. Prol. 64, nunc hoc me orare *a vobis* iussit Iupiter: ibid. Trin. 2. 2. 44, quam (rem) volo ego me *abs te* exorare ibid. Bacch. 4. 9. 102, me fas est obsecrare *abs te:* Cic. ad

Div. 13. 1. 4, nunc *a te* illud primum rogabo, ne &c.: ibid. 17. 4, magnopere *a te* quæso, ut &c.: ibid. 3. 2, *a te* quæso et peto: Cic. Arch. 2, quæso *a vobis*, ut &c. We also find rogare aliquem *de re*, Cic. Q. Fr. 1. 2. 3: also rogare *pro aliquo*, to ask for any one, Petron. 39: so *pro vita*, Suet. Aug. 13: Phædr. 3. 2. 16, to beg for one's life: orare aliquem *pro salute*, Brut. in Cic. Ep. ad Brut. 16. We also meet with *precor te bonas preces*, Cato R. R. 134, 139: also oro *cum aliquo*, to ask of any one; e. g. Plaut. Bacch. 3. 3. 90, and elsewhere; e. g. ibid. Curc. 3. 62: Terent. Hec. 4. 4. 64: Cæs. B. C. 1. 22, ed. Oudend.: also petere *de aliquo*, for *ab aliquo*, Pand. 13. 6.5. *Note:* Peto, however, is found with a double accusative, Ovid. Met. 7. 296, in Burmann's edition, petit hoc *Æetida munus*; which was also the reading of Heinsius: the other editions have capit hoc a Tethye munus. This reading of Burmann is very peculiar; yet we find *quidquid patrem petii*, Quintil. Declam. 9. 2: also without an accusative of the thing, e. g. *vos peto* atque obsecro, Plaut. Curc. 1. 2. 60: *eumque* petiit literis, Capitolin. in Pertin. 3: to this we may refer Virg. Æn. 6. 115, ut *te* supplex peterem. *Note*: Postulare also means to accuse, to sue, e. g. aliquem de pecuniis repetundis, Cic. Fragm. Cornel.: or repetundis &c. (sc. de), Tac. Ann. 3. 4: or repetundarum, Suet. Cæs. 4: *capitis*, Pand. 46. 1. 53.

3.) Verbs signifying to teach, to instruct as a teacher: a) doceo with two accusatives; as, docere *aliquem artes, musicam* &c.: e. g. Nep. Præf. quis *musicam* docuerit *Epaminondam*: so *aliquem literas*, Cic. Pis. 30: also when doceo means to teach, i. e. to relate, to inform, to explain; as, docere aliquem causam, to instruct any one in a cause or suit, to explain it to him, is very usual; e. g. Cic. ad Div. 7. 21, Silii *causam te* docui: but in this latter sense we often find *de aliqua re*; as Cæs. B. C. 1. 3, qui *de his rebus eum* doceant, who may inform him about these things: cf. ibid. 7. 10: Cic. Verr. 4. 51. Also docere aliquem is often used without mention of the thing, Cic. Off. 1. 44: Cic. Att. 8. 2: also aliquem *tacere*, Cic. Agr. 3. 2: aliquem *sapere*, Cic. Phil. 2. 4: aliquem *re*, e. g. *fidibus*, Cic. ad

Div. 9. 22: *equo,* Liv. 29. 1: sc. *uti:* b) edocere also stands with two accusatives; e.g. *iuventutem* mala *facinora,* Sall. Cat. 16: also when it means to say, to disclose; e. g. Sall. Cat. 48. 4, *eadem* — de itinere hostium *senatum* edocet, he discloses the same things to the senate &c.: so Plin. Paneg. 26: also merely with an accusative of the thing; as Sall. Iug. 94. 6, *acta* edocet without a person: or with an accusative of the person, without an accusative of the thing, which is then commonly expressed by the ablative with *de,* or in some other way: Cæs. B. C. 3. 108, *hunc* — quæ fieri vellet, literis nuntiisque edocet, informs him: cf. ibid. B. G. 7. 38: Sall. Iug. 49. 1, *eum*que edocet *quæ ageret.* Some, indeed, also quote Sall. Decl. in Cic. 14, *quem* Minerva omnes *artes* edocuit; but many doubt whether this be a genuine work of Sallust: c) *dedocere,* to unteach another, to make him unlearn it, is used with two accusatives, Cic. Fin. 1. 6, si a Polyæno — geometriam discere maluisset quam *illam* etiam *ipsum* dedocere: cf. Stat. Theb. 2. 408: also aliquem with an infinitive, Hor. Od. 2. 2. 19: d) *erudire* to instruct, is seldom used with an accusative of the thing, as Ovid. Met. 8. 215, *natum* damnosas erudit *artes*: so Stat. Theb. 10. 507: mostly with the ablative; as, erudire aliquem *artibus,* Cic. ad Div. 1. 7: cf. Nep. Iphic. 2: ibid. Them. 10: ibid. Att. 1: or also, *in* artibus, *in* iure civili, Cic. Or. 1. 59: cf. Cic. Q. Fr. 1. 3. To these also belong instituere, informare, properly, to form; instruere, to instruct, properly, to fit out; imbuere; which do not take an accusative of the thing, but an ablative; as instituere, informare, instruere, imbuere aliquem *literis, artibus, sapientia* &c., or *ad* aliquid: e.g. instituere aliquem *artibus, lyra,* Quintil. 1. 3. 10: also with *ad,* e. g. *ad* dicendum, Cic. Or. 2. 39: *ad* munus, Cic. Verr. 3. 69: *latine scire,* Colum. 1. 1: informare ætatem puerilem *ad* humanitatem, Cic. Arch. 3: instruere aliquem *artibus,* Cic. Cœl. 30: *scientia* rei, Quintil. 1. præf.: dei *ritibus,* Ovid. Met. 6. 590: aliquem *præceptis,* Petron. 140: imbuere se *studiis,* Cic. Deiot. 10: bonis *opinionibus,* Cic. ad Anton. Cic. Ep. ad Att. 14. 13: aliquem *vitiis,* Liv. 26. 2: *ad* officia, Tac. Ann. 12. 32: *ad* legem non instituti sed imbuti sumus, Cic. Mil. 4. Even doceo is thus used,

Cic. ad Div. 9. 22. 8, Socratem *fidibus docuit* nobilissimus fidicen, perhaps because fides is not a thing to be taught, but merely an instrument; perhaps, also, canere is omitted; as in English some colloquially say, he taught on the harp, i. e. to play on it: so aliquem docere *equo, armis*que, Liv. 24. 1, i. e. *uti*. But when erudire means to inform, it is followed by *de*; as Cic. ad Div. 2. 12. 2, obviam mihi velim sint literæ tuæ, quæ me erudiant *de* omni republica.

4.) Verbs of reminding, as monere, admonere &c.: yet these verbs are always followed by an accusative of the person, seldom by an accusative of the thing, except the pronouns *hoc, id, quod, quid, quidpiam* &c.: e. g. *hoc te* admoneo, *illud te* admonui: Cic. Att. 14. 19, id ipsum, *quod me* mones: Fabius *ea me* monuit, Cic. ad Div. 3. 3: *illud me* præclare admones, Cic. Att. 9. 5. Yet from these pronouns no general usage can be inferred, and an accusative of a substantive is actually very rare: e.g. Sall. Iug. 79. 1, *eam rem* locus admonuit: so also quæ commonefaceret istius *turpem — præturam,* Cic. Verr. 4. 26: so, passively, commoneri officium, Plaut. Pseud. 1. 2. 17. Still more rarely both accusatives occur together: formerly, indeed, we read, Sall. Iug. 79. 1, *eam rem nos* locus admonuit; but Cortius omits *nos*. We more frequently find monere, admonere aliquem *de aliqua re,* or *alicuius rei*; e. g. Cic. Att. 11. 16, te oro, ut *Terentiam* moneas *de testamento,* about the testament: cf. Cic. Q. Fr. 2. 3: Cic. ad Div. 4. 10, putavi *ea de re* te esse admonendum: *de æde,* Cic. Q. Fr. 3. 1. 4: Sall. Cat. 5, *de moribus* civitatis tempus admonuit: Liv. 5. 51, adversæ deinde res admonuerunt *religionum;* without an accusative of the person: Liv. 35. 13, qui admonerent *fœderis eum Romani: æris alieni,* Cic. Top. 1: *egestatis,* Sall. Cat. 21. Cort.: further, Tac. Ann. 1. 67, contractos — *temporis* ac *necessitatis* monet: Sall. Iug. 49, commonefacere *quemque beneficii sui:* Auct. ad Herenn. 4. 24, cum ipse *te* veteris *amicitiæ* commonefaceret: ibid. 33, non illæ *te* nuptiales tibiæ *eius matrimonii* commonebant? so *mearum me miseriarum* commonet, Plaut. Rud. 3. 4. 38.

5.) Verbs of asking, interrogating &c.: as, rogare *aliquem*

sententiam, to ask any one his opinion, e. g. in the Roman senate, Cic. Q. Fr. 2. 1: *unum te* rogare volo, Plaut. Amph. 2. 2. 76: dicisne hoc, *quod te* rogo? ibid. Most. 3. 1. 130: rogare *aliquem causam rei,* Phæd. 4. 18. 5: also merely rem, e. g. dic, *quod* rogo, Ter. Andr. 4. 4. 25: *populum* rogare *ædiles,* Liv. 6. 42: 3. 65, to ask the people to elect ædiles: also *de aliqua re,* Plaut. Pers. 4. 4. 90. Other verbs of interrogating are used in the same way; as interrogo, consulo, to ask counsel, percontari, with an accusative both of the person and thing; e. g. Plaut. Merc. 1. 2. 70, hoc, *quod te* interrogo: Cic. Tusc. 1. 24, *Pusionem quendam* Socrates interrogavit *quædam geometrica de dimensione:* also merely aliquid; e. g. *sententias,* Suet. Cæs. 21: so also Liv. 8. 32, *illud* interrogo: Plaut. Men. 4. 3. 26, ibo et consulam *hanc rem amicos,* for de hac re, I will consult my friends about this business: so also nec *te id* consulo, Cic. Att. 7. 20: also with an accusative of the thing only, Liv. 2. 28, sed *delatam* (*rem*) consulere ordine non licuit: also, consulere aliquid *cum aliquo,* Plaut. Most. 5. 1. 43: Plaut. Aul. 2. 2. 33, quæso, *quod te* percontabor, ne id te pigeat proloqui: so also Hor. Epist. 1. 20. 26, meum si quis *te* percontabitur *ævum:* also aliquid only, to inquire about any thing, e. g. *adventum,* Ter. Hec. 1. 2. 2. Yet we also find interrogare, consulere, percontari aliquem *de aliqua re,* e. g. interrogare *aliquem de re,* Cic. Partit. 1: consulere *aliquem de re,* Cic. Leg. 2. 16: percontari *aliquem de re,* Cic. Somn. Scip. 1: also merely aliquem, Liv. 23. 47, and elsewhere. We also find rogare *aliquid de aliquo,* Cic. Vatin. 4, i. e. to ask of any one: also percontari (percunctari) *ab* or *ex aliquo* aliquid, or without aliquid; e. g. Cic. Brut. (de Clar. Or.) 46, cum percontaretur (percunctaretur) *ex anicula quadam* quanti aliquid venderet: Plaut. Bacch. 2. 2. 12, *istuc* (i. e. istud) volebam *ex te* percontarier: so disciplinam *ex aliquo,* Cic. Div. 2. 36: also aliquem, to inquire about any one; e. g. *ad percontandum Homerum,* Plin. H. N. 30. 2: percontari *aliquem ex aliquo,* Plaut. Asin. 2. 4. 95, i.e. to inquire of any one about any one: so scitari *ex aliquo:* Plaut. Capt. 2. 2. 13, nam sunt, *ex te quæ* solo scitari volo: Hor. Ep. 1. 7. 60, *scitari* libet *ex ipso.* Yet we find also Virg. Æn. 2.

114, *Eurypylum* scitatum *oracula* mittimus. *Note:* rogare *milites sacramento,* Cæs. B. G. 6. 1 : Liv. 32. 26 : 35. 2, i. e. to swear-in soldiers.

Observations.

1.) The above-mentioned verbs, which, besides an accusative of the person, have also an accusative of the thing, sometimes retain this latter accusative even in the passive voice; yet so that it is mostly a pronoun of the neut. gend.: as Cic. ad Div. 5. 8. 14, sin autem *quidpiam* aut a te essem admonitus : Cic. Cœl. 3, *illud* te esse admonitum volo: Cic. Amic. 24, nec ea, *quæ* monemur : Plin. Paneg. 26, reddebant illi, *quæ* monebantur: Ovid. Met. 4. 154, *hoc* estote rogati : or *nihil, multa, pauca,* e. g. Cic. Nat. Deor. 2. 66, *multa* præterea ostentis, *multa* in extis admonemur; unless this accusative be governed by *ad* in admonemur : Ovid. Her. 1. 66, *multa* rogatus : Ovid. in Ibin. 641, *plura* rogatis (particip.): Ovid. Fast. 4. 418, *pauca* docendus eris : Sall. Cat. 45, *cuncta* edoctus. Sometimes, however, we find substantives in the accusative with verbs of the passive voice; as Hor. Art. 68, doctus *iter* melius : Liv. 25. 40, vir impiger et sub Hannibale magistro omnes belli *artes* edoctus : Sall. Cat. 52. 1, Cato rogatus *sententiam* (when he was asked his opinion) huiuscemodi orationem habuit: so ibid. 50, Cæsar rogatus *sententiam* a consule—locutus est: Cic. Att. 1. 13, rogatum esse *sententiam:* so also Cic. Dom. 7: Liv. 42. 35, rogati *auxilia,* being asked for help: Liv. 36. 7, Hannibal interrogatus *sententiam:* cf. Vell. 2. 35: thus also Suet. Tib. 71, interrogatus *testimonium:* Tac. Hist. 2. 53, interrogatus *causam:* Ovid. Met. 1. 137, nec tantum *segetes alimenta*que debita dives poscebatur humus: so Apollo poscitur *verba,* Prop. 4. 2. 74 (76): *rationem* posceretur, Gell. 4. 19: also without an accusative; e. g. poscitur *Alcithoe,* Ovid. Met. 4. 274, i. e. narrare, though it may mean, is summoned: *frumentum* flagitarentur, Cæs. B. C. 1. 87 : also without an accusative, e. g. flagitabar, Cic. Dom. 7. Whether *celari* occurs with a substantive in the accusative we cannot determine; but it is found with quod, Cic. ad Q. Fr.

3. 5, indicabo tibi, *quod* mehercule inprimis te celatum volebam: Ter. Hec. 4. 4. 23, nos *hoc* celatos. Nepos even says, hoc mihi celatur, e. g. Alc. 5, *id Alcibiadi* diutius celari non potuit: Con. 5, *id* cum minus diligenter esset celatum: at other times we find celor de re, e. g. non est *de veneno* celata mater, Cic. Cluent. 66: te *maximis de rebus* a fratre esse celatum, Cic. ad Div. 5. 2: also absolutely, e. g. non quo celandus esses, ibid. 19.

2.) In general we remark, that when the question is, whether a verb governs two accusatives, we must draw no inference from the accusatives hoc, id, illud, quid, and other pronouns of the neuter gender, nihil which is often used for non, multa and pauca, since these are used where no other accusative can stand; e. g. *nihil te* hortor, moneo, queror &c.: *nihil* dubito de hac re: *quid* dubitas? si *quid* dubitas: *hoc* semper dubito: *quid* non mortalia pectora cogis auri sacra fames? Virg. Æn. 3. 56. So Cicero ad Att. 6. 5, non quo me *aliquid* iuvare posses: Cic. ad Div. 6. 7. 4. Cæcin. qui *multa* deos venerati sint contra eius salutem, i. e. *valde*: Sall. Cat. 45, *multa* prius de salute sua Pomtinum obtestatus, i. e. *valde*: Sall. Iug. 49, ac *pauca* pro tempore milites hortatus, for *paucis*.

3.) There is also another kind of verbs which take two accusatives, one as verbs transitive, another on account of the preposition with which they are compounded; as, transducere *copias Rhenum*, or *pontem*: these were considered before, n. II.

XVII.) After the infinitive of sum and of other verbs which are followed by a nominative, as fio &c., the predicate is put in the accusative, when the subject precedes in the accusative: e. g. scio *patrem* esse *doctum*, where *doctum* is in the accusative because *patrem* is so: audivi multos *homines* esse *occisos*. Thus also after videri; as, audio *hoc* tibi videri *mirum;* but here esse generally fails: it should properly be audio *hoc* tibi videri *esse mirum:* so video, hanc *rem* tibi videri *pul-*

chram, sc. esse. So after the infinitives of other verbs, which are followed by a nominative, the noun that pertains to the predicate follows in the accusative, when the subject is an accusative; as, video *te* creari *consulem:* audio *te* creatum iri *consulem:* scio *te* nominari *Caium:* &c.

XVIII.) The accusative of the subject very often also precedes the infinitive: namely, when, by an abbreviated expression, the nominative, which is always the subject of a sentence, together with the particles ut, quod, quin, an (in English *that*), is changed into the accusative, and the verb, which belongs to it, into the infinitive: e. g. scio, *te vivere*, that thou livest: velim, *te venire*, that thou come: scio, *te esse* sapientem. This is commonly called *the accusative with the infinitive;* more clearly, *the accusative of the subject with the infinitive.* But how this should properly be formed, and when it may or must happen, cannot be explained, until we first explain when these particles ut, ne, quin, an, are used: which will afterwards be considered.

XIX.) An accusative also is frequently used, which is governed, or seems to be governed, by a verb omitted. This happens I.) when the verb needs only to be repeated; e. g. Liv. 6. 26, eventum senatus, *quem* videbitur (sc. dare), dabit, which it shall seem right to give: Liv. 31. 7, ut, *quem* videretur, mitteret, where mittere fails: II.) particularly in passionate expressions, in which words are often omitted: to these belongs 1.) *quid multa?* why should I say much? for *quid* (i. e. propter quid) *multa dicam?* so *ne multa*, sc. *dicam*, Cic. Cluent. 64: 2.) *quid?* i. e. *further*; which is often used by Cicero with an interrogation following it, as

quid? nonne &c.: here also *dicam* seems to fail, what shall I say? 3.) the expression *quid? quod*, Cic. Div. 2. 45: Cic. Att. 6. 6: Ovid. Rem. 247, which is commonly translated *yea*, or *yea further*: it stands properly for *quid de eo dicam, quod* &c., what shall I say about this, that &c., and thus it may be often translated; e. g. Cic. Manil. 5: Cic. Cat. 1. 8: it is therefore self-evident, that after *quid? quod*, a verb must always follow; e. g. *quid? quod* multos innocentes occidi iussit. It would be incorrect to say, odit omnes homines; *quid? quod* parentes suos, he hates all men, yea even his own parents: instead we must put *imo* or *atque adeo*. To these belongs 4.) the accusative which is commonly used in passionate exclamations of sorrow or joy: e. g. *me miserum!* unhappy me! Terent. Ad. 3. 2. 12: so also *me miserum!* ibid. 32, or *miserum me!* ibid. 3. 1. 4: *te felicem!* happy thee! Here some understand vide, adspice, adspicite; though this is quite uncertain: it is quite clear that such an explanation will not always apply. It is more probable that no verb at all is understood by the speaker, no more than in the similar expressions in English. This accusative is used both with and without the interjection o! whence it is clear that it is independent of the interjection. *Miserum!* is also used as an interjection, alas! wretched! e. g. Virg. Æn. 6. 21, iussi, *miserum!* septena &c.

§ 4.

Of the Accusative with Adverbs.

Certain adverbs also are followed by an accusative: e. g. 1.) *bene:* as, bene *vos*, bene *vos*, may it be well

with you, Plaut. Stich. 5. 4. 27: so bene *nos*, bene *te*, Ovid. Fast. 2. 6. 36: bene *Messalam*, Tibull. 2. 1. 31: at other times a dative follows: 2.) *prope* in particular is often followed by an accusative, though at other times by a dative: e. g. prope *me*, Cic. ad Div. 7. 23, and elsewhere: so propius, proxime: see above, of the Dative, Sect. VII. § 5. n. I.

§ 5.

Of the Accusative with Prepositions.

The prepositions which govern an accusative have already been noticed, Part I. Chap. III. Sect. 7; and it was at the same time observed, that some of these prepositions are put after their case, and some used adverbially without a case. Sometimes also the case fails, where it might be expected; e. g. redeo *ad quæ* mandas, for *ad ea quæ* mandas, Cic. Att. 5. 11. p. 665. Ernest.: so *sine* is used without its case; e. g. age iam, cum fratre an *sine?* sc. *eo*, ibid. 8. 3.

§ 6.

Of the Accusative with Interjections.

Some interjections are followed by an accusative, which however does not seem to be governed by them, but by some verb which has been omitted in the warmth of feeling: e. g. ah! *me miserum!* o! me miserum! o! me infelicem! Thus, Cic. Mil. 37, o! me miserum! o! me infelicem! oh unhappy me! or, o! how wretched am I! ibid. 38, o! fortem et a vobis, iudices, conservandum virum! o! what a brave &c.: ibid. o! terram illam beatam, quæ hunc virum exceperit! hanc ingra-

tam, si eiecerit! miseram, si amiserit! o! happy land &c.: o! how happy will be the land &c.: Terent. Andr. 3. 4. 10, vah! callidum consilium! ah! what a cunning plan! where also it may be the nominative: ibid. 4. 1. 22, heu! me miserum! Sall. Iug. 14. 9, eheu! me miserum! Virg. Æn. 7. 293, heu! stirpem invisam &c., ah! hated race &c.: Plaut. Truc. 5. 1. 60, hem! tibi talentum argenti, here is a talent of silver for you! so ecce me! here am I! ecce hominem miserum &c.: Cic. Fin. 2. 30, ecce miserum hominem! Virg. Ecl. 5. 65, en! quatuor aras &c.: Terent. Andr. 1. 5. 2, proh! (pro!) deûm atque hominum; where in the warmth of passion *fidem* is omitted. It is uncertain what kind of verb, or whether any, should be understood. As was remarked just now, some understand vide, videte, aspice, aspicite; but it is probable that the ancients did not understand any. Thus also væ me! Senec. Apocol. ante med.: væ te! Plaut. Asin. 2. 4. 75, the deuce take thee! At other times væ and ecce are used with a dative: see above, Sect. VI. § 5. n. III. Also ecce with a nominative, Cic. Att. 3. 16: 8. 3.

Section Eighth.

Of the Use of the Vocative.

The vocative is used when a person calls or addresses another. It may precede or follow certain words, according to the intention of the speaker, and the impulse of feeling: as in English, friend, do it not! or do it not, friend! wretch, die! or die, wretch!

It is often preceded by interjections; as, o miser! o fili! hem Pamphile! &c.: thus Virg. Æn. 1. 198

(202), o socii, o passi graviora! &c.: Virg. Ecl. 2. 69, ah! Corydon, Corydon, quæ te dementia cepit! Plaut. Pœn. 5. 3. 3, proh! supreme Iupiter! Plaut. Pseud. 1. 5. 113, eho! Pseudole! Terent. Andr. 3. 5. 10, ehodum! bone vir, quid ais? Terent. Adelph. 2. 4. 17, heus! heus! Syre! ibid. 3. 4. 10, hem! Demea, haud adspexeram te: Hor. Od. 4. 2. 49, io! triumphe! &c. That these interjections do not govern the vocative is self-evident; since they are each often used without the other.

Section Ninth.

Of the Use of the Ablative.

The ablative is used in so many ways, that it is scarcely possible, accurately to distribute its usages into classes. Many grammarians maintain, that it is always governed by a preposition, either expressed or understood. This may serve for explanation, though we cannot always say with confidence, what preposition is omitted. We have, therefore, retained the common method of considering its use with reference to the questions, *with* what? *through* what? *of* what? *from* what? &c.

§ 1.

Of the Ablative after certain Prepositions.

The ablative is governed by the prepositions a, ab, abs, absque, clam, coram, cum, de, e, ex, præ, pro, sine, tenus; also by in, super, sub, subter; to which some add palam, procul, and simul, which others consider as adverbs. We considered these before, Part I. Chap. III.

Sect. VII, and there remarked what is most important respecting them: e. g. that *a* and *e* are used only before consonants, but not before h; *ab* and *ex* before a vowel or h, and sometimes before other consonants: *abs* only before t and q. We then also remarked their most usual significations, which is of principal importance. Of *a*, *de*, and *cum* we particularly observe:

A not only means *from*, as, *ab* hoc die, from this day; or *by*, as *ab* aliquo amari to be loved by any one; but very often *on the side of, with respect to, in;* as, laborare *a* re frumentaria, to be distressed in supplies: firmus *a* peditatu, strong in infantry: locus copiosus *a* frumento, instructus *a* re &c.: so perire *ab* animo, Plaut. Truc. 1. 1. 26. Further, *a*, where the *efficient cause* is denoted, is used not only after passives, but frequently after intransitives with a passive sense, and transitives: e. g. Cic. ad Att. 6. 2, *salvebis a* meo Cicerone, thou wilt be or art saluted, greeted or complimented, by my son Cicero: Cic. Nat. Deor. 2. 55, nam, quæ spiritu in pulmones anima ducitur, ea *calescit* primum *ab* eo spiritu, is warmed by &c.: Quintil. 9. 2. 12, an *a* reo fustibus *vapulasset*, for *verberatus esset*: ibid. 12. 1, respondit, a cive se spoliari malle, quam *ab* hoste *venire* (from *veneo*), for *vendi*: Ovid. Met. 13. 597, *occidit a* forte Achille, i. e. *occisus est*: so *cadere ab* aliquo, ibid. 5. 192: Suet. Oth. 5: perire *ab* aliquo, Plin. H. N. 11. 37, sect. 76: *mori ab* ira patris, Val. Fl. 7. 484. To these belongs the usual expression *bene audire ab* aliquo, to be praised by one, to be in good repute with one: Cic. Fin. 3. 17, esseque hominis ingenui et liberaliter educati, velle *bene audire a* parentibus, *a* propinquis, *a* bonis etiam viris. Yet here *a* seems properly to mean *as to*. Further, *a* is sometimes used after substantives; as Cic. ad Div. 9. 16. 19, hæc levior est plaga *ab* amico, quam *a* debitore, this loss is less from a friend &c.: so undæ *a fontibus*, for *fontium*: Virg. Georg. 2. 243, *homo ab* aliquo, a person belonging to any one: e. g. Plaut. Mil. 2. 2. 5, *quemque a* milite hoc vide-

ritis *hominem* in nostris tegulis — hunc deturbatote in viam, if you see any person belonging to this officer, any of his people &c.: Terent. Andr. 3. 1. 3, *ab* Andria est *ancilla* hæc: Cic. Mur. 30, *nostri illi a* Platone, i. e. *Platonici*: *homo ab* urbe aliqua: e. g. *Turnus ab* Aricia, Liv. 1. 50, of Aricia: *solvere ab* aliquo, to pay by means of a person, from his money or purse, or by assignment upon him, Cic. Att. 7. 18: 5. 21.

De very often means on account of, about, concerning: e. g. hac *de* re, on account of this affair: *de* hac re nihil timeo, about this circumstance &c.

Cum means with, i. e. *together with*, and denotes an accompaniment or association, as when one talks, goes, contends, or transacts business *with* another: as pugnare, loqui, ire *cum* aliquo: habitare *cum* aliquo, to live with any one: *secum* habere libros, pecuniam &c., to have with one books, money &c.: *ego cum fratre* infelix sum, I, together with my brother, am unfortunate: homo deprehensus *cum* sica, with a dagger, Cic. Phil. 2. 29: in cella Concordiæ *cum gladiis* homines collocati stent, men with swords, ibid. 8: so, *cum imperio* esse, Cic. ad Div. 1. 1, to have the command: sedere *cum tunica*, to sit in a vest, Cic. Verr. 4. 24: librum legere *cum magna voluptate*, to read a book with great pleasure: all which instances imply association. Also, *cum prima luce*, at the first light, Cic. Off. 3. 31: salinum *cum* sale, Plaut. Pers. 2. 3. 15: venire *cum* febri, Cic. Att. 6. 9: porcus *cum* humano capite, Liv. 32. 9: convenire *cum* silentio, Liv. 7. 35: 38. 10: Terent. Eun. Prol. 44: quid mihi *cum* te? what have I to do with you? Cic. Quint. 17: *cum* his dictis redit, Liv. 1. 32, with these words: *cum* eo, with that condition, so far, with that proviso, Cic. Att. 6. 1: Liv. 8. 14: *cum* aliquo consentire, Nep. Phoc. 2. We shall immediately consider when *cum* is omitted.

Note: *sine* is used without a case, Cic. Att. 8. 3, age iam, cum fratre an *sine*, i. e. eo? also *ad*; e. g. redeo *ad quæ* mandas, for *ad ea quæ*, ibid. 5. 11: which was noticed before.

§ 2.

Of the Ablative in general without a Preposition.

The ablative, with a preposition omitted, is often used in answer to the questions. *with, through* or *by, from* or *of, in, out of, as to, on, on account of, for* what? *where? whence? when?* *Note:* These questions must be used with great caution, since they will not always apply; and sometimes several will apply to the same circumstance. Thus confidere homine means, to trust *to* a man, or to rely *on* a man; and therefore we may ask *to* what? or *on* what? In applying these questions we must generally consider the sense of the preceding word: e. g. to *informare artibus* many beginners adapt the question, *in* what? since they suppose that informare means to instruct; but it really means to form, and therefore the proper question is, *by* what? and thence arises the ablative.*

* Though it did not appear right in a translation to depart so far from the intention of the author, it would, otherwise, have been preferable to arrange the following instances, not according to the questions prefixed to them, but according to the several notions which the ablative conveys. The arrangement, which the author has adopted, has necessarily led to this inconvenience, that the same or similar instances occur under different heads. Nothing can be more precarious than a division formed upon the prepositions, since the same preposition in different languages has extremely different uses. This is remarkably illustrated by comparing the difference of the Latin, German, and English prepositions in the examples given by the author. The reader, therefore, must understand, that the prepositions contained in the questions prefixed to each head, are not to be used in translating all the examples, but are merely intended to convey the leading notion of that class to which they are severally prefixed.

I.) *Wherewith? with* what? Here the ablative by itself without *cum* must be used, when it does not denote an accompaniment or association, or when the English *with* cannot be altered into *together with.* This, therefore, happens:

1.) First, when an instrument, tool, or implement is denoted, with which any thing is effected: e. g. loqui *lingua,* to speak with the tongue, not *cum lingua:* cernere *oculis,* to see with the eyes: *gladio* aliquem interficere: *manibus* apprehendere aliquid: naturam expellas *furca,* tamen usque recurret, Hor. Epist. 1. 10. 24: Plaut. Rud. 5. 2. 19, tetigisti *acu* sc. rem: Virg. Ecl. 3. 64, *malo* me Galatea petit, lasciva puella, the sportive girl, Galatea, aims at me with an apple. In all such instances *cum* is improper, and must not be used.

Note: Yet in some places we find *cum* even when an instrument is meant; where, however, it may be commonly perceived that a sort of association is implied: e. g. Cic. ad Div. 2. 10. 5, interea *cum* meis copiis omnibus vexavi Amanienses, I with my assembled forces have harassed the people of Mount Amanus: here *cum* seems unnecessary, and without it we should translate, I with, i. e. by my assembled forces; but since it is used by Cicero, it will be better to translate, I *together* with &c. The following passage is more remarkable, Ovid. Met. 1. 180, terrificam capitis concussit (Iupiter) terque quaterque Cæsariem, *cum qua* terram, mare, sidera movit. Here *qua* seems to denote the instrument, or means, with which Jupiter moves the earth, sea and stars, and therefore cum would be incorrect: but since the verb is not *movet* but *movit,* we may explain *cum* as expressing an association, *together with:* we may therefore translate, *together with which* he moved &c.: i.e. when he shook his air, he also shook the earth &c.: Plaut. Aul. 5. 2. 3, equidem quo eam, aut ubi sim, aut qui sim, nequeo *cum animo* certum investigare, I cannot with my mind certainly discover: where *cum animo* is harshly used for *animo*; since it merely means with my mind, i. e. by my mind, as an instrument or

mean, with which the investigation is made: yet exactly in the same way we find recordari *cum animo*, Cic. Cluent. 25: queri *cum aliquo*, i. e. beside &c., Cic. ad Div. 3. 7: 7. 27: we must translate it *in* or *beside:* thus *cum* is oftèn used for *in*; e. g. iuvenes *cum* equis, Cic. Nat. Deor. 2. 2, i. e. on horseback: nemo *cum* magistratu, Suet. Tiber. 12, i. e. *in* magistratu: esse *cum* imperio, Cic. ad Div. 1. 1: cœnare *cum* toga pulla, Cic. Vatin. 13: for *apud*; e. g. habere *secum*, Cic. ad Div. 7. 25: Cic. Verr. 2. 31: so, habitare *cum* aliquo. Particularly we may here refer the following expressions, where *cum* is manifestly redundant; Cato R. R. 77, *cum* melle oblinito: iuga *cum* loris ornata, ibid. 10: vehicula *cum* culeis onusta, Plin. H. N. 7. 20: sulcum *cum* terra complere, Colum. de Arbor. 4: *cum* voce maxima conclamare, Gell. 9. 13: ungere *cum* vino, Veget. de Re Veter. 1. 11: to which we may also add Liv. 1. 51, instructus *cum* armatorum manu venerat; yet we may translate instructus absolutely, *fitted out, in proper array*, and separate it from *cum*.

2.) When a mean is denoted, *with* or *by* which any thing happens, so that it may almost be represented as an instrument: e. g. *precibus* plus sæpe proficimus, with prayers we often profit more: here also we may apply the question *through* what? Terent. Eun. 4. 7. 19, omnia prius experiri *verbis*, quam *armis*, sapientem decet, a wise man must try every thing with or through words, before &c.: aliquid *silentio* præterire, Cic. Sull. 2: Cic. Partit. 23: transire, Cic. Att. 2. 19, to pass over with silence: silentio is often used in the sense of silently, in silence, without noise; as, to proceed in silence, Cæs. B. G. 7. 11, 18: Liv. 8. 23: Cic. Tusc. 2. 20: yet in this latter sense we have *cum* silentio, e. g. convenire, Liv. 7. 35: adtendere, Terent. Eun. Prol. 44. Yet we also find petere *cum* precibus, Liv. 9. 16: at other times, merely precibus, Liv. 1. 16: Cic. Sull. 19.

2.) With verbs of arraying, furnishing, adorning, loading, endowing, filling &c., with any thing: as, instruere milites *armis:* ornare parietem *tabulis pictis*, with pictures: obruere hominem *lapidibus*, to overwhelm with stones: cumulare *beneficiis*, to load with benefits: donare *libris*, to present with books: implere

aliquem *spe* &c. Particularly we must mention here instruere, when translated, to instruct: e.g. aliquem *sapientia, artibus*, to furnish with wisdom, arts &c. So also the passives ornari, donari, cumulari, impleri *rebus* &c. To these we may also add præditus endowed, e.g. ingenio: refertus omnibus rebus. Yet we find instructus *cum*, e. g. Liv. 1. 51, non dubitare quin — instructus *cum* armatorum manu armatusque venturus sit. We might infer from this passage, that in others also *cum* is properly understood: but cum armatorum manu perhaps does not depend on instructus, though Perizonius ad Sanct. so takes it, but to venturus sit: instructus is often used without an ablative, and means ready, prepared, arrayed, sc. with all things necessary: e. g. exercitus ita stetit instructus, ut &c., Liv. 4. 18: Romanus exercitus instructus *dimicationi*, Liv. 1. 15: so *instructi parati*que *cum* ingenti clientium exercitu sic tribunos — adorti sunt, Liv. 3. 14: where again *cum* is used, which may indeed be connected with instructi paratique, but may also be referred to adorti sunt, and translated, *together* with, as it may be in the passage cited above, Liv. 1. 51; at least there seems no necessity for referring it to instructus. Yet we find such expressions as sulcum complere *cum terra*, Colum. de Arbor. 4, where *cum* might have been omitted: vehicula *cum* culeis onusta, Plin. H. N. 7. 20: iuga *cum* loris ornata, Cato R. R. 10. It is difficult to determine, whether adfici tristitia, lætitia &c., belongs here, since it is not certainly known what adficere signifies.

Note: Præditus often seems to be omitted; or, at least, we may often suppose that word, as will be mentioned hereafter: sometimes *in*, at other times *cum* may be understood; as, homo *ea ætate*; mulier *forma pulchra*; epistola *vacillantibus literulis*, Cic. ad Div. 16. 15.

4.) With contentus, contented: as, nemo *sua sorte* contentus, no one contented with his lot: here we must never use *cum*: cf. Cic. Tusc. 5. 34: Cic. Flacc. 28: it is also with a genitive, Dict. Cret. 2. 17.

5.) With facere, in the expression quid *hoc homine* facias? Cic. Sext. 13: Cic. Verr. 2. 16, what can you do with this

man? so also quid *hoc homine* faciatis? Cic. Verr. 1. 16: quid *capta Capua* feceritis, Liv. 39. 37: quid fecisti *scipione?* Plaut. Cas. 5. 4. 6: Plaut. Bacch. 2. 3. 100, nescit, quid faciat *auro*, what he shall do with the gold; where it may also be the dative, which is often thus used; e. g. Cic. Cæcin. 11: Cic. Acad. 4. 30: Cic. Att. 7. 3. Thus also in the passive; e.g. quid *me* fiet? what will be done with me? quid *hoc homine* fiet? Plaut. Capt. 5. 1. 32, volo erogitare, *meo minore* quid sit factum *filio?* what has been done with my younger son? what has become of him? quid *illo* fiet? Cic. Att. 6. 1: si quid *eo* factum esset, Cic. Manil. 20, i. e. if any thing (ill) had been done with him. Yet in this instance we also find *cum*; as Plaut. Capt. 4. 2. 22, quid hic tantum incipissit facere *cum tantis minis?* Also with *de:* e. g. quid *de hac re* factum est, i. e. as to, about: Cic. ad Div. 14. 4, quid *de* Tulliola mea fiet? cf. Terent. Ad. 5. 9. 39: Plaut. Epid. 1. 2. 48: so esse is used, e. g. quidnam *se* futurum esset, Liv. 33. 27, i. e. what would become of them.

6.) In some instances it is nearly indifferent whether *cum* be expressed or not; namely, when no direct association or accompaniment is implied, nor any actual instrument or mean, but rather a certain way or manner; particularly when the ablative is accompanied by an adjective; e. g. *magna cum voluptate* legi literas tuas, or *magna voluptate* &c., I read your letter with great pleasure: feci hoc *magna cura*, or *magna cum cura: cum prima luce*, or *prima luce* proficisci: so pace tua, vestra, with your permission: and tua, vestra *cum* pace: so *cum* silentio, or silentio. See a little before.

7.) *Cum* often fails, even where an association is evidently implied: yet in general only with historians, and perhaps only when they speak of military forces: e. g. Cæs. B. G. 2. 7, ad castra Cæsaris *omnibus copiis* contenderunt: ibid. 19, Cæsar, equitatu præmisso, subsequebatur *omnibus copiis:* and immediately after, speaking of the Nervians, subito *omnibus copiis* provolarunt: ibid. 29, Aduatici — quum *omnibus copiis* auxilio Nerviis venirent: and elsewhere; e. g. ibid. 33: 4. 24: Nep. Milt. 4, auderi adversus se tam *exiguis copiis* dimicare: ibid. Reg. 1,

quod *maximis* post hominum memoriam *exercitibus* terra marique intulit Græciæ: Sall. Cat. 57. 4, Antonius *magno exercitu* sequebatur: Iug. 38. 4, *multitudine* Numidarum Auli castra circumvenit: Liv. 10. 25, profectus (consul) *apto exercitu:* Liv. 31. 36, postero die *omnibus copiis* consul in aciem descendit: ibid. 36. 1, inde *toto exercitu* profectus: thus also Cic. Mil. 10, obvius fit ei Clodius expeditus, *nulla rheda, nullis impedimentis* (luggage), *nullis comitibus.*

Observation.

The word *with* is often translated into Latin by adverbs: e. g. *vere* with truth; *vere* confirmare possum: *prudenter* with prudence; *libenter* with pleasure. Further, particular regard must be paid to the accompanying verbs: as, I am joined with you, *iunctus tibi* sum: he is angry with me, *irascitur, succenset mihi.*

II.) *Through* or *by* what? viz. when a mean, or cause, or instrument is denoted: in this case we may either use an accusative with *per*, or an ablative: e. g. *industria* et *ingenio* homo fit doctus, through industry and genius: here *per industriam* might be used: *virtute* reddimur felices: *sperando* malum fit lenius, through hope an evil is made &c.: *docendo* discimus: Cic. ad Div. 16. 10, *inedia* et *purgationibus* et *vi* ipsius morbi consumtus es, thou art wholly wasted through fasting &c.: ibid. 4, *nulla vi* expulsus: and so continually. Nothing is more common: and except when the gerund is used, per with an accusative may be substituted, but an ablative is more concise.

Note: 1.) We can use an ablative to the question *through* what? only when we speak of things, not of men or animals: e. g. I am fortunate *through my brother*, must not be translated *fratre meo*, but *per fratrem meum*, or *fratris ope*. Thus, *per Sullam* multi eiecti sunt, or *a Sulla*, but not *Sulla*: yet there

are some exceptions to this remark; e. g. Liv. 29. 18, *quibus* — scelus expietis, i. e. *per quos:* Cic. Mil. 9. servos, *quibus* sylvas publicas depopulatus erat, Etruriamque vexarat, i. e. *per quos:* Sall. Iug. 17, Cort. qui ferro aut *bestiis* interiere, where some read *a* bestiis: 2.) *through*, when it does not denote a mean, or cause, must not be translated by an ablative, but by per with an accusative; e. g. to run through the city, currere *per* urbem, not urbe &c.

It is however uncertain, whence this ablative is derived, since we have no preposition governing an ablative, which can be used in such instances. Yet it appears that *a* may often be understood, especially with passives; and sometimes with other verbs: particularly since it is thus expressed; as Ovid. Art. 1. 724, candidus in nauta turpis color: æquoris *unda* debet et *a radiis* sideris esse niger, black through the sea water and the sun's rays: ibid. 510, Minoida Theseus abstulit, a *nulla* tempora comtus *acu:* yet this is seldom, and in general *a* will not apply; e. g. *humanitate sua* sibi comparavit amicos, by his politeness; where *cum* seems preferable; and the same preposition may be understood in other places: sometimes cum seems to be expressed for *per*, e. g. quantum *cum* (through or by) maximo beneficio vestro negotii sustineam, Sall. Iug. 85: cum crepundiis, *quibus cum* hodie filiam inveni meam, Plaut. Rud. 5. 3. 7, i. e. through which, by which; though it may also be translated, *together with* which &c.: Macedonum animos sibi conciliavit *cum Heraclide*, Liv. 32. 5, i. e. by the arrest of Heraclides.

Note: Here belongs 1.) informare aliquem artibus, sapientia &c. which is translated *in*: but it properly at all times means, to form one *by*: therefore the ablative is used not in

answer to the question, *in* what? but *through* or *by* what? 2.) delectari aliqua re, so oblectari, means to be delighted by or through any thing, since it is really a passive: it is commonly translated, to delight in any thing; which is the same in effect: so we find delectare aliquem aliqua re, to delight one by any thing: 3.) florere, e. g. laude, divitiis, liberis, propinquis, ingenio &c., literally to blossom or flower, i. e. to be in good circumstances, or condition through &c.: Cic. ad Div. 2. 13. 3, florentem *ætate, opibus, honoribus, ingenio, liberis, propinquis, adfinibus, amicis.*

III.) *Whereof? wherefrom? of* or *from* what? Here, to avoid confusion, a distinction must be made:

1.) When the question *of* or *from* what? is the same as *through, by* or *with* what? and denotes a cause or mean, the ablative is used without a preposition: as pinguescere *glandibus*, to grow fat from or with acorns: perire *fame, veneno*, from hunger, from poison: macrescere *invidia*, to grow lean from envy: lassus *cura* tired of care, fessus *eundo* wearied of going: æger *curis ingentibus:* corpus manat *sudore:* diffluere *otio:* pallere *metu:* horrere *frigore* &c.: thus Liv. 7. 25, vivere *rapto:* Cæs. B. G. 4. 10, vivere *piscibus* atque *ovis*, to live on fish &c.: *carne*, ibid. 5. 14: Virg. Æn. 6. 144, *simili* frondescit virga *metallo:* ibid. 209, *leni* crepitabat bractea *vento*, with a gentle wind. Yet we also find vivitur *ex* rapto, Ovid. Met. 1. 144: fessus *de* via, Cic. Somn. Scip. 1: Cic. Acad. 1. 1, tired of the journey: so languere *de* via, Cic. Phil. 1. 5: vivere *de* arboribus, Cæs. B. C. 3. 49, i. e. to live on the bark of trees: so *de* vestro (on your own property) vivito, Plaut. Truc. 5. 61. So *de* lucro vivere, to live on the kindness or bounty of another, e. g. Cic. ad Div. 9. 17. 3, quia *de lucro* prope iam quadriennium vivimus: Liv. 40. 8, *de lucro* tibi vivere me scito.

2.) But when the question *of* or *from* what? has not the same import as *through* or *by* what? the prepositions a, ab, or de must be used: and here we may inquire whether the usage of the

language ever allows them to be omitted. a) *De* is scarcely ever omitted: e. g. homines *de* te, bello, &c. loquuntur: hac *de* re audivi, scripsi, auditum est &c.; where *de* must always be expressed. b) *A* or *ab* is mostly expressed: as, pater *a* me amatur: mundus *a* deo creatus est: hic locus distat *ab* urbe, *a* monte, *a* sylva &c. trecentos passus: ivi *ab* urbe, *a* monte &c.: *ab* adolescentia, *a* pueritia &c. hoc feci, I have done this from my youth. There are a few instances, where *a* may be omitted: e. g. 1.) when the verb is already compounded of *a* or *ab*; as, abesse, abire &c.: e. g. *abesse domo* et *foro*, Cic. ad Div. 4. 6: *abesse nupta*, Ovid. Remed. 773: *abire*, e. g. *domo*, Plaut. Merc. Prol. 12: *urbe*, ibid. 3. 4. 69: *magistratu*, to resign or lay down a magistracy, Cic. Pis. 3: Cic. ad Div. 5. 2: Liv. 2. 31: yet abesse is used with *a*, Cic. ad Div. 2. 1: Cic. Sext. 12: Liv. 29. 30: also abire with *a*, *de*, *ex*; e. g. abire *a* iure, Cic. Verr. 1. 44: *a* sensibus, Cic. Acad. 4. 28: *de* loco, Cic. ad Div. 14. 1: *ex* oculis, Liv. 25. 16: 2.) with the names of cities, as Roma, Carthagine &c. profectus est, he departed from Rome &c.: so *domo*, *rure* venire, to come from home, from the country; *humo* surgere from the ground: yet sometimes *a* is found with names of cities and with *domus*: 3.) with verbs which denote to keep off, to liberate, to be free, or vacant, where *a* may be either expressed or omitted; as, arcere aliquem *ab aditu* or *aditu*, liberare *a periculo* or *periculo*; so liber is used with or without *a*; vacare *a labore* or *labore*; so locus vacuus *a custodibus* or *custodibus*: so also pellere, e. g. *loco*, Liv. 10. 6: *patria*, Nep. Arist. 1: *civitate*, Cic. Parad. 4: *foro*, Cic. Harusp. 18: also with *de*, *a*, *ex*; e. g. *de* eo, Cic. Acad. 4. 46: *ab* agris, Ovid. Met. 14. 477: *ab* aliqua, Terent. Eun. 2. 1. 9: *e* foro, Cic. Pis. 10: mœstitiam *ex* animis, Cic. Fin. 1. 17. Also movere, e. g. *loco*, Cæs. B. G. 3. 15: Cic. Div. 1. 35: with *ex*, Liv. 34. 20: Nep. Att. 7: with *a*, Catull. 3. 8: 4.) with esse when used in description, as esse magno natu, to be of great age; summa dignitate, of high rank; pulchra specie &c.; where, however, præditus fails or may be understood: 5.) with the participles *natus*, *satus*, *ortus*, *genitus*, *prognatus*, *cretus*, *editus*, e. g.: a) *natus*, e. g. *Pelope*, Cic.

Tusc. 3. 12: *matre Musa*, Cic. Nat. Deor. 3. 18: *eodem patre*, Nep. Cim. 1: cf. Liv. 1. 39: Ovid. Met. 12. 86: also with *e* or *ex*, Terent. Heaut. 5. 4. 7: ibid. Ad. 1. 1. 15: Cic. Nat. Deor. 3. 19: Nep. Dat. 2: with *a*, Virg. Æn. 3. 98: with *de*, Ovid. Met. 4. 422: Ovid. in Ibin. 407: b) *satus*, e. g. *Anchisa*, i. e. son of Anchises, Virg. Æn. 5. 331: *Nereide*, Ovid. Met. 12. 93: satus *stirpe divina*, Liv. 38. 58: c) *ortus*, e. g. *nullis maioribus*, Hor. Sat. 1. 6. 10: *ortus se* for *a se*, Liv. 2. 6: also with *ex* or *a*, e. g. *ex concubinu*, Sall. Iug. 108: *ab illo* ortus es, Cic. Mur. 31: esse ortos *a Germanis*, Cæs. B. G. 2. 4: so also *oriundus*: d) *genitus*, e. g. *diis*, Virg. Æn. 9. 642: *de sanguine nostro*, Ovid. Her. 16. 117: *e terra*, ibid. Met. 1. 615: e) *prognatus*, e. g. *deo*, Liv. 1. 40: *bonis parentibus*, Terent. Phorm. 1. 2. 65, and elsewhere: also *e Cimbris*, Cæs. B. G. 2. 29: *a Dite patre*, ibid. 6. 18: f) *cretus*, e. g. *aliquo*, sc. patre, Varr. L. L. 6. 2: Virg. Æn. 9. 672: also *ab origine eadem*, Ovid. Met. 4. 606: *de chimærea gente*, Claudian. in Hercul. 76: g) *editus*, e. g. *atavis regibus*, Hor. Od. 1. 1. 1: also *de*, e. g. *de magno flumine*, Ovid. Her. 5. 10: also *nasci*, e. g. *patre certo*, Cic. Rosc. Am. 16: 6.) with all adjectives, that are used in description; as, ruber *crime* red in the hair: niger *ore*: pulcher *corpore*: where, however, the ablative rather means, as to, with respect to: 7.) poets often and other writers sometimes omit *a*, as monte fugere, sylva fugere; which has already been noticed amongst the exceptions.

Note: when *from* is equivalent to *out of*, *ex* is used: as, to come from heaven, *e* cœlo venire: *ex* animo, from the heart: *e* periculo servari, to be preserved from danger. We shall hereafter consider, when treating of the question, *out of* what? under what circumstances *ex* may be omitted. When *from* or *of* is the same as *amongst*, e. g. many of these &c., after adjectives, after nihil, pars &c., and after the pronouns quis &c., the genitive is used: as *quis vestrum?* which of you? *nihil harum rerum*, none of these things: also *e, ex, de, in, inter*: see above, of the Genitive, Sect. V. § 2. n. II. In the same way the genitive is used to the question whose? or of whom? e. g. a friend of my father, or my father's friend, amicus patris.

IV.) *Wherein? in* what? when the notion of place or situation is principally intended. Here the English *in* must generally be translated into Latin by the preposition *in* with an ablative: e. g. *in* urbe esse, legi *in* Livio varias narrationes &c. It is, however, sometimes omitted, when it is equivalent to, as to, in respect to &c.: e. g.

1.) with certain adjectives, as rudis *arte, in arte* or *artis*: so, peritus *iure,* consultus *iure,* where *iuris* might be used: see these adjectives above, Sect. V. § 2. n. I.

2.) angi animo, to be harassed in mind: Cic. ad Div. 16. 14. 3, audio te *animo* angi: Cic. Brut. 2: valere *animo,* to be strong in mind, Cic. ad Div. ibid.: also cadere *animis,* Cic. ad Div. 6. 1. 10: pendemus *animis,* Cic. Tusc. 1. 40: also, pendebit *animi,* Terent. Heaut. 4. 4. 5: discrucior *animi,* Cic. ad Div. 16. 14.

3.) levare aliquem *aliqua re,* to relieve *in* or *of* any thing, e. g. *onere,* which is always used: Cic. ad Div. 16. 9. 4, literas, quæ me *molestia* valde *levarunt*: utinam omnino *liberassent*: from which passage it is plain that levare cannot always be translated, to deliver: so also, se *ære alieno liberare* aut *levare,* Cic. Att. 6. 2.

4.) With some verbs which mean to instruct; as imbuere, instituere, erudire aliquem arte, literis &c. *Note*: instruere and informare belong not to these, but to the question *with* or *through* what? since instruere means to array, informare to form: see above, Sect. VII. § 3. n. XVI. 3.

5.) With esse to be, in a figurative sense to be situate, when used with an adjective or pronoun, *in* may be either expressed or omitted, as esse *in magno dolore,* or *magno dolore,* esse *in magna spe* or *magna spe* &c.: Cic. ad Div. 6. 1. 17, sis futurus — non *adflictiore conditione,* not in more unfortunate circumstances: ibid. 11. simus *ea mente,* let us be so minded.

6.) With verbs of excelling, being superior, surpassing; as excellere, præstare, alicui *aliqua re*, in any thing: yet we also find excellere *in re*, as Cic. Fin. 5. 19, *in hac ipsa Philosophia* excelleret.

7.) Sometimes in reference to passages quoted; as, dixit hoc Cicero *tertio capite; quarto versu:* yet *in* is more commonly expressed.

8.) With the names of cities, in the plural number, or of the third declension, e. g. fui *Carthagine* et *Athenis*. Yet since the question *where?* applies to these, we shall consider them under that question: see hereafter.

9.) The poets often omit *in* where it would be expressed in prose; as, navita *puppe* sedens, Ovid. Fast. 6. 471, for *in* puppe: so, media urbe, in the midst of the city: medio mari: *medio* tutissimus ibis, Ovid. Met. 2. 137: Virg. Æn. 4. 404, it nigrum *campis* agmen, for *in* campis. Sometimes this happens in prose, e. g. *medio ædium sellis eburneis* sedere, Liv. 5. 41, for *in* medio, *in* sellis: so sedere *carpento*, Liv. 1. 34; *sede regia*, ibid. 41, for *in carpento*, &c.

10.) When a time is denoted; as *hyeme* in winter, *pace* et *bello*; where *in* is usual: so also *hoc tempore:* see hereafter, under the question *when?*

V.) *Out of* what? Here *e* or *ex* can seldom be omitted: e. g. we must say *ex* urbe fugere, *e* cœlo, *e* fenestra, *e* nihilo nihil fit, *e* terra factus &c.: except, 1.) when e or ex is already expressed in the verb, as *excedere* urbe, *exire* urbe, *eiici* urbe &c.: 2.) with the verb constat; e. g. homo constat animo et corpore, where ex is omitted, but might be expressed: 3.) with names of cities; as, *Roma* fugere, to fly out of (from) Rome &c.: 4.) when *out of* is equivalent to *through*, *on account of*, e. g. *desiderio* out of longing, *amore* out of love: 5.) it is often omitted by the poets, as *loco* venire, *sylva* fugere, *monte* currere:

since, in general, poetical writers aim at unusual expression: yet with some verbs the prose writers do the same: e. g. *pellere* patria, Nep. Arist. 1: civitate, Cic. Parad. 4: *movere* tribu, Cic. Or. 2. 67, to expel from his tribe: senatu, Cic. Cluent. 43: possessiōne, Cic. Verr. 1. 45.

Note: the expression, He did it *out of* anger, is translated *per iram* or *ira motus* fecit.

VI.) *In* what? when it is equivalent to, *as to* what? and is added to adjectives and verbs to define their extent or reference: this case was partly considered, n. IV, but the following instances may be added: æger *pedibus, oculis*, diseased in the feet, in the eyes: firmus *equitatu*, sometimes *ab* equitatu: *natu* minor, minimus, maior, maximus, the younger, youngest, older, oldest: magnus *ingenio*, *crine* ruber, niger *ore*, brevis *pede, lumine* læsus: contremisco *corpore toto:* so also contremisco *tota mente* atque *omnibus artubus*, Cic. Or. 1. 26: perhorresco *animo*, Cic. Verr. 4. 50: Hor. Epist. 1. 6. 14, *animo*que et *corpore* torpet, is torpid in mind and body: Nep. Phoc. 4, cum *pedibus* non valeret, since he was weak in his feet; captus *mente*, weak in understanding, Cic. Acad. 4. 17: captus *omnibus membris*, Liv. 2. 36: Cic. Rab. Perd. 7, i. e. lame in &c. To these belong verbs of abounding, wanting &c.; as abundare, carere aliqua re, to abound or be deficient in any thing: as careo *culpa*, I am without fault: see hereafter, n. IX. So præstare alicui or aliquem *doctrina, humanitate*, to excel one in learning, humanity &c.: laborare *morbo, re frumentaria, pedibus* &c. to suffer in &c. Some refer to these, delectari, oblectari *re*, to delight in any thing: but improperly, since

both are passives, and the sense is, to be delighted by any thing. To these we may add the ablative after comparatives, where it expresses, by what quantity one thing exceeds another: e. g. Cic. Verr. 3. 52, ager CLXX aratoribus inanior, more empty in or by one hundred and seventy husbandmen: Liv. 2. 7, *uno* plus Etruscorum cecidisse: Liv. 5. 30, *una* plures tribus.

Note: Sometimes the English *in* does not admit to be translated by an ablative; as, it lay not *in* me, *per me* non stetit: I have a great interest *in* books, libros habere magni mea interest: he was a partaker *in* the labour, erat particeps laboris.

VII.) *As to* what? *according to* what? where, however, the ablative may as often be translated by the English *in*, and most of the examples may be referred to the preceding case: as, primus *ordine*, first as to order, in order: vicinior *loco*, nearer in or as to situation: qui prior *tempore*, potior *iure*, he who is prior in time is preferable as to right: hic est mihi *ætate* filius, *beneficiis* pater, *amore* frater, in years my son, in benefits my father, in love my brother: Terent. Adelph. 1. 2. 46, *natura* tu illi pater es, ego *consiliis*, according to nature thou art his father &c.: Cic. Off. 1. 35, Cynici, qui reprehendunt et irrident, quod ea quæ *re* turpia non sint, *nominibus* ac *verbis* flagitiosa ducamus, which in fact are not disgraceful &c.: Liv. 35. 32, callida et audacia consilia *prima specie* (according to first appearance) læta sunt, *tractatu* dura, *eventu* tristia: it may be translated, in first appearance pleasant, in management hard, in event sorrowful. To this place we refer mea sententia, meo iudicio, according to my opinion, my judgement; for de mea sententia, de meo iudicio, both which are very usual: also metiri aliquid

ex aliqua re, or *aliqua re* without ex, to measure one thing by or according to another: Nep. Eum. 1, quod magnos homines *virtute* metimur, non *fortuna:* usum pecuniæ non *magnitudine* sed *ratione* metiri, Cic. ad Div. 7. 12: Cic. Pis. 18: also with *ex*, e. g. metiri aliquid *ex* sua causa, Planc. Cic. ad Div. 10. 4: so iudicare, e. g. aliquid non *numero* sed *pondere*, Cic. Off. 2. 22: *utilitate*, Nep. Att. 13: also with *ex*, e. g. *ex æquo*, according to equity, Cic. Cæcin. 23: aliquid *ex* aliorum *ingeniis*, Terent. Eun. 1. 2. 118: also with *a*, e. g. *a* vero sensu, Brut. Cic. ad Div. 11. 10. There are perhaps no other general usages in which the ablative corresponds to the question, according to what? i. e. as to what? in what? Learners, however, must be careful not to be guided merely by the sameness of prepositions, in English, but must attend to all the circumstances under which they are used.

VIII.) *On* what? Here the ablative is used only after verbs which mean to lean, depend, trust, rely &c., as confidere, fretus, niti: e. g. feci hoc *fretus humanitate tua,* relying on your kindness: niti aliqua re or *in* aliqua re, to lean on any thing, as baculo, terra, promissis &c.: confidere alicui rei (homini) or aliqua re, e. g. amicitiæ tuæ or amicitia tua confisus: *in* is seldom used with it, e. g. sibi *in* multitudine, Auct. B. Afric. 19; where sibi is redundant. Here also the learner must be cautious not to be deceived by the sameness of prepositions; e. g. Believe me on my word, must not be translated, crede mihi *meis verbis*, but crede mihi *affirmanti* &c.: so consumere operam *in* aliqua re, Cic. ad Div. 16. 15. 1, to spend one's labour on any thing; and dare operam alicui rei, but not *re:* so

He sets the food on the table, not ponit cibum *mensa* but *in* mensa. *Note*: he sits on the seat, sedet *in sella,* Cic. Div. 1. 46 : *in solio,* Cic. Fin. 2. 21 : without *in,* with an adjective, e. g. *sede regia,* Liv. 1. 41 : *eburneis sellis,* Liv. 5. 41 : *prima sella,* Phædr. 3. 6. 5 : *uno equo,* Mart. 3. 7. 49 : and without an adjective, e. g. *carpento,* Liv. 1. 34 : *tergo* aselli, Ovid. Fast. 3. 749.

IX.) *On account of* what? *for the sake of* what? *because of* what? Here 1.) *propter, ob, causa,* are generally used; as, fecit propter te, tua causa, propter lucrum, ob lucrum, lucri causa : also *per*; e. g. fecit per iram, per odium, through anger, on account of anger &c.: 2.) frequently *de;* as, hoc de causa, because of this reason: 3.) the ablative with the participles ductus, adductus, motus, incitatus &c.: as, fecit amore tui ductus, he did it from love to you: desiderio incitatus, through longing desire: also *impeditus;* as, I cannot come to you on account of business, negotiis *impeditus:* 4.) also without these participles, the simple ablative of the passion or affection, as love, hate, hope, desire &c., where in English *from* is used; as, fecit *odio,* from hatred. Sometimes also, other words are put in the ablative; e. g. Sall. Iug. 37. 4, quod quamquam et *sævitia temporis* et *opportunitate loci* neque capi, neque obsideri poterat: particularly after the verbs gaudere, lætari; e. g. gaudere *aliqua re,* to rejoice on account of any thing, where de is omitted, which at other times is used: commoveri aliqua re, to be troubled or violently affected on account of any thing: per after licet is translated *on account of;* as, tibi *per patrem* non licet, you dare not on account of

your father. Here also as before it is necessary to attend to the exact import of the English preposition, before we can determine whether an ablative should be used.

X.) *For* what? i. e. *instead of* what? Here *pro* is indicated, and must generally be expressed: e. g. I will give you much for the book, dabo tibi *pro libro* multum: to speak for, in behalf of, any one, dicere *pro aliquo.* Yet after the words, to offer for sale, to buy, to sell, to hire, the price is put in the ablative without pro: e. g. vendere aliquid tribus drachmis, magno pretio, parvo pretio; in which latter examples pretio also may be omitted. On the contrary, For what do you take me? qualis tibi videor? or qualem me iudicas or habes? He takes thee for a learned man, habet te doctum or pro docto: I cannot speak for tears, præ lacrymis.

XI.) *Where?* Here the ablative is, in general, only used with names of towns, of the plural number or of the third declension, and with the word *rus:* e. g. Cic. Off. 2. 24, Antipater Tyrius *Athenis* nuper mortuus est: Nep. Reg. 2, Alexander *Babylone* morbo consumtus est: thus we often find Veiis, Delphis, Carthagine &c.; Nep. Præf. nulla *Lacedæmoni* tam est nobilis vidua, where Lacedæmoni is the old ablative for Lacedæmone: Cic. Rab. Post. 10, *Neapoli* in celeberrimo oppido &c. So continually rure or ruri (abl.) esse, vivere &c., to be in the country, at one's farm: e. g. Cic. Rosc. Am. 18: Cic. Off. 3. 31: Terent. Ad. 1. 1. 20. *Note:* a) yet we sometimes find the names of cities with *in*; as Suet. Aug. 96, *in Philippis* Thessalus quidam ei de futura victoria nuntiavit: and Au-

gustus, for the sake of perspicuity, was accustomed to use *in* before all names of cities; as Suetonius relates Aug. 86: b) that, on the other hand, names of towns of the first and second declension and singular number, together with *humus* and *domus*, to the question where? must be put in the genitive, was observed before, of the Genitive, Sect. V. § 3. n. VI. e. g. fui *Romæ*, *domi:* iacui *humi:* though we also find *in domo;* as, Cic. Off. 1. 39, *in domo* clari hominis: also *domo* for *domi;* e. g. se tenere *domo*, Cic. Red. Sen. 11: Cic. Dom. 3: c) sometimes also the ablative of a name of a town is used to the question, *near* or *at* what? for *apud*, *iuxta*, *ad;* e. g. *Veiis* for *apud Veios*, Liv. 3. 12: 5. 8, 12, and elsewhere.

On the contrary, with the names of countries and islands, and with other words, *in* is used in answer to the question where? as, in Italia fui, in Cypro, in illo monte &c. But even with these words the poets often omit *in*; as, Italia tota for *in* Italia tota, monte summo for *in* monte summo &c. This also sometimes occurs with prose writers; as Sall. Iug. 44. 4, plerumque milites *stativis castris* habebat: ibid. Iug. 88. 3, sæpe aggressus *itinere* fuderat, for in itinere, on the march: Liv. 25. 19, et ipse aliquantum voluntariorum *itinere* in agris concivit, i. e. *in itinere:* Nep. Præf. magnis in laudibus fuit *tota Græcia*, for *in* tota Græcia: Cic. ad Div. 16. 11, etsi opportunitatem operæ tuæ *omnibus locis* desidero: so also in the common formula, *terra mari*que bella gerere, by land and sea. Especially *loco* is often used in a figurative sense without *in*; as Cic. ad Div. 12. 28, res neque nunc *difficili loco* mihi videtur esse, et fuisset *facillimo:* so *peiore* res *loco* non

potis est esse, Terent. Adelph. 3. 2. 46: ut *meliore* simus *loco*, ne optandum quidem est, Cic. Harusp. 28. So we often find *summo loco, equestri loco, ignobili loco* natus &c. when the family is indicated: *honesto loco* natus, Cic. Flacc. 8, born of an honourable family: also *loco* instead of, as *fratris loco* aliquem habere, to account one instead of a brother: tu es mihi patris, fratris, loco is very usual: sometimes *loco* means, in proper time, Cic. Leg. 3. 18: otherwise *in loco:* thus also *statu*; as, *deteriore* autem *statu* ut simus, Cic. Harusp. 28: res vestræ *quo statu* sunt? Liv. 3. 68: nihil *suo statu* manet, Cic. Nat. Deor. 1. 12: otherwise *in statu;* e. g. cum *in hoc statu* res essent, Liv. 26. 5: cum *in hoc statu* res esset, Liv. 32. 11.

Note: 1.) names of islands to the question where? are also often put in the genitive; e. g. *Corcyræ, Cypri* &c. for *in Corcyra:* see above, Sect. V. § 3. n. VI. 2.) we also find sedere *in sella* and sedere *sella, carpento:* see examples lately quoted: 3.) the name of the water, i. e. sea, river &c. over which one passes, is also put in the ablative: e. g. with traiicere; as *freto* in Italiam, Liv. 22. 31: *Ægæo mari* traiecit, Liv. 37. 14: exercitus *Pado* traiectus, Liv. 21. 56. Also introire *porta,* to enter a door, is used four times successively, Cic. Pis. 23.

XII.) *Whence? from* what? *from what* place? Here the ablative is properly allowed, only with the names of towns, and with the words domus, rus, humus, where *a* is always omitted: as, venire *Roma, Carthagine, domo, rure* (or *ruri*), surgere *humo,* to come from Rome, Carthage &c.: Cic. Att. 4. 13, te *Roma* profectum: ad Div. 14. 4. 4, *Brundisio* profecti sumus: ibid. 16. 5, *Leucade* proficiscens: Off. 2. 23, Aratus proficiscens *Sicyone*: Nep. Timol. 3, deinde *Corintho* arcessivit colonos: Nep. Milt. 2, tum id se facturos, cum

ille *domo* veniens &c.: Terent. Eun. 3. 5. 63, paterne *rure* redierit iam &c.: ibid. Hec. 1. 2. 115, *rure* huc advenit: Plaut. Truc. 3. 2. 1, *ruri* non rediisse: Ovid. Met. 2. 448, vix oculos adtollit *humo*, from the ground: ibid. Fast. 6. 735, surgit *humo* iuvenis: tollere se *humo*, Virg. Georg. 3. 9. On the contrary, with the names of countries and other words, *a* or *ex* is used, as venire *e* Gallia, *ex* hortis: *ab* urbe longius progredi.

Note: yet these usages are sometimes reversed by the ancients: viz.

1.) With names of cities, and domus and humus, *a* or *ex* is used: as Cic. Off. 3. 12, vir bonus *ab Alexandria* profectus: Cæs. B. C. 3. 24, Libo discessit *a Brundisio*: Liv. 1. 47, non tibi *a Corintho*, nec *ab Tarquiniis* (a city in Italy) peregrina regna moliri necesse est: Cic. ad Div 4. 12. 2. Sulp. cum *ab Epidauro* Piræeum navi advectus essem: and immediately after; eo consilio, ut *ab Athenis* in Bœotiam irem: and afterwards, cum *ab Athenis* proficisci &c.: Liv. 40. 12, *ab* Roma redii: Plaut. Mil. 2. 1. 48, fugere cupere *ex hac domu* (for domo); Cic. Senect. 23, tanquam *ex domo*: Virg. Æn. 3. 25, viridemque *ab humo* convellere sylvam.

2.) On the contrary the preposition fails, a) with names of countries; as Nep. Phoc. 3, Cassander *Macedonia* pulsus est, for *e Macedonia*: Liv. 45. 13, literæ deinde *Macedonia* allatæ: Curt. 4. 3, classis *Cypro* advenit: Tac. Ann. 2. 69, Germanicus *Ægypto* remeans: b) with other words, especially pellere, movere, cedere &c. There often occurs pellere aliquem patria, civitate, urbe, sedibus &c.: Nep. Arist. 1, scribentem, ut *patria* pelleretur: Nep. Phoc. 3, capitis damnatos *patria* pepulit: Virg. Æn. 6. 382, pulsus *corde* dolor: pellere *loco*, Liv. 10. 10: pellere *civitate*, Cic. Parad. 4. So we find *loco* movere, *senatu* movere to expel from the senate, *tribu* movere from a tribe &c.: e. g. Cic. Cluent. 43, ut alter in ærarios referri aut *tribu* moveri iubeat: Tusc. 3. 7, et reliquæ partes totumve corpus *statu* cum est motum: so cedere *loco* for *de loco*,

is very usual. With poets the omission of *a*, *ex* or *de* is still more common; e. g. Virg. Æn. 5. 139, *finibus* omnes prosiluere *suis:* ibid. 6. 182, advolvunt ingentes *montibus* ornos, i. e. de montibus: and elsewhere. We need not remark here, that the preposition is often omitted, when it is already contained in the verb; as *abesse* loco, *exire* urbe &c.: see § 3. n. II.

XIII.) *When?* Here the preposition *in* is omitted: e. g. hoc tempore, at this time: tempore in the time, e. g. belli, of war: on the other hand, *in* tempore means in time, at the right time; e. g. *in* tempore venire, to come in time, in proper time, Terent. Heaut. 2. 3. 123: Liv. 33. 5: although tempore sometimes has the same sense, e. g. *tempore* abest, Ovid. Her. 4. 109: for which tempori (abl.) or temperi is often used; as Cic. Sext. 37: Plaut. Cas. 2. 6. 60: so *loco* in right time, Cic. Leg. 3. 18, for which elsewhere *in* loco is used, Cic. ad Div. 11. 16: Terent. Ad. 2. 2. 8. Further, *hoc die* on this day, whence *hodie* is derived: superiori anno, nocte &c. in a former year, a former night; proxima nocte, last night: Nep. Hann. 3, *proximo triennio* omnes gentes Hispaniæ bello subegit, in the first three years: ibid. Att. 22, itaque *die quinto* decessit, died on the fifth day: Cæs. B. G. 2. 33, *tertia vigilia* eruptionem fecerunt, in the third watch of the night: Cic. Rab. Post. 15, *his ipsis diebus* hostem persequi: ibid. Catil. 2. 7, *triduo* audietis, in three days: ibid. ad Div. 2. 7. 6, *paucis diebus* eram missurus tabellarios, in a few days &c.: ibid. 16. 12. 12, ut aut æger aut *hyeme* naviges: and soon after, neque enim meas puto ad te literas *tanta hyeme* perferri: ibid. Off. 2. 23, quod tam *longo spatio* multa hereditatibus tenebantur, in so long a time: ibid. ad Div. 5. 17. 3, et proxime *recenti meo adventu*, at my recent arrival: Liv. 22. 9, Flaminius

cum pridie *solis occasu* ad lacum pervenisset, at sunset: Sall. Cat. 3, vel *pace* vel *bello* clarum fieri licet: so *omni tempore*, Cic. Phil. 14. 7: *hoc tempore*, Cic. Off. 1. 2. Particularly the following ablatives deserve notice: *ludis*, at the time or on the day of the games; *gladiatoribus*, on the day of the shows of gladiators; *Comitiis*, on the day of the Comitia; *nuptiis*, on a wedding day; e. g. Liv. 2. 36, *ludis* mane servum quidam &c.: and immediately after, sibi *ludis* præsultatorem displicuisse, i. e. *in ludis*: Cic. Att. I. 16, itaque et *ludis* et *gladiatoribus* mirandus. All these instances are usual. That *in* is omitted is evident: yet it sometimes is expressed: e. g. Terent. Andr. 1. 1. 77, *in diebus paucis* — Chrysis vicina moritur: Plaut. Capt. 1. 2. 64, *in his diebus*: Liv. 35. 19, hoc me *in pace* patria mea expulit: ibid. 30. 37, indignatus Hannibal dici ea *in tali tempore*, audirique: Cic. ad Div. 9. 16, *in tali re* ac *tempore*: ibid. 11. 18. 4, ut qui *in maximo bello* pacem velle se dixisset: Suet. Tib. 6, *in paucis diebus*, quam Capreas attigit: *in omni tempore*, Lucret. 1. 27: *in hoc tempore*, Cic. Quint. 1: *in tempore*, Cic. Catil. 1. 6, at the time: *in longo tempore*, Catull. 63. 35: *in parvo tempore*, Ovid. Met. 12. 512, *quo in tempore*, Plin. H. N. 8. 22: the use therefore of the preposition is not erroneous, though its omission is more common.

Observations.

1.) To this question when? the ablative of the participle often applies with or without a noun substantive or pronoun:

a) With a substantive or pronoun, which is called the ablative absolute: as, patre *moriente*, the father dying, when the father died: patre *mortuo*, the father being dead, when the

father was dead: *ducente* fratre, his brother leading, i. e. under the guidance of his brother: *volente* deo, God willing, if God will. Instead of a participle a substantive is often used; as, Cicerone *consule*, Cicero being consul, in the consulate of Cicero, when Cicero was consul: Cicerone et Antonio *consulibus*, when Cicero and Antony were consuls, in the consulate of Cicero and Antony: me consule, te consule &c.: so, patre *suasore, auctore* &c., by the persuasion, the advice of his father: so, me *suasore, auctore*, by my persuasion, advice &c.: sometimes an adjective; as, patre *conscio, inscio*; me *conscio*; te *inscio*: all which instances are common: Cic. ad Div. 7. 18, nihil te ad me scripsisse demiror, præsertim *tam novis* rebus, particularly when things were so new or unusual: ibid. 16. 15, nec mirum, *tam gravi* morbo, *in* so dangerous a sickness, where perhaps *in* is omitted.

b) Without a noun or pronoun, which, however, is not so common as the former usage: e. g. Liv. 34. 31, ibi *permisso*, seu dicere prius seu audire mallet, ita cœpit tyrannus, when it was left to his choice, &c.: nondum *comperto*, quam in regionem venisset, Liv. 33. 5, when it was not yet known &c.: *audito*, Machanidam refugisse, Liv. 28. 7. An adjective also is used instead of a participle; as Liv. 28. 17, haud cuiquam *dubio*, quin hostium essent, since it was doubtful to none, that they belonged to the enemy.

2.) It would be wrong to suppose that the question when? might always be answered by an ablative: e. g. three days before, three days after; where we must use ante, post, which are very common. The ablative is used only when the preposition *in* may be supposed. The question when? in other instances is expressed in various ways:

a) By *intra* within, when the time must be accurately expressed; e. g. *intra biduum* morietur, he will die within three days, i. e. before three days are past.

b) *Ad:* e. g. Cic. ad Div. 16. 10. 4, nostra *ad* diem dictam fient, by the appointed day.

c) *Per*, when it denotes duration of time, or may be translated *during*; as, *per* tres dies te non vidi, I have not seen you during three days.

d) *In*, with an accusative, when translated *for*: as, quanti cœnas *in* mensem, at what cost do you dine for a month? quanti habitas *in* menses tres? what does your lodging cost you for three months?

e) Sometimes by the accusative *id*: *id* temporis, at that time: Cic. Cat. 1. 4, quos ego iam multis ac summis viris a me venturos *id* temporis esse dixeram, i. e. eo tempore.

f) By *de*, viz. when an action is denoted which takes place at a certain time: it is generally used after surgere, proficisci, mittere, vigilare, and similar verbs: e. g. Cæs. B. G. 5. 9, Cæsar — *de tertia vigilia* ad hostes contendit, *at*, i. e. at the beginning of the third watch, as soon as it commenced: ibid. 7. 45, hac re cognita Cæsar mittit complures equitum turmas eo *de media nocte*, at midnight, as soon as midnight: Cic. ad Att. 7. 4, *multa de nocte* eum profectum esse ad Cæsarem: Cic. Mur. 9, vigilas *de nocte*: Cic. Sext. 35, cum forum, comitium, curiam *multa de nocte* — occupavissent, long before day-break: Hor. Epist. 1. 2. 32, ut iugulent homines, surgunt *de nocte* latrones: ire *de nocte*, Terent. Ad. 5. 3. 55: venire *de nocte*, Cic. Mur. 33: *de die* epulari, Liv. 23. 8: *de die* convivium adparare, Terent. Ad. 5. 9. 8: *de die* potare, Plaut. Asin. 4. 2. 16: vivere *de die* cum latronibus, Cic. Phil. 2. 34, i. e. to live all day long: navigare *de mense* Decembri, Cic. Q. Fr. 2. 1.

g) By *ante*, before; as, ante vesperam, before evening; where the ablative would be incorrect. Instead of ante we may use 1.) *sub*, when the near approach of a time is denoted; as, sub vesperam, towards evening; sub id tempus, near that time; yet sub is sometimes used for in, and denotes the exact time: Nep. Att. 12, quod quidem *sub ipsa proscriptione* perillustre fuit, i. e. tempore proscriptionis: sub profectione, Cæs. B. G. 3. 27, at the time of marching: sub noctem, Virg. Æn. 1. 662 (666), at night: sub luce, Ovid. Am. 3 14. 7, by day: sub

tempus edendi, Hor. Epist. 1. 16. 22: 2) by *abhinc*, when one reckons backwards, and speaks of a past time; as three years ago, abhinc tribus annis, or abhinc tres annos: e. g. Cic. Verr. 2. 9, horum pater *abhinc duo et viginti annos* est mortuus, their father died twenty-two years ago: Terent. Andr. 1. 1. 43, interea mulier quædam *abhinc triennium* ex Andro commigravit huc viciniæ, three years since: Cic. Verr. 1. 12, *abhinc annos* XIV: Cic. Phil. 2. 46, *abhinc annos viginti*: Cic. Verr. 2. 52, *abhinc XXX diebus*: Cic. Att. 12. 17, *abhinc* amplius *annis quinquaginta*, more than fifty years ago: Plaut. Most. 2. 2. 63, *abhinc sexaginta annis* occisus: Cic. Rosc. Com. 13, quo tempore? (sc. decidit) *ab hinc annis quatuor*. Abhinc properly means, from this, from this time: and the answer to the question how long? is put in the accusative: to the question when? in the ablative, sc. *in*: 3.) *pridie*, as pridie Cal. Maias.

h) *Post*, after; as, post longum tempus, longo post tempore, after a long time, a long time after: for which *ex* is also used in the sense of *since*; as, *ex* illo tempore nemo dictus est dictator, since that time no one has been named dictator: ex quo tempore, since which time, is very usual: e. g. Cic. ad Div. 5. 8: for which ex quo, sc. tempore, occurs, Liv. 3. 24; 28. 39: so, ex hoc tempore, Cic. Sext. 1: ex eo, sc. tempore, Sueton. Cæs. 23: ex illo, sc. tempore, Virg. Æn. 2. 169, since that time: *ex prætura* triumphare, Cic. Mur. 7. Instead of *post*, *sub* may be used: e. g. Cic. ad Div. 10. 16, *sub* eas (literas) statim recitatæ sunt tuæ, after that letter thine was immediately read: Liv. 25. 7, *sub hæc dicta* ad genua Marcelli procubuerunt, after these words &c. We may also say interiectis tribus diebus, longo tempore interiecto &c., for post tres dies, post longum tempus: e. g. anno interiecto, after the interval of a year, Cic. Provinc. 8: paucis interiectis diebus, after a few days, Liv. 1. 58: so also interiectis aliquot diebus, Cæs. B. C. 2. 14: interiecto spatio, ibid. B. G. 3. 4, after a time. Also postridie; postridie eius diei: postridie Cal. Maias &c.

§. 3.

Of the Ablative without a Preposition in particular.

The ablative is used

I.) With certain substantives.

1.) In the description of a quality or property, of the form, age &c.: yet in such instances it is usually accompanied by an adjective, pronoun or participle, as an epithet; as, *homo magno natu, pulchra forma* &c.; and perhaps either præditus or cum is understood: e. g. Liv. 21. 34, *magno natu principes* castellorum: Nep. Dat. 7, *maximo natu filius* desciit: Cæs. B. G. 1. 47, *summa virtute* et *humanitate adolescentem:* Terent. And. 1. 1. 45, *mulier* quædam — *egregia forma* atque *ætate integra,* of peculiar beauty &c. sc. prædita: ibid. Eun. 2. 1. 52, is ubi hancce *forma* videt *honesta virginem:* ibid. Adelph. 3. 4. 79, *antiqua homo virtute* ac *fide:* Sall. Cat. 48. 5, *hominem* nobilem, *maximis divitiis, summa potentia:* Cic. ad Div. 1. 7. 29, Lentulum nostrum, *eximia spe,* summæque virtutis *adolescentem:* ibid. 16. 15. 4, accepi tuam *epistolam vacillantibus literulis:* Cic. Cat. 1. 2, interfectus est propter quasdam seditionum suspiciones C. Gracchus, *clarissimo patre, avo, maioribus.* Also without an epithet, but with a different sense: as, *puer ætate,* a child in years: Cæs. B. C. 3. 103, ibi casu rex erat Ptolemæus, *puer ætate:* of this see above under the question, as to, according to what? To these also belongs *clypeus ære,* a shield of brass, where *ex* fails: Virg. Æn. 3. 286, *ære cavo clypeum,* magni gestamen Abantis.

2.) With *opus, usus* est, erat, fuit &c., it is, was, &c. necessary, the thing needed is commonly put in the ablative: e. g. opus est mihi libris, I have need of books: tibi opus est fortitudine &c. That a nominative also may be used with opus; e. g. libri mihi opus sunt, fortitudo tibi opus est; and that pronouns of the neuter gender are rather put in the nominative, and

substantives in the ablative, was more at large observed, of the Nominative, Sect. IV. § 2: and we there inquired whether usus may also be joined to a nominative.

II.) With certain adjectives: as,

1.) dignus worthy, indignus unworthy, to the question, of what? as, dignus *laude*, Cic. Dom. 5, worthy of praise: indignus *beneficiis*: *honore*, Cic. Vatin. 16: *iniuria*, Terent. Ad. 2. 1. 12: hoc est *te* dignum, this is worthy of thee: hæc *nobis* indigna sunt, these things are unworthy of us: filius *patre* dignus, a son worthy of his father (when the father is a celebrated man): Cic. ad Div. 1. 7, quia *te* est dignus filius: *viribus* nostris dignum, ibid. 2. 11: admittere indigna *genere nostro*, Ter. Ad. 3. 3. 55: vox — populi *maiestate* et *victoriis* indigna, Cæs. B. G. 7. 17, and elsewhere. Yet dignus and indignus, after the Greek idiom, are sometimes used with a genitive; e. g. Cic. ad Att. 8. 15, Balb. obsecro te, Cicero, suscipe curam et cogitationem dignissimam *tuæ virtutis*: Plaut. Trin. 5. 2. 29, non sum *salutis* dignus: *imperii*, Cic. Harusp. 24, in some editions, others add *gloria*: Phædr. 4. 20. 3, quidquid putabit esse dignum *memoriæ*: Virg. Æn. 12. 649, descendam magnorum haud unquam indignus *avorum*. But when a verb is to follow, e. g. he is worthy to be loved, esteemed &c., then dignus and indignus are sometimes followed by *ut*, but more commonly by *qui*; as, est dignus *qui* ametur, for est dignus *ut* ametur: sometimes also an infinitive follows; as Virg. Ecl. 5. 89, et erat tum dignus *amari*: dignus alter *eligi*, alter *eligere*, Plin. Pan. 7: indignus, Ovid. Art. 1. 681. *Note:* Dignus is also used with a dative; e. g. *Veneri*, Plaut. Pœn. 1. 2. 44: *probæ*, Ovid. Trist. 4. 3. 57, which may also be the genitive: also with an accusative; e. g. *quid* sim dignus, Plaut. Capt. 5. 2. 6.

2.) Macte, a word expressing good wishes, and which has the form of a vocative, as if it were derived from mactus, a, um, or of an adverb, or of a participle from mago, xi, ctum, is also used with an ablative: as Virg. Æn. 9. 641, *macte nova virtute puer*, sic itur ad astra, good luck to thee, youth! with thy virtue:

so also macte *virtute,* Cic. Tusc. 1. 17. This word is used in a very singular way; for instance, Liv. 2. 12, Porsena says to Mucius, who attempted to kill him, iuberem *macte virtute* esse, si pro *mea patria* ista virtute staret, I should wish thee good luck with thy valour: Liv. 7. 10, tum dictator: *macte virtute* ac *pietate* esto: so, *macte virtute diligentia*que esto, Liv. 10. 40: *macte virtute* esto, Sen. Ep. 66: *macte hac gloria,* Plin. Pan. 46: *macte animo,* Stat. Theb. 7. 280: also Liv. 7. 36, *macti virtute milites* romani este; where *macti* appears to be a plural: so, *macti ingenio* esse, Plin. H. N. 22. Ed. Hard. It is also used with a genitive; as Stat. Sylv. 5. 1. 37: ibid. Sylv. 5. 1. 35: Mart. 12. 6. 7, *macte animi:* Sil. 12. 256, *macte o virtutis* avitæ. Also without a case following it: e. g. macte! Cic. Att. 15. 29, i. e. o excellent! also the nominative *mactus* occurs: e. g. *mactus* fercto sis, Cato R. R. 134, i. e. contented, satisfied with.

3.) Alienus, strange to, unsuitable to, not adapted to, foreign to, is commonly used with *a;* as, alienum a dignitate, unsuitable to rank: yet in Cicero it is often used without *a;* as, ad Div. 11. 27. 14, quod esset alienum *nostra dignitate,* and elsewhere; e. g. ibid. 14. 4: Cic. Or. 26: Cic. Div. 1. 38: also with a dative, Cic. Cæcin. 9: Nep. Them. 4: or a genitive, Cic. Fin. 1. 4: Nep. Milt. 6.

4.) Many adjectives have been already considered under the various questions proposed before: as, *contentus* aliqua re, contented with any thing, to the question wherewith? *liber* a labore or labore, free from labour, to the question from what? *fretus* aliqua re, relying on any thing, to the question on what? unless fretus be rather a participle: it is also united with esse; e. g. fretus sum, I relied on, I trusted: as, consilio *fretus sum,* Terent. Andr. 2. 1. 36: cf. ibid. 3. 5. 13: qui voce *freti sunt,* Cic. Off. 1. 31.

5.) Venalis exposed to sale, carus dear: Hor. Od. 2. 16. 7, otium — non *gemmis* neque *purpura* venale nec *auro,* not to be sold for gems, nor purple, nor gold: Plin. H. N. 19. 4, cibus

venalis *uno asse:* quod non opus est, *asse carum est,* is dear at a penny, Cato ap. Senec. Ep. 94.

6.) Magnus, grandis, maior, maximus, minor, minimus, are followed by the ablative *natu,* to denote *age,* since the notion of age is not contained in these adjectives by themselves: thence when maior, maximus &c. are used without natu, it must nevertheless be understood.

7.) Other adjectives are also used with an ablative: e. g. adsuetus, besides a genitive and dative, takes also an ablative, which has been already observed, Sect. V. § 2: further, æquus, e. g. plus quam *me* atque *illo* æquum foret, Plaut. Bacch. 3. 3. 85: ut *se æquum* est, ibid. Rud. Prol. 47, where, however, it may be an accusative, since there occurs *piscatorem æquum* est, ibid. 2. 6, unless agere be here supplied from what precedes. Also with the adjectives of measure and extent, the ablative is used to the question how long? how high? how broad? e. g. faciemus (scrobes) *tribus pedibus* altas, *duobus semis* latas, *tribus* longas, Pallad. in Ianuar. 10: longum *sesquipede,* latum *pede,* Plin. H. N. 35. 14: non latior (quam) *pedibus quinquaginta,* Cæs. B. G. 7. 19.

8.) Especially here we may reckon comparatives. They are often united with ablatives of three different kinds, which should be carefully distinguished.

a) First, an ablative of the thing or person with which another is compared. Here quam is usually omitted, and instead, the following subject, which is generally the nominative or sometimes the accusative with the infinitive, is put in the ablative: e. g. tu es doctior *patre,* for quam pater: video te esse feliciorem *fratre,* for quam fratrem, than thy brother: Cic. Att. 5. 21, *fame* nihil miserius: Cic. Senect. 14, nihil est *otiosa senectute* iucundius: Cic. ad Div. 9. 14. 10, nihil est enim *virtute* formosius, nihil pulchrius: these instances are very common: so, maior *annis sexaginta,* Nep. Reg. 1, older than sixty years, more than sixty years old: maior *annis viginti,* Suet. Cæs. 42. On the contrary, the expressions I know nothing more beautiful than

virtue, I give it to you rather than to your brother, would be incorrectly translated, novi nihil pulchrius *virtute*, do tibi libentius *fratre*; here quam must be retained, and we must say *quam virtutem, quam fratri*: since neither virtue nor brother is the subject of the sentence, i. e. answers to the question who? Terent. Phorm. 4. 2. 1, ego hominem callidiorem vidi neminem *quam Phormionem*, not *Phormione*. To these belong the abridged expressions, spe citius, sooner than hope, than was hoped: opinione celerius: tristior solito: iusto longior: e. g. perfecisti rem spe (opinione) citius, thou hast accomplished the thing sooner than was expected: tu solito tristior es, thou art sadder than customary: hæc res est longior, brevior, iusto, is longer, shorter, than what is right.

Note: 1.) This use of the ablative instead of quam, is not to be considered more elegant; both usages often occur: e. g. laudem ampliorem *quam eam*, Cic. Marc. 2: and elsewhere; e. g. Cic. Verr. 3. 16: 4. 20: Cic. Nat. Deor. 1. 24: 2. 17: Cic. Fin. 1. 3: Cic. Tusc. 2. 5.

2.) The comparatives of adverbs also are thus used: e. g. nihil *citius* arescit *lacryma*, nothing dries sooner than a tear: and to these belong the expressions spe citius, opinione celerius &c.

3.) This occurs not only with comparatives in *or*, but also with those which are expressed by *magis*: e. g. Cic. Off. 1. 15, nullum officium *referenda gratia magis necessarium* est.

4.) Sometimes the ablative is used instead of the accusative of the object with *quam*; e. g. neminem vidi doctiorem *fratre tuo*, for *quam fratrem tuum*, which is harsh: e. g. Val. Max. 5. 3. 2, neminem *Lycurgo* maiorem — Lacedæmon genuit, for *quam Lycurgum*. This should not be imitated.

5.) It is however uncertain by what these ablatives are governed. Some understand *præ*, in comparison with, so that doctior es *patre* stands for doctior es *præ patre*. But since præ of itself denotes preference, so that it is used with positives, e. g. felixes *præ me*, it thence appears that it would be superfluous with comparatives.

6.) *Quam* is often omitted, without the ablative being used: which particularly occurs with plus, amplius, minus; also with longius, maior, minor; where plus and amplius are translated *above*, and minus *under*: also *more than, less than:* e. g. ferre *plus* dimidiati mensis *cibaria*, Cic. Tusc. 2. 16: *plus annum* obtinere provinciam, Cic. Att. 6. 6, above a year: Liv. 40. 2, *plus annum* æger fuisset: Liv. 23. 46, hostium *plus* quinque *millia* cæsi eo die, above five thousand &c., for *plus quam:* Terent. Adelph. 2. 1. 46, homini misero *plus quingentos colaphos* infregit mihi: so, *plus satis*, more than enough, Terent. Eun. 1. 2. 5, for *plus quam satis: plus millies* audivi, ibid. 3. 1. 32: Cic. Rosc. Com. 3, *amplius* sunt sex *menses*, there are above six months, for *amplius quam:* so, *amplius triennium* est, ibid.: or *triennium amplius* est, ibid., it is above three years; for which soon after *triennio amplius* is used: Cæs. B. C. 3. 99, in eo prœlio non *amplius quingentos cives* desideravit: ibid., sed in deditionem venerunt *amplius millia* quatuor et viginti: Virg. Æn. 1. 683 (687), tu faciem illius *noctem* non *amplius unam* falle dolo: Liv. 29. 34, inter eos constabat non *minus ducentos* Carthaginiensium *equites* fuisse: *minus decem tribunos* facere, Liv. 3. 64: haud *minus duo millia*, Liv. 42. 6: *minus dena millia*, Varr. R. R. 3. 2: ne *minus* habeamus *singulos homines*, ibid. 2. 2: dona ne *minus quinum millium* (dare), Liv. 30. 17: *minus quinquennium* est, Plin. H. N. 15. 22: *maiores annorum quinque et triginta*, Suet. Aug. 38, i. e. above thirty-five years old: *minor viginti annorum*, Pand. 50. 2. 6: obsides *minores octonum denum annorum, minores quinum quadragenum*, Liv. 38. 38, i. e. under eighteen — above forty-five years of age: navis *minor duum millium amphorum*, Cic. ad Div. 12. 15. Lentul. Thus also *longius:* e. g. Liv. 3. 20, *longius* ab urbe *mille passuum*, above a mile farther &c.: so *magis*, e.g. *annos* natus *magis quadraginta*, Cic. Rosc. Am. 14, above forty years of age. So also *latior*, e. g. palus non *latior* pedibus *quinquaginta*, Cæs. B. G. 7. 19, for quam pedibus; for which also pedes may be used. In all these instances no word is omitted besides *quam*. Sometimes also *quam* is omitted, and an ablative follows; which, however, is not to be explained by quam, but would equally be

used if quam were expressed: e. g. *minus triginta diebus,* Cic. Div. 1. 32: Nep. Them. 5, i.e. in less than thirty days, where the ablative is governed by *in* omitted: so, abhinc amplius *annis quinquaginta,* Plaut. Most. 2. 2. 63, above fifty years ago: Ovid. Met. 1. 501, nudos *media* plus *parte* lacertos: here the ablative is not governed by plus, but by the preposition *ex* omitted. Yet the ablative is sometimes used with these words, when it must be explained by *quam*; as, *amplius triennio,* Cic. Rosc. Com. 3.

b) Secondly. The comparative is also often accompanied by an ablative of the thing in which one excells another: e. g. *eloquentia* Cicero clarior fuit Hortensio, in eloquence: *virtute* superior est Caius Titio.

c) Thirdly. It is often accompanied by an ablative of the measure, extent or degree, by which one thing is better, worse, greater, less, longer, more learned &c., than another; i. e. which expresses how much or how far one thing surpasses another This ablative is either a substantive, an adjective, or even a pronoun: e. g. he is taller than I by one cubit, est *cubito uno* longior me: wider, longer, by half, than this thing, *dimidio* latior, longior, hac re: Plaut. Trin. 4. 2. 58, *sesquipede* quam tu longior, by a foot and half: Cæs. B. G. 5. 13, Hibernia *dimidio* minor quam Britannia: Cic. Acad. 4. 19, *aliquot annis* minor, some years younger: Horat. Epist. 2. 1. 40, minor *uno mense*: Cic. Att. 13. 29, *dimidio* minoris constabit, it will cost less by one half: Cic. Dom. 44, *dimidio* carius: Cic. Flacc. 20, *dimidio* stultior: Hor. Sat. 2. 3. 118, *dimidio* maior: Liv. 10. 45, *parvo* plures caperentur, a few more: *uno* plus *cecidisse,* Liv. 2. 7, more by one: *una* plures tribus antiquarunt, Liv. 5. 30, more tribes by one: molestum est, *uno digito* plus habere, Cic. Nat. Deor. 1. 38, to exceed by a finger, i. e. to have six fingers: ager *centum et septuaginta aratoribus* inanior, Cic. Verr. 3. 52, i. e. poorer by a hundred and seventy husbandmen: bis sex ceciderunt, *me minus uno,* Ovid. Met. 12. 554, with the exception of me alone. Particularly the following adjectives and pronouns of the neuter gender: multo, by much; paulo, aliquanto;

tanto, by so much, quanto, by how much; or quanto tutius — tanto melius, the safer — the better &c.; nimio, hoc, eo, quo; all which are very usual: e. g. *multo doctior* es patre, thou art (by) much more learned than thy father: *paulo felicior* sum te, I am a little more fortunate than thou: *aliquanto crudelior* illo: *tanto modestior* esse debes, *quanto doctior* es, thou oughtest to be more modest, as much as thou art more learned: *quanto felicior* te sum? Cic. Off. 1. 26, *quanto* sumus *superiores*, tanto nos *submissius* geramus, the more we are eminent, the more submissively let us behave: *nimio plus*, quam velim, nostrorum ingenia sunt mobilia, Liv. 2. 27: *hoc felicior* es me, or quam ego: eo felicior &c. Eo and hoc are also used with quo either preceding or following; as, *hoc felicior* me es, *quo doctior* es: *eo maior* fuit lætitia, *quo magis* præter opinionem res accidit, the more the thing happened beyond expectation, the greater was the joy: *quo magis* repentina res erat, *eo celerius* &c.; in which instances it is indifferent whether the comparative end in or, or be formed periphrastically with magis: it is also indifferent whether the comparative be an adjective or adverb. *Quo* generally precedes *eo* or *hoc*; as, *quo* quis est *doctior, eo submissius* se debet gerere: Cic. Q. Fr. 3. 1. 5, *quo suaviores* erant, *eo maiorem* &c.: Cic. Off. 2. 9, *quo* quis est *versutior* et *callidior, hoc invisior* et *suspectior*: Quintil. 2. 2, *quo sæpius* monuerit (magister), *hoc rarius* castigabit. So also with *magis*: *quo magis* me amas, *eo minus* officia mea tibi deerunt; *quo minus* me amas, *eo magis* officia mea tibi deerunt: *quo magis* es doctus, pius &c., *eo magis* placebis. *Note:* 1.) Many erroneously reckon these ablatives amongst adverbs: 2.) instead of the ablatives *aliquanto, tanto, quanto,* the accusatives *aliquantum, tantum, quantum,* are often used adverbially, ad or in being understood: e. g. *quantum* doctior, *tantum* modestior; *aliquantum* longior: Terent. Eun. 1. 2. 51, eius frater *aliquantum* est ad rem avidior: 3.) for *multo* we may use *longe*; as, *longe* doctior, felicior &c., which frequently occurs. That multo and longe are also added to superlatives in the same way as quam, for the sake of amplification, belongs not to this place, though such instances are very usual; e. g. doctissimus, most learned; longe doctissi-

mus, exceedingly learned; quam doctissimus: optime, very well; quam optime, exceedingly well.

Observation.

Alius, another, sometimes imitates the construction of comparatives, that is, takes an ablative after it instead of quam; as, Brut. et Cass. Cic. ad Div. 11. 2. 5, nos ab initio spectasse otium, nec quidquam *aliud libertate communi* quæsisse &c., for aliud quam libertatem: Hor. Epist. 1. 16. 20, neve putes *alium sapiente bono*que beatum, for quam sapientem bonumque: ibid. 2. 1. 239, aut *alius Lysippo* duceret æra: Phædr. 3. Prolog. 41, quod si accusator *alius Seiano* foret, for quam Seianus: these instances are singular, and should not be imitated.

III.) The ablative is used with many different verbs:

1.) It is continually used with esse; in which case the substantive in the ablative is generally accompanied by an adjective, pronoun, or participle:

a) In the description of a thing or person, according to its properties, form, age &c., where esse is often translated, *to be of,* or *to have:* e. g. *sum bono ingenio, pulchra forma, ægro corpore, summa virtute,* I have a good understanding, a beautiful form &c., where perhaps *præditus,* or sometimes *in,* must be understood: Terent. Hec. 5. 1. 10, nam iam *ætate ea sum,* ut non siet peccato mihi ignosci æquum, for I am now of such an age &c.: Cic. ad Div. 6. 15, 5, quare fac, *animo magno forti*que *sis,* take care to have a great and firm mind: Terent. Eun. 1. 2. 4: *bono animo es,* be in good spirits, of good courage: Cic. Quir. p. Red. 1, qui nunquam *ægro corpore fuerunt,* who were never sick: Cic. ad Div. 3. 10. 8, tamen *ea stultitia* certe non *fuissem,* yet I certainly should not have been so foolish: and soon after he says, quod si *essem ea perfidia,* so perfidious: ibid. 6. 1. 11, *simus* igitur *ea mente,* let us, therefore, have that mind: Cæs. B. G. 1. 18, ipsum *esse* Dumnorigem *summa audacia, magna* apud plebem — *gratia,* was very bold, and of much in-

fluence with the populace: ibid. 5. 40, ipse Cicero, cum *tenuissima valetudine esset,* though he was very ill: Nep. Iph. 3, *fuit* autem et *magno animo* et *corpore, imperatoria*que *forma:* Sall. Iug. 63, novus nemo tam clarus, neque tam *egregiis factis erat,* no one not a noble was so illustrious, nor had performed such remarkable exploits: ibid. 5, primum, quia (bellum) magnum et atrox, *varia*que *victoria* fuit, and of or with alternate victory: sometimes esse is omitted, as Sall. Iug. 95. 3, Sulla — *animo ingenti,* cupidus voluptatum, sed gloriæ cupidior: *otio luxurioso* &c., where after luxurioso Kortte has omitted esse, which occurs in the common editions: Cic. ad Div. 5. 11. 1, quamobrem reliquis tuis rebus omnibus *pari* me *studio* erga te et *eadem voluntate* cognosces, thou wilt find me of equal devotion &c.

b) also in other places where esse may be translated to be in any situation or circumstances, either literally or figuratively. Yet in this case also the ablative is usually accompanied by an adjective or pronoun: as sum spe bona, summo honore &c., where perhaps præditus or in fails: Cic. Verr. 2. 35, et *fuit* tota in Græcia *summo* propter ingenium *honore* et *nomine,* was in the highest honour and renown: Cic. ad Div. 12. 28. 4, ego *sum spe bona,* I am in good hopes, entertain good hope: ibid. res neque nunc *difficili loco* mihi videtur esse, et *fuisset facillimo,* the thing seems to be in no difficult situation &c.: ibid. 16. 15. 2, *incredibili sum sollicitudine* de tua valetudine, I am in indescribable anxiety &c.: ibid. 4. 15. 2, ne *quo periculo* te *proprio* existimares esse, sc. *in:* ibid. 6. 4. 11, *quanto fuerim dolore* meministi: ibid. ad Att. 1. 12, rem *esse insigni infamia:* ibid. 5. 14, tamen *magno timore sum:* Nep. Eum. 7, credens *minore* se *invidia fore:* Liv. 1. 40, non apud regem modo sed apud patres plebemque longe *maximo honore* Servius Tullius *erat:* Liv. 1. 54, apud milites vero *tanta caritate esse,* ut &c., was in so great estimation. All these and similar expressions are very usual, and may properly be imitated. Yet *in* is very often added: e. g. Liv. 5. 47, interim arx Romæ capitoliumque *in ingenti periculo fuit*; where, however, Gronovius disapproves *in:* Cic. Off. 2. 19, iuris civilis *summo* semper in *honore* fuit cognitio: Cic. ad Att. 2. 9, non enim poteramus *ulla esse in*

invidia: Cic. ad Div. 13. 19. 2, etsi *eramus in magna spe,* te &c. though we were in great hope, that thou &c.: Cæs. B. C. 2. 17, *magna esse in spe:* Cic. ad Div. 2. 3. 5, *summa* scito te *in exspectatione esse,* that men expect much from thee; passively, for *te exspectari:* ibid. 6 3. 6, nihilo te nunc *maiore in discrimine esse:* Cic. ad. Div. 12. 14. 3, Lent. cuius rei *tanto in timore fui.* If, however, the adjective, pronoun or participle fails, then *in* is generally expressed: e. g. *esse in spe, in honore, in amore, in deliciis:* Cic. ad. Div. 2. 12. 5, si non *essem* quidem tamdiu *in desiderio* rerum mihi carissimarum: ibid. 14 3. 4, sed tamen, quamdiu vos *eritis in spe,* non deficiam: *esse in vitio,* to be in fault: Cic. Off. 1. 7, qui autem non defendit, nec obsistit, si potest, iniuriæ, tam *est in vitio,* quam si parentes — deserat: Cæs. B. G. 7. 24, duæque (legiones) partitis temporibus *erant in opere,* were at work: *in gratia esse* cum aliquo; Cic. ad Att. 2. 9, si *erit* nebulo iste cum his dynastis *in gratia:* Cic. Verr. 4. 1, ab ea civitate, quæ tibi una *in amore* atque *in deliciis fuit?* which alone was in favour with you &c.: Cic. ad Div. 10. 4. 10, Planc. *sum in exspectatione* omnium rerum, quid in Gallia citeriore — geratur, i. e. exspecto, I am waiting eagerly to know. In such instances the omission of *in* would be harsh and occasion obscurity. It is therefore not incorrect to add *in* even when an adjective &c. is used: but to omit it, when an adjective &c. is not used. *Note:* *esse* also when it is put for *fieri* is joined to an ablative: e. g. quid *se futurum esset,* Liv. 33. 27, what would become of them: as was noticed before, § 2. n. I. 5.

II.) The ablative, without a preposition, is used after certain verbs compounded of the prepositions a, ab, ex, e, de, super; as, abscedere loco, and *a* loco, exire urbe and *ex* urbe, eiicere urbe and *ex* urbe; where the preposition may be omitted, since it is contained in the verb, yet it is often repeated: Liv. 26. 7, abscedere *irrito incepto,* gave up his design; where the ablative depends on abscedere: Terent. Hec. 5. 4. 14, cito *ab eo* hæc ira *abscedet,* this irritation will soon leave him: decedere *provincia;* Cic. Ligar. 1, Confidius decedens *provincia,* where the ablative is governed by *de* in decedens: decedere *officio,* Liv. 27.

10: *de officio,* Cic. Verr. 2. 10: thus also decedere *via* and *de via, vita* and *de vita,* decedere *de statione vitæ,* also *decedere,* to die: decedere *de iure suo,* Cic. Off. 2. 18: Rosc. Am. 27: decedere *instituto suo,* Liv. 37. 54, to depart from his intention: decedere *de vallo,* Cæs. B. G. 5. 43. Also decedere *ex,* Nep. Timol. 1: Nep. Cat. 1. So abire *magistratu,* Liv. 3. 51: abire *ex oculis,* Liv. 25. 16: *e vita,* Cic. Tusc. 1. 30: exire *domo,* Cic. ad Div. 1. 9. 13: exire *ex urbe,* ibid. 4. 1: exire *vita,* Cic. Amic. 3. To these belongs abdicare *se magistratu,* to remove himself from an office, to resign an office; where magistratu is governed by *ab* in abdicare: e. g. *dictatura,* Liv. 4. 24: *prætura,* Cic. Cat. 3. 6: yet we also find abdicare *magistratum,* e. g. *dictaturam,* Liv. 6. 18. Excedere *finibus,* Cæs. B. G. 4. 18: *ex ephebis,* Ter. Andr. 1. 1. 24: *ex pueris,* Cic. Arch. 3, to cease being a child: excedere *e vita,* Cic. Off. 1. 43, to die: also *vita,* without *e,* Cic. Tusc. 1. 13. So excedere *pugna, prælio,* to retire from the fight, when one is wounded &c.: e. g. *prælio,* Cæs. B. G. 2. 25: or *e prælio,* ibid. 4. 33: *pugna,* ibid. 3. 4: *ex acie,* Nep. Hann. 4: *via,* Liv. 24. 20: *ex via,* Cæs. B. G. 5. 19: *loco,* ibid. B. C. 1. 44: *ex loco,* Terent. And. 4. 4. 21. So egredi *officio,* to overstep his duty, Ter. Phorm. 4. 5. 10: egredi *urbe,* Suet. Aug. 23: *ex urbe,* Cic. Cat. 1. 8: *ab urbe,* Suet. Claud. 23: *navi,* Cæs. B. G. 4. 2, or *e navi,* Cic. Vatin. 5: eiicere *urbe,* e. g. Nep. Cim. 2, possessores veteres *urbe insula*que eiecit: Cæs. B. G. 4. 15, Germani se *e castris* eiecerunt: demigrare *de oppidis,* Cæs. B. G. 4. 19: *ex ædificiis,* ibid. 4: *ex insula,* Nep. Milt. 2: *loco,* Plaut. Amph. 1. 1. 85: emigrare *domo* or *ex domo: e vita,* Cic. Leg. 2. 19: pedem *porta* non efferre, Cic. Att. 6. 8, Bibulus, qui—pedem *porta* non plus extulit quam *domo sua:* excidere; e. g. excidit *e manibus* victoria, Cic. ad Brut. 10: excidere *e memoria,* to escape the memory, Liv. 27. 3: Terent. Andr. 2. 5. 12, *uxore* excidit: Ovid. Met. 7. 172, quod excidit *ore pio* scelus? so excidere *animo*; Virg. Æn. 1. 26 (30) necdum etiam causæ irarum sævique dolores exciderant *animo* (Iunonis) unless perhaps this be the dative, as Cic. ad Div. 5. 13. 3, quæ cogitatio cum *mihi* non omnino excidisset: excidere *ausis,* to

fail in, not to be prosperous in our attempts: of Phaeton, Ovid. Met. 2. 328, *magnis* tamen excidit *ausis*: so *fine*, Quintil. 2. 17: decidere *de spe*: Terent. Heaut. 2. 3. 9, væ misero mihi, *quanta de spe* decidi! from what great hope have I fallen! To these belongs exsolvere aliquem *periculo*; abstinere *aliqua re*; abstinere se or manum *a re* and *re*, which are very common: e. g. manus *a se*, Cic. Tusc. 4. 37: se *scelere*, Cic. Phil. 2. 3: abstinere *maledicto*, Cic. ibid.: supersedere *re* to be exempt from, to spare one's self, is very common: as supersedere *labore* itineris, to spare one's self the fatigue of a journey, Cic. ad Div. 4. 2. 10: supersede *istis verbis*, Plaut. Pœn. 1. 3. 5, spare those words: also with an infinitive: Liv. 21. 40, supersedissem *loqui* apud vos. To these belongs abundare aliqua re: see soon after, n. III. Here much depends on usage: e. g. inesse can scarcely be found with an ablative, although *in* governs one: but we either find *in* repeated, or it is followed by a dative; as Terent. Andr. 5. 2. 16, tristis severitas inest *in vultu*: ibid. Eun. 1. 1. 14, *in* amore hæc omnia *insunt* vitia: Cic. Amic. 21, digni sunt amicitia, *quibus in ipsis* inest causa, cur diligantur: and elsewhere, e. g. Cic. Nat. Deor. 1. 42: Cic. ad Div. 5. 15: with a dative it is as usual, e. g. *huic rei* insunt multa vitia: so *universitati*, Cic. Nat. Deor. 1. 43: and elsewhere, e. g. Sall. Cat. 40: Ovid. Her. 17. 130: Fast. 4. 688: Am. 1. 14. 31: Plin. H. N. 10. 36.

Observations.

1.) It is self-evident, that with verbs thus compounded of a, ex, de, these ablatives can only be used, when the question from what? whence? or out of what? applies. When other relations are expressed these verbs are followed by other prepositions and cases: e. g. descendere *in forum*, to go down to the market-place: this is a common expression, because the market was in a low situation: unless it simply means to go to the market, without any notion of descent, as we find descendere *in rostra*, Cic. Off. 3. 20, Ed. Græv.: *domum* abire, to go home, Liv. 2. 37: abire *in ora* hominum pro ludibrio, Liv. 2. 36, to pass into people's mouths: abire *in semen*, to run to seed,

speaking of plants, Plin. H. N. 21. 12: so, exire *in semen*, ibid.: abire *ad deos*, Cic. Tusc. 1. 14: degredi *in campum:* equites degressi *ad pedes*, having dismounted, Liv. 3. 62: deducere *in portum*, Liv. 24. 1: evocare *ad colloquium*, ibid.: ut *Rhegium* deveherentur, ibid.: deferre naves *in terram*, ibid.: elici *ad pugnam*, Liv. 26. 7: evadere *in muros*, Liv. 4. 34: egredi *in terram*, Cic. Verr. 5. 51: *ad portam*, to the door, Liv. 33. 47: exire *ad bellum civile*, Cic. ad Div. 2. 16. 10: exire *in vulgus*, Nep. Dat. 6, to spread abroad amongst the people, to become known

2.) We also find excedere, exire, egredi with an accusative; as, a) *excedere*, Liv. 2. 37, factoque senatus consulto, ut *urbem* excederent Volsci: some think that extra is understood: *modum* excedere, to exceed the measure, often occurs in Livy: e. g. 2. 2: 2. 3: *fidem* excedere, in Velleius: b) *exire:* e. g. *tela*, to parry off, to yield in battle: Virg. Æn. 5. 438, corpore *tela* modo atque oculis vigilantibus exit: c) *egredi*, e. g. *flumen*, to pass a river, Sall. Iug. 101, ego *flumen Mulucham* non egrediar; where some think that trans, ultra, or extra is understood, but unnecessarily: so *urbem* egredi, Liv. 1. 29: 3. 57: 22. 6. Sometimes extra follows: as Nep. Hann. 5, ut egredi *extra vallum* nemo sit ausus: so extra after excedere, Liv. 9. 23, ferte signa in hostem: ubi *extra vallum* agmen excesserit, castra, quibus imperatum est, incendant. We also find an accusative after other verbs, which are compounded of a preposition that governs an ablative; as, abhorrere *aliquid*, aversari *aliquem*, prævenire *aliquem*, desperare *aliquid*. Some have both dative and accusative; as, hoc *me* deficit, hoc *mihi* deficit: further, præcedere, præcellere, præcurrere, præire, præstare to excell, prævertere: some a dative only; which we considered before, of the Dative, Sect. VI. § 4. n. VII. VIII. IX. X.

III.) The ablative without a preposition, is used with verbs which denote plenty or want of any thing: 1.) plenty; as abundare *divitiis*, *copia* frumenti: also abundare *præceptis* philosophiæ, Cic. Off. 1. 1: which is very usual: redundare to overflow, to be abundant; e. g. Cic. ad Div. 3. 10. 14, præser-

tim cum tu omnibus vel *ornamentis,* vel *præsidiis* redundares. To these some add fluo; e. g. Liv. 38. 17, fluunt *sudore* et *lassitudine* membra, drip with sweat; which scarcely belongs to this place. But adfluere *aliqua re,* to overflow with any thing, often occurs: e. g. *voluptatibus,* Cic. Fin. 2. 28: *divitiis, honore,* Lucret. 6. 12: Cic. Arch. 3, celebri quondam urbe et copiosa atque *eruditissimis hominibus liberalissimis*que *studiis* adfluenti, i. e. redundante: diffluere, e.g. Cic. Off. 1.30, quam sit turpe diffluere *luxuria,* et delicate ac molliter vivere, to be dissolved in luxury: circumfluere *rebus,* to have an abundance, Cic. Verr. 3. 4: *scatere* to be full, to sprinkle over, is used with an ablative, Mela 1. 9, Nilus scatet *piscibus:* Plaut. Aul. 3. 6. 22, si *vino* scateat: Plin. H. N. 3. 3, *metallis* scatet Hispania: manare to flow, Cic. Div. 1. 34, Herculis simulacrum *multo sudore* manavit, dripped with much sweat: 2.) want; as, egere and indigere *re,* to want any thing, are very usual: Cic. Off. 2. 20, malo virum, qui *pecunia* egeat, quam pecuniam, quæ *viro: oculis,* Cic. Nat. Deor. 2. 57: *consilio,* Cic. ad Div. 10. 16: Nep. Att. 21, ut annos triginta *medicina* non indiguisset: Cic. Rosc. Com. 15, magis mea adolescentia indiget illorum *bona existimatione:* so Cic. Q. Fr. 1. 3: Cæs. B. C. 2. 35: *carere* not to have, to be without, to miss: e. g. *febri,* to be without fever, Cic. ad Div. 16. 15: *culpa* without fault: *sensu* doloris without feeling of pain: *dolore,* Cic. Amic. 6: *culpa,* Terent. Hec. 4. 4. 41: *voluptatibus,* Cic. Senect. 3: *crimine,* Cic. Ligar. 2: *vitiis* to be free from defects or vices: carere *hac re* cogor, I am compelled to dispense with this: facile careo *ista re,* facile *re* possum carere: e. g. Nep. Phoc. 1, si ipse *his* facile careret, if himself could easily dispense with them: carere *foro,* Cic. Mil. 7, not to go into public: carere *publico,* Cic. ibid.: *luce forensi,* Cic. Brut. 8: carere *senatu,* not to go into the senate, Cic. Mil. 7: *patria,* to be out of one's country, in exile: these are the most usual significations: carere does not mean to want: *vacare,* properly, to be empty, free from any thing; as vacare *culpa* magnum est solatium, Cic. ad Div. 7. 3. 14: Cic. Off. 1. 19, sed ea animi elatio, quæ cernitur in periculis, — si *iustitia* vacat, if it be destitute of justice: ibid.

nihil enim honestum esse potest, quod *iustitia* vacat; yet we often find vacare *a:* e. g. *vacare a metu* ac *periculis,* Liv. 7. 1: Cæs. B. C. 3. 25, hæc *a custodibus* classium loca maxime vacabant: Cic. Nat. Deor. 1. 1, *ab omni curatione* et *administratione* rerum vacant, and elsewhere. *Note:* Vacare is often also used without an ablative; as, agri vacant, the fields lie empty, desolate: also vacat, impersonally: vacat *mihi.* We also find vacare *rei,* to be devoted to any thing, e. g. *literis:* properly, to be at liberty from all other pursuits, so as to be given to that alone: this instance does not belong to our present subject, but is mentioned here to avoid confusion. Finally, to these belongs *deficere,* where it means, to be weak, to faint; as, deficere *viribus, animo:* e. g. Cic. Rosc. Am. 4, tamen *animo* non deficiam, I will not faint in spirit: also in the passive; Cic. Cluent. 65, mulier abundat *audacia: consilio* et *ratione* deficitur, abounds in audacity, is deficient in judgement and counsel: Tibull. 2. 5. 76, sol defectus *lumine,* i. e. carens lumine, obscuratus.

Observation.

Egeo and indigeo are also often used with a genitive: e. g. Cic. ad Att. 7. 22, egeo *consilii:* so *medicinæ,* Cic. ad Div. 9. 3: Ter. And. 5. 3. 19, quasi tu huius indigeas *patris: consilii,* Cic. Att. 12. 35: *artis,* Cic. Or. 1. 34: *ingenii,* Cic. ad Div. 6. 4. Also careo is sometimes used with a genitive; Ter. Heaut. 2. 4. 20, præterquam *tui* carendum quod erat, for *te:* Næv. ap. Gell. 19. 7. Also scateo and abundo; e. g. terra scatit (for scatet) *ferarum,* Lucret. 5. 40: fons scatit *dulcis aquai,* for *aquæ,* ibid. 6. 891: Xanthippe — *irarum* et *molestiarum muliebrium* scatebat, Gell. 1. 17: *quarum* abundamus *rerum,* Lucil. ap. Non. 9. 6: abundans with a genitive, Nep. Eum. 8: Virg. Ecl. 2. 20. We also find careo, egeo, indigeo, scateo, with pronouns of the neuter gender, as id, quod, quidquam &c.: e. g. Plaut. Men. 1. 2. 12, nec *quidquam* eges; which, however, is not surprising, nor is it to be imitated, as we remarked when considering the accusative. Also *pauca* egebat, Sall. Iug. 98. (103), according to Wasse; but Ed. Cort. has quærebat;

so indigere, e. g. *nihil,* Varr. L. L. 4. 17: Apul. Met. 1. p. 113. Elmenh.: qui *nos* indigent, Afran. ap. Non. 9. 19: careo, e. g. *id,* Plaut. Curc. 1. 2. 46: meos *parentes* careo, Turpil. ap. Non. 6. 104: 9. 5: scateo, e. g. *id* tuus scatet animus, Plaut. Pers. 2. 1. 9, for *ea re.*

IV.) The ablative without a preposition is used with verbs of filling, loading, burdening, satisfying, enriching, &c., to the question wherewith? Such verbs are, impleo, compleo, expleo, oppleo, suppleo to supply, satio, saturo, farcio, refercio to cram full, ingurgito, cumulo, augeo, locupleto, obruo &c.: e. g. cumulare *beneficiis,* to load with benefits: obruere aliquem *lapidibus,* augere aliquem *honoribus, divitiis* &c.: which were considered under the question wherewith? Yet some of them—for instance, impleo, compleo, expleo, saturo, obsaturo—after the Greek idiom, sometimes take a genitive to the question wherewith? as Plaut. Men. 5. 5. 3, parasitus, qui me complevit *flagitii* et *formidinis:* complere urbes *ararum,* Lucret. 5. 1161, and elsewhere; e. g. Plaut. Amph. 1. 2. 9: 4. 1. 8: Cic. ad Div. 9. 18, implere ollam *denariorum:* Liv. 1. 46, aliquem implere *temeritatis:* Liv. 5. 28, aliquem *religionis:* Liv. 10. 4, implere hostes *fugæ* et *formidinis:* Virg. Æn. 1. 215 (219), implentur veteris *Bacchi* (i. e. vini) pinguisque *ferinæ:* ibid. 2. 586, animumque explesse iuvabit *ultricis flammæ:* Plaut. Stich. 1. 1. 18, hæ res *vitæ* me saturant, make me sick of life: Terent. Heaut. 4. 7. 29, næ tu propediem *istius* obsaturabere, will soon be sick of him.

V.) Verbs of freeing, acquitting &c., have an ablative to the question from what? Yet some also have *a:* e. g. liberare aliquem *re* and *a re:* both are very common: e. g. aliquem *culpa,* Cic. Att. 13. 22: *invidia,* Cic. Nat. Deor. 1. 6: *suspicione,* Cic. ad Div. 1. 2: *periculo,* Cæs. B. C. 3. 83: *obsidione,* ibid. B.G. 4. 19: *ab* omni *erratione,* Cic. Univ. 6: *a quartana,* Cic. Att. 10. 15: *a scelere,* Cic. Marc. 5: also *ex*; e. g. *ex incommodis,* Cic. Verr. 5. 9: so solvo, to untie, loose, free, with an ablative, and with *a*; e. g. comas *casside,* Ovid. Fast. 3. 2: redimicula *collo,* ibid. 4. 136: rates *litore,* Lucan. 4. 583: rates *a litore,*

ibid. 2. 649: civitatem *religione*, Cic. Cæcin. 34: rempublicam *religione*, Liv. 7. 3: aliquem *dementia*, Hor. Epod. 17. 4: aliquem *legibus*, Liv. 21. 50: Cic. Rab. Post. 5, i. e. to give a dispensation from: so, solvi *legibus*, to be exempt from the laws, is very usual: e. g. Liv. 10. 13: also solvere navem (or naves) sc. *litore*, Liv. 45. 6: Cæs. B. G. 4. 36: B. C. 1. 28: 3. 6: Nep. Hann. 8, to set sail: for which solvere, by itself, is used, Cic. Off. 3. 12: Cic. ad Div. 16. 9: exsolvere se *suspicione*, Ter. Hec. 4. 2. 23: 5. 2. 26, to free himself from suspicion: so *occupationibus*, Cic. ad Div. 7. 1: populum *religione*, Liv. 3. 20: aliquem *ære alieno*, Liv. 6. 14: *vinculis* aliquem, Plaut. Truc. 4. 3. 10: pugionem *a latere*, Tac. Hist. 3. 68: se *e nervis*, Lucret. 3. 696: relaxare se *occupationibus*, to free one's self from business, e. g. Cic. ad Div. 7. 1. 16, *quibus* (occupationibus molestissimis) si me relaxaro: nam, ut plane exsolvam, non postulo: se *occupatione* relaxare, Cic. Att. 16. 16: laxare se *molestiis*, Cic. ad Div. 5. 14. Lucc.: animum *ab adsiduis laboribus*, Liv. 32. 5: expedire se, to set himself at liberty; e. g. *cura*, Ter. Phorm. 5. 4. 4: *ærumnis*, from trouble, Ter. Hec. 3. 1. 8: *crimine*, ibid. 5. 1. 28: se *ab omni occupatione* expedire, Cic. Att. 3. 20: se *ex laqueis*, Cic. Verr. 2. 42. To these some also add *levare*, which properly means, to lighten; and thence levare aliquem *onere*, *cura* &c., means, literally, to lighten one of a burden, of care &c., and so partly to free him from it: e. g. se *ære alieno liberare* aut *levare*, Cic. Att. 6. 2: me *molestia levarunt*; utinam omnino *liberassent*, Cic. ad Div. 16. 9: hence in general, to free, to deliver; e. g. se *infamia*, Cic. Verr. 3. 61: aliquem *metu*, Liv. 3. 22: animos *religione*, Liv. 21. 62: aliquem *fasce*, Virg. Ecl. 9. 65: also with a genitive; e. g. me *omnium laborum* levas, Plaut. Rud. 1. 4. 27. That all these verbs take also an accusative is quite manifest: e. g. solvere funem, to loose, to let go the rope: debitum, to discharge the debt: so exsolvere, expedire, rem, negotia, to disentangle from its difficulties, hindrances; thence, to place in good circumstances: levare onus, to lighten a burden.

VI.) Verbs of robbing, spoiling, depriving, take an ablative

of the thing of which a person is deprived: as privare, spoliare, orbare, aliquem *aliqua re, vestibus* &c.: privare aliquem *vita*, Cic. Phil. 9. 4: Cic. Rab. Perd. 3: aliquem *somno*, Cic. Att. 9. 10: se *oculis*, Cic. Fin. 5. 29, and elsewhere: spoliare aliquem *veste*, Nep. Thras. 2: aliquem *omni argento*, Cic. Verr. 4. 17: *dignitate*, Cic. Mur. 41: *vita*, Virg. Æn. 6. 168; and elsewhere: orbare, e.g. aliquem *sensibus*, Cic. Acad. 1. 23: Italiam *iuventute*, Cic. Pis. 24, and elsewhere: so in the passive, privari *rebus suis, capite*: orbari *parentibus, liberis*: spoliari *rebus* &c.: Cic. Off. 1. 10, *filio* orbatus: Cic. Cluent. 15, mater orbata *filio*. *Note:* Privare is also used with a genitive; e.g. me privas *tui*, Afran. ap. Non. 9. 6: also with an accusative; e.g. *res* vis hanc privari *pulchras*, Næv. ibid. for *rebus pulchris*.

VII.) Teneor, I am held or bound to any thing in duty &c., is followed by an ablative; as, teneri legibus, pœna, iureiurando &c.: Cic. Off. 3. 27, quamdiu *iureiurando* hostium teneretur, non esse se senatorem, that as long as he was bound by the oath to the enemy &c.: Cic. ad Q. Fr. 2. 3, lexque de iis ferretur, ut, qui non discessissent, *ea pœna*, quæ est de vi, tenerentur, should be liable to that punishment &c.: Cic. Harusp. 8, eos *lege* de vi—teneri: so, teneri *fœdere*, Liv. 24. 9. *Note:* With the genitive, Cic. Leg. 3. 13, nisi—*cupiditatis eiusdem* tenerentur: so *furti*, Pand. 6. 1. 4, i. e. to be guilty of: also with *in*, e. g. *in peccatu* (for peccato) *manifesto* tenebatur, Cic. Verr. 2. 78; where however it may be translated, he was in an evident transgression: so, *in eo fœdere* teneantur, Liv. 1. 52; where we may read, *iam* eo fœdere: tenere also occurs with an infinitive, Plaut. Merc. 1. 1. 52, omnes tenerent mutui tanti credere, all should beware of lending me money.

Note: 1.) Teneor with an infinitive; e. g. facere, I am bound to any thing, apparently is not used amongst the ancients: 2.) obstringi is also used with an ablative; Cic. Verr. 5. 14, sic eos (magistratus) accepi, ut me omnium officiorum *religione* obstrictum arbitrarer, that I thought myself bound to &c.: so *legibus*, Cic. Invent. 2. 45: obstringere aliquem *iureiurando*,

Cæs. B. G. 1. 31 : *fœdere,* Cic. Pis. 13 : also obligari, e. g. *fœdere,* Liv. 38. 33 : obligare aliquem *sponsione,* Liv. 9. 11 : vadem *tribus millibus* æris, Liv. 3. 13 : also with a dative ; e.g. hereditas obligat nos *æri alieno;* Pand. 29. 2. 8 : also with *in;* e. g. obligare fidem *in* aliquid, Liv. 30. 12 : so, *in acta* alicuius, Suet. Tib. 47.

VIII.) Adficio (of which the exact sense is unknown) has, besides an accusative of the person, an ablative of the thing ; as, adficere aliquem *dolore,* to affect one with trouble, to trouble : *honore,* to treat one with honour : *lætitia,* to occasion one joy : *præmiis,* to reward : *testimonio,* to bear one witness : *pœna,* to punish : *gravi pœna,* to punish severely : *ignominia,* to disgrace : *laude,* to praise : *honoribus,* to honour : *muneribus,* to endow : *beneficiis,* to do good offices to. Examples everywhere occur : e. g. aliquem *beneficio,* Cic. Agr. 1. 4 : *præmio,* Cic. Pis. 37 : *honoribus,* Cic. Mil. 29 : *dolore,* Cic. ad Div. 6. 19 : *lætitia,* Cic. Mil. 28 : *ignominia,* Cic. Rosc. Am. 39 : *pœna,* ibid. : *iniuria,* Terent. Phorm. 5. 1. 3, i. e. to do injustice to : *laude,* Cic. Off. 2. 13 : *gloria,* Plaut. Amph. 5. 2. 20 : *morte,* to kill, Cic. Invent. 1. 25 : *sepultura,* to bury, Cic. Div. 1. 27 : *exsilio,* Cic. Par. 4 : *admiratione,* Cic. Off. 3. 10, to astonish : *stipendio,* Cic. Balb. 27, i. e. to give pay to : *nomine,* Cic. Deiot. 5 : Cic. Top. 25.: to give a name to : *macula,* Cic. Rosc. Am. 39, to stain. So also in the passive ; as, adfici *lætitia,* to be rejoiced : *dolore,* to be troubled : *laude,* to be praised : *ignominia,* to be disgraced : *beneficiis,* to be benefited : *vulnere,* Cæs. B. C. 3. 46, to be wounded : *metu* adfici, Cic. Verr. 5. 38, to be frightened : adfectus *audacia,* i.e. præditus, Terent. Phorm. 5. 7. 84 : *virtutibus, vitiis,* Cic. Partit. 10 : *magno animo,* Cic. Verr. 3. 24.

IX.) Induo, exuo, dono, impertio, adspergo, inspergo, intercludo, circumdo, prohibeo, have either an accusative of the person with an ablative of the thing, or a dative of the person with an accusative of the thing : as, induo *me veste,* induo *mihi vestem* : exuo *me veste,* exuo *mihi vestem.* Yet both these verbs, when they do not mean the precise putting on or off of clothes,

admit only an accusative of the person and an ablative of the thing: as Cæs. B. G. 7. 73, *se* ipsi *acutissimis vallis* induebant, not *sibi vallos*: so, exuere *hostem impedimentis, castris,* to deprive the enemy of his baggage, his camp, is usual; but not exuere *hosti castra*. Yet donare *aliquem libro, alicui librum,* are indifferently used; as in English, to present one with a book, or to present a book to one: impertire *aliquem salute, alicui salutem:* adspergere *aliquem labe, alicui labem.* So also prohibere: Plaut. Curc. 5. 2. 7, *parentes meos mihi* prohibeas? Cæs. B. C. 3. 21, *eum* consul *senatu* prohibuit; yet the latter is more common: we also find prohibere *aliquem a re,* which is common in Cicero and Cæsar. Thus also intercludere: Cæs. B. G. 1. 48, uti *frumento commeatu*que *Cæsarem* intercluderet: ibid. 7. 11, angustiæ *multitudini fugam* intercluserant: see above, of the Dative, n. IX.

X.) Florere, to be in good circumstances with respect to any thing, to be foremost or eminent in any thing, and laborare, to suffer pain in any thing, to labour or be oppressed, are continually used with an ablative; as, florere *divitiis,* to be very rich: *existimatione, dignitate,* to be in good repute: *gratia,* to be much liked, Cic. ad Div. 4. 3: *laudibus, fama, nominis celebritate,* to be much praised, to be in great honour: *ætate,* to be in one's prime: *studiis* et *artibus,* Cic. ad Div. 4. 13: *multis virtutibus* ac *beneficiis,* Cic. Verr. 5. 49. These ablatives, properly, should all be explained by, through, on account of, as to: Cic. ad Div. 2. 13. 3, cur mihi non in optatis sit complecti hominem florentem *ætate, opibus, honoribus, ingenio, liberis, propinquis, adfinibus, amicis* &c., a man who is very fortunate *as to* age, property &c.: florere *in re,* Cic. ad Div. 1. 9: Nep. Epam. 5: laborare *frigore, fame* &c., to suffer from cold, hunger &c., or briefly to freeze, to hunger: the first occurs Colum. 2. 10, the last, Plin. H. N. 17. 24: *morbo* laborare, to suffer from sickness, Cic. Fin. 1. 18: *podagra,* Martial. 1. 99. 1: *annona,* Liv. 3. 32: *odio,* Liv. 6. 2, to be hated: *vitiis,* Liv. 34. 4, *diversis*que *duobus vitiis,* avaritia et luxuria, civitatem laborare, the state suffers from two opposite faults &c. So Livy in his

preface, speaking of Rome, says, quæ eo creverit, ut iam *magnitudine* laboret *sua,* that it now suffers from its greatness. Sometimes *a* or *ex* is used; as, laborare *ex invidia,* Cic. Rosc. Am. 51: Cic. Cluent. 71: *ex pedibus,* Cic. ad Div. 9. 23, to have the gout: *ex renibus,* Cic. Tusc. 2. 25, to suffer from the stone: *e dolore,* Terent. And. 1. 5. 33: *utero,* Hor. Od. 3. 22, to be in labour: *ex intestinis,* Cic. ad Div. 26, to have the dysentery: *ex inscientia,* Cic. Invent. 2. 2: *ex ære alieno,* Cæs. B. C. 2. 6: laborare *a re frumentaria,* to be in difficulty about supplies (of food), Cæs. B. G. 7. 10: *a frigore,* Plin. H. N. 32. 10: also with *ob;* e. g. *ob avaritiam* et ambitione, Hor. Sat. 1. 4. 26; where the double construction is remarkable: also without *a, ex,* or an ablative; e. g. Cæs. B. G. 4. 26: 7. 67: B. C. 2. 6: te prorsus laborare sc. *morbo,* Cic. Att. 7. 2.

XI.) Cerni and verti require attention in the following significations: res cernitur *eo, in eo,* the thing consists in that: e. g. virtutes cernuntur *in agendo,* Cic. Partit. 22: causa *certis personis, locis* — cernitur, Cic. Top. 21: res vertitur *in eo,* the thing depends thereon, the thing rests in that: both may be imitated: Liv. 37. 7, sed totum id vertitur *in voluntate* Philippi, but it all depends on the will of Philip: *in eo* vertitur spes civitatis, on that rests the hope of the state, Liv. 4. 31: res vertitur *in eo,* Liv. 1. 30: cf. 4. 31: 32. 15: *puncto* sæpe temporis maximarum rerum momenta verti, Liv. 3. 27. Verti often means, to be, to be situated, e. g. Cic. Verr. Act. 1. 7.

XII.) Verbs of buying, selling, agreeing, hiring, renting &c., are used with an ablative to the question for what? or at what price? e. g. emi librum *tribus denariis:* Terent. And. 2. 6. 20, vix *drachmis* est obsonatus *decem,* he scarcely marketed for ten drachmas: vendere aliquid *pecunia grandi,* Cic. Sext. 26: se vendere *trecentis talentis,* Cic. Pis. 34: Virg. Æn. 6. 621, vendidit hic *auro* patriam, sold his country for gold: Nep. Præf. nulla Lacedæmoni tam est nobilis vidua quæ non ad scenam eat *mercede conducta,* for a stipulated price: so veneo, e. g. purpuræ libra centum venibat *denariis,* Nep. ap. Plin. H. N. 9. 39: cf. Hor. Sat. 2. 2. 23: and so with others; as redimere, con-

ducere, to rent or hire, e.g. agrum *viginti aureis:* locare, to let out to hire: addicere *alicui* aliquid, to knock down any thing at an auction, e.g. *paucis sestertiis, numo* &c.: licet, it is for sale, e.g. *tribus denariis.* These verbs are especially often used with the ablative *pretio*; as Ter. Adelph. 2. 2. 11, ego spem *pretio* non emo, I do not buy hope for money: vendere aliquid *suo pretio,* Plaut. Pers. 4. 4. 30: Phæd. 4. 24. 6, *certo* conduxit *pretio,* he (Simonides) undertook it, i.e. to write a poem, at a fixed price: particularly with the following adjectives, *magno, permagno, tanto, quanto, parvo, plurimo, minimo, vili, paululo, nimio, dimidio, tantulo, duplo* &c.: e.g. Cic. Verr. 4. 60, et *parvo pretio* ea, quæ accepisset a maioribus, vendidisse atque alienasse, to have sold at a low price: Cæs. B. G. 1. 18, reliqua omnia Æduorum vectigalia, *parvo pretio* redemta habere, to have all the other taxes of the Ædui farmed out at a low price: so we may say, *magno pretio* emere, vendere, locare, conducere, to buy, sell, let, hire, at a high price: Cic. Invent. 2. 1, *magno pretio* conductum adhibuerunt, they made use of the painter Zeuxis, hired at a high rate: so *vili, parvo pretio,* at a low price, cheap; *minori pretio,* at a less price, cheaper; *minimo pretio,* at the least price, e.g. emere, vendere &c.: so, licet *parvo pretio,* it is offered to sale at a low price, Martial. 6. 65. However, this ablative *pretio* is mostly omitted by the ancients; they say, e.g. vendere *magno, parvo* &c.: Cic. Verr. 3. 19, *magno* tu decumas vendidisti, dear: ibid. 53, cur non *ita magno* vendidisti? ibid. 39, *permagno* decumas vendidisti: conducere domum *non magno,* to hire a house cheaply, Cic. Cœl. 7: vendere *quam plurimo,* at the highest rate, Cic. Verr. 3. 53: Cic. Off. 3. 12: so, venire *quam plurimo* (from veneo), Cic. ad Div. 7. 2. 1: so, *tantulo* venire, e.g. Cic. Rosc. Am. 45, deinde, cur *tantulo* venierint, why were they sold for so little: cum *magno* venissent, Cic. Verr. 3. 39: emere *magno,* Cic. Att. 13. 29: *parvo,* ibid.: *minimo* addicere aliquid alicui, Suet. Cæs. 5: redimere se, to redeem one's self, is used with the same ablative; as Terent. Eun. 1. 1. 29, quid agas? nisi ut te redimas captum quam queas *minimo:* si nequeas *paululo,* at *quanti* queas, what canst thou do, but redeem thyself from captivity at the lowest price

thou canst? if thou canst not for little, yet for as little as thou canst: in which place the genitive *quanti* for *quanto* should be noticed, of which usage we shall speak immediately. *Note:* Frequently instead of these ablatives magno, parvo, quanto &c., the genitives magni, parvi, tanti, quanti, pluris, minoris &c., are used: e. g. Cic. Off. 3. 14, emit homo cupidus et locuples *tanti, quanti* Pythius voluit, bought it as dear, as Pythius wished: Cic. ad Div. 7. 2, illud *minoris* veneat: Cic. Verr. 3. 39, *quanti* venierant: ibid. 53, dixit *quanti* cuiusque agri decumas vendiderit, at what price: Cic. Off. 3. 12, vendo meum (frumentum) non *pluris* (dearer) quam ceteri, fortasse etiam *minoris* (cheaper): Cic. Verr. 3. 19, cum dices, te *pluris,* quam ceteros, decumas vendidisse: emere *minoris* aut *pluris,* Cic. Verr. 4. 7. *Note.* Instead of these ablatives we also find adverbs; as *care,* dearly; *carius,* more dearly; e. g. *care* emere, *carius,* Cic. Dom. 44: so, *care* vendere: we should especially notice *bene* emere, Cic. Att. 1. 13, to buy well or cheap: bene vendere, to sell well, i. e. dear: so *quam optime* vendere, to sell exceedingly well, e. g. Cic. Off. 3. 12: *recte* vendere, to sell well or dear, occurs Cic. Verr. 3. 98. On the contrary, *male* vendere, to sell ill, i. e. too low, occurs ibid.: *male* emere, Cic. Att. 2. 4: also pulchre occurs for recte, bene; e. g. *pulchre* vendere, Plaut. Pers. 4. 4. 31. Thus in English, to buy well, i. e. cheap; to sell well, i. e. dear &c.

Observations.

We may here notice some other verbs:

1.) *Stare,* to stand in or cost so much, is used with an ablative of the price: e. g. Liv. 23. 30, *multo*que *sanguine* ac *vulneribus* ea Pœnis victoria stetit, that victory cost the Carthaginians much blood and many wounds: Liv. 34. 50, quod Polybius scribit, *centum talentis* eam rem Achæis stetisse, that thing cost the Achæans a hundred talents: *magno detrimento* staturum, Liv. 3. 60: stare magno pretio, to cost much, to stand a person in much, as is said in English: Hor. Sat. 1. 2. 122,

quæ neque *magno* stet *pretio* : also stare *parvo,* without *pretio ;* e. g. Virg. Æn. 10. 494, haud illi stabant Æneia *parvo* hospitia, his hospitality to Æneas will stand him in no little, will cost him dear, i. e. will occa-ion him the loss of his son : *quanto* stetit, Ovid. Fast. 2. 82 : *magno,* Val. Max. 5. 6. 1. It occurs with the genitive, Senec. de Ira, 1. 2, nulla pestis humano generi *pluris stetit.* *Note :* We here take occasion to remark, stare *promissis, conditionibus* &c., to stand to one's promises, agreements &c., though it does not belong to this place.

2.) *Constare* also signifies to cost, to stand in so much ; as *minoris,* to cost less : Cic. Att. 13. 29, prope dimidio *minoris* constabit, will cost less by nearly a half : Ovid. Her. 7. 47, pretiosa odia, et constantia *magno,* and costing much : so also *tanto,* Plin. H. N. 12. 18 : *quadringentis millibus,* Varr. R. R. 2. 1. 15 : *morte,* Cæs. B. G. 7. 19 : also with adverbs ; e. g. *vilissime,* Colum. 8. 1. 6 : *gratis,* Cic. Verr. 5. 19, cost nothing. *Note :* We here remark, constare mente, to continue in one's senses, still to be master of one's understanding, Cic. Tusc. 4. 17, *mente* vix *constat* : non *constat* ei *color,* neque *vultus,* Liv. 39. 34, neither his colour nor look is steady : which instances do not belong to this place.

3.) *Esse,* to let for, to be worth, to cost, to be sold for any price, is used with a substantive in the ablative, as denario, sestertiis, and with a neuter adjective in the genitive, as tanti &c.: e. g. Cic. Verr. 3. 75, *tanti* enim est illo tempore medimnum, for so much at that time is the measure worth : ibid. fuit autem te prætore — *sestertiis duobus,* but it cost two sesterces in thy prætorship : ibid. sed fuerit *sestertiis tribus :* multo *minoris* sunt (horti), Cic. Att. 13. 29. Also with other genitives ; e. g. *denariûm,* Cic. Off. 3. 23 : an emat *denario,* quod sit *mille denariûm,* i.e. denariorum ? shall he buy for one denarius, what is worth a thousand ? So *esse* is used figuratively with the genitives magni, quanti &c. ; as, *magni* esse apud aliquem, to be much valued by any one, Cic. ad Div. 13. 72 : see before, of the Genitive, Sect. V. § 3. n. 2.

XIII.) *Æstimare* aliquem or aliquid, to value or estimate a

person or thing: a) with *ex*, i. e. according to: æstimare ex aliqua re, to value or rate according to any thing; e. g. *ex* veritate, Cic. Rosc. Com. 10: *ex* artificio, ibid.: or without *ex*, Cic. Verr. 5. 9, deinde hæc expendite, atque æstimate *pecunia*, and then calculate their value in money: b) with a bare ablative without *ex*, to denote how highly any thing is estimated; e. g. modium *tribus sestertiis*, Cic. Verr. 3. 92: Nep. Milt. 7, ea lis quinquaginta *talentis* æstimata est, i. e. that business, viz. the indemnification of the expenses, was rated at fifty talents: so Cic. Verr. 4. 10, *sestertiorum octodecim millibus* lis æstimata est: Cic. Verr. 3. 75, est enim modius *sestertiis tribus* æstimata. So æstimare *magno*, sc. *pretio*, Cic. Parad. 6. 3: thence, figuratively, in general to value highly; e. g. Cic. Fin. 3. 3, næ ego istam gloriosam memorabilemque virtutem non *magno* æstimandam putem, can I think such virtue not to be highly valued? quid? tu ista *permagno* æstimas? Cic. Verr. 4. 7: æstimare *nonnihilo*, to value in some degree, not entirely to despise: Cic. Fin. 4. 23, non quia sit bonum valere, sed quia sit *nonnihilo* æstimandum: in such figurative expressions, æstimare, like facere, pendere, is often used with the genitives *magni, parvi, pluris, minoris*; as, æstimare or facere aliquid magni, parvi &c., to rate it highly, meanly; *nihili*, to value it at nothing: see before, of the Genitive, Sect. V. § 3. n. II.

Note: So also ponderare, metiri aliquid aliqua re, to weigh or measure, and hence to judge of: e. g. consilia *eventis* ponderare, to judge of counsels by their events, Cic. Rab. Post. 1: so also Cic. Or. 3. 37, atque is (delectus verborum) aurium *quodam iudicio* ponderandus: and elsewhere; e. g. Cic. Cæcin. 21: Cic. Verr. 1. 16: Cic. Font. 6: also with *ex*; e. g. *ex* fortuna, Cic. Partit. 34: Cic. Pis. 28, omnes res — *voluptate* metiri: Nep. Eum. 1, quod magnos homines *virtute* metimur, non *fortuna*, according to their qualities, not their fortune: and elsewhere; e. g. Nep. Att. 14: Cic. Phil. 2. 34: Cic. Tusc. 1. 27. We also find metiri *ex re*, e. g. Cic. ad Div. 10. 4. Planc., metiri *ex* conscientia. So iudicare aliqua re, e. g. Nep. Præf. 3, omnia maiorum *institutis* iudicari: Nep. Att. 13, si *utilitate* iudicandum est: Cic. Or. 3. 37, sed *quodam sensu* iudicatur;

though it here may mean, *by* a sort of feeling: aliquid non *numero* sed *pondere*, Cic. Off. 2. 22: aliquid *sensu* oculorum, *ratione*, Cic. Div. 2. 43. Yet we also find iudicare *ex* re, e. g. *ex* æquo, according to equity, Cic. Cæcin. 23: aliquem *ex* aliorum ingeniis, Terent. Eun. 1. 2. 118: also *a*; e.g. *a* vero sensu, Cic. ad Div. 11. 10. Brut.

XIV.) Collocare pecuniam in re, to lay out; e. g. *in fundo*, *domo* &c., Cic. Cæcin. 5. Yet we also say, pecuniam collocare *fenore*, to lend at interest, Cic. Flacc. 21: Suet. Aug. 39: *fenore* sumere, to borrow on interest, Plaut. Asin. 1. 3. 95. Also collocare filiam *in matrimonium*, Cic. Div. 1. 46, to give in marriage; for which collocare merely is used, Nep. Epam. 3: collocare milites *in hibernis*, Cæs. B. G. 3. 29: exercitum *in provinciam*, Sall. Iug. 61.

XV.) Fidere, confidere, to trust, to confide in, take both a dative and ablative to denote in what a man trusts or confides: as fidere, confidere, *fortunæ*, or *fortuna*, to trust on, or in, fortune. On the contrary, niti, to lean on, to depend on, takes an ablative with or without *in*: niti alicuius *consilio*, *auctoritate* &c., to depend on one's advice, authority. These are all usual in the best writers; the following are instances: a) *fido*; e. g. *sibi*, Cic. Att. 6. 6: Hor. Epod. 4. 13: *nocti*, Virg. Æn. 9. 378: *rebus suis*, Cic. Att. 6. 8: *prudentia*, Cic. Off. 1. 23: *hac duce*, Cic. Nat. Deor. 2. 4. ex Arat.: *fuga*, Virg. Georg. 3. 31: *fugæ*, ibid. Æn. 11. 351: fidere *in re*, e. g. *in mari* fidentes, Liv. 30. 10, where, however, it may be used adjectively, and mean, confident, in good spirits; as in other places, e. g. Cic. Tusc. 3. 7, est fidens: also, fidere *sibi* in multitudine, Auct. B. Afric. 19: b) *confido*, e.g. *virtuti*, Cic. Phil. 5. 1: *arcæ*, Cic. Att. 1. 9: *opibus*, Cæs. B. C. 2. 5: *natura* loci, ibid. 3. 9: *adfinitate*, ibid. 3. 83: *facultate*, Cic. Rosc. Com. 1: *firmitate* corporis, Cic. Tusc. 5. 14: c) *nitor*, e. g. *baculo*, Ovid. Pont. 1. 8. 52: *hastili*, Cic. Rab. Perd. 5: *stirpibus suis*, Cic. Tusc. 5. 13: *muliercula*, Cic. Verr. 5. 33: *mendacio*, Cic. Or. 2. 7: *æquitate*, Cic. Cluent. 57: *in vita* alicuius, Cic. Mil. 7: ea, *in quibus* causa nititur, Cic. Cœl. 10: tu eris unus,

in quo nitatur salus, Cic. Somn. Scip. 2 : coniectura, *in qua* nititur divinatio, Cic. Divin. 2. 26. They also say niti *ad aliquid*, to strive after any thing; as, *ad* gloriam immortalem, Cic. Senect. 23 : *ad* summa, Quintil. 1. Præf. 20 : *ad* optima, ibid. 12. 11 : *ad* victoriam, ibid. 10. 1. 29 : *ad* sidera, Virg. Georg. 2. 427 : also in the same sense with *in;* as Ovid. Am. 3. 4. 17, nitimur *in* vetitum : so also *in* medium, Lucret. 1. 1055 : *in* adversum, Ovid. Met. 2. 72 : *in* aëra pennis motis, ibid. Pont. 2. 7. 27, i. e. to fly : *in* interiora, Plin. H. N. 2. 65. Also niti *pro* aliquo, to undergo toil for any one, Liv. 35. 10 : *pro* libertate, Sall. Iug. 31 : also with *de;* e. g. *de* causa regia, Cic. ad Div. 1. 5. Whence it appears that different prepositions are used according to the difference of significations. Niti is also used with *ut*, Nep. Milt. 4 : with *ne*, Sall. Iug. 13 : with an infinitive, Nep. Pelop. 2 : Sall. Iug. 25 : absolutely, e. g. simul ac primum niti possunt, Cic. Nat. Deor. 2. 48 : niti *per loca*, Pacuv. ap. Non. 2. 320.

XVI.) Lætari and gaudere, to rejoice, take an ablative to the question *in, for, ut,* what? e. g. lætor *tuo adventu*, at thy arrival : gaudeo *hac re*, for this thing : gaudere *bono*, Cic. Marc. 6 : lætari *dignitate*, Cic. ad Div. 2. 9. De is omitted, which at times also is expressed; as, gaudere *de* Bursa, Cic. ad Div. 7. 2, i. e. on account of, concerning : lætari *de* triumphis, Cic. Marc. 2. So Cicero says, *exsultare gaudio*, to leap for joy, Phil. 2. 27 ; *lætitia*, Top. 22 : *triumphare gaudio*, Cluent. 5. *Note:* a) There occurs, Cic. ad Div. 7. 1. 2, *utrumque* lætor, I rejoice for both, instead of *utraque*, or *utraque re :* so Manil. 1, *illud* inprimis mihi *lætandum* iure esse video, for *illo :* Ovid. Pont. 1. 8. 64, *quod* lætor : Terent. And. 2. 2. 25, *id* gaudeo : cf. Eun. 5. 8. 11 : in which instances propter must be understood. We have already observed, that from the use of these accusatives in the neuter gender, we cannot infer that any verb with which they are used generally governs an accusative : yet in this instance a substantive in the accusative also occurs; gaudere alicuius *gaudium*, sc. propter, Cic. ad Div. 8. 2. Cœl. : Terent. Andr. 5. 8. 5 : and thus gaudere is often found with an accusative ; e. g. *do-*

lorem alicuius, Cic. ad Div. 8. 14. Cœl.: *lituos,* Stat. Theb. 9. 724: *fata* alicuius, ibid. 4. 231: b) lætor occurs with a genitive, Virg. Æn. 11. 280, but associated with memini: nec *veterum memini lætorve malorum;* where it is uncertain whether the genitive is governed by lætor, or by memini, and so lætor is added without a case: yet we find gaudere elsewhere with a genitive; e. g. *voti,* Apul. Met. 1. p. 113, Elmenh.: also *in re,* in any thing: e. g. gaudere *in* funere fratris, Lucret. 3. 72: lætari *in* omnium gemitu, Cic. Verr. 5. 46: *in* hoc est lætatus, quod &c., Cic. Phil. 11. 4: c) to these are commonly added delectari and oblectari *aliqua re,* to delight in any thing: but they are really passives, and mean to be delighted by or through any thing, as has been already noticed: both are usual; e. g. delectari *re,* Cic. Pis. 20: Cic. Q. Fr. 3. 3: oblectari *re,* Cic. Mur. 19: Cic. ad Div. 2. 16: delectari *in re,* ibid. 6. 4: Cic. Leg. 2. 7: oblectari *in* aliquo homine, Terent. Ad. 1. 2. 23, where *in* may be omitted: also delectari *ab* aliqua re, Cic. in Cæcil. 13, whence it is plain that it is a passive: we also find delectare se for delectari, oblectare se for oblectari.

XVII.) Gloriari, to boast of, to glory in, takes an accusative with and without *de*: as, gloriari *de doctrina,* or *doctrina:* e. g. *victoria,* Cæs. B. G. 1. 14: *nominibus,* Cic. Or. 50: *de* divitiis, Cic. Vatin. 12: *de* vita misera aut beata, Cic. Fin. 3. 8. It is also used with *in:* e. g. Cic. Nat. Deor. 3. 36, propter virtutem enim iure laudamur: et *in* virtute recte gloriamur: so, *in* eo, quod &c., Cic. Tusc. 1. 21: *in* aliis, Liv. 1. 28: whence it appears that *in* is only used about the actual possession of a thing in which one glories: but to express, one boasts, e. g. of learning which he has not, *in doctrina* would be improper, and we must use *doctrina,* or *de doctrina:* also aliquid, e. g. *idem,* Cic. Senect. 10. To this we may add, se iactare aliqua re, to boast in, to make a display of: e. g. *supplicio levando,* Cic. Cat. 4. 5: cf. Liv. 3. 1: Virg. Ecl. 6. 74: so with the same sense, iactare *aliquid*; as, *suam doctrinam* iactare, to boast of, or display, his learning: we also find se iactare de; e. g. Cic. Verr. 4. 21, iactat se dudum *de* Calidio, he makes a great display of himself

about Calidius: also *in re*; e. g. *in populari ratione*, Cic. Sext. 53: *in eo*, Cic. Att. 2. 1: *in bonis* Roscii, Cic. Rosc. Am. 9.

XVIII.) Vivere, to live, in various senses is construed in various ways: vivere *in re*, to pass one's life in any thing, e.g. vivere *in literis*, to be continually engaged in literary pursuits, Cic. ad Div. 9. 26: vivere *cum aliquo*, to live with any one as an intimate, and consequently to have continual intercourse with, Cic. Or. 3: Cic. Att. 6. 6: Nep. Att. 10: vivere *aliqua re*, on or by any thing, to support life by it, e.g. vivere *studiis* or *literis*, to support his life by learning, i. e. by philosophy, Cic. ad Div. 13. 28. 4, by the consolations which it affords. So, vivere *cibo*, *carne*; e. g. Cæs. B. G. 4. 1, neque multum *frumento* sed maximam partem *lacte atque pecore* vivunt: ibid. 4. 10, *piscibus* atque *ovis* avium vivere: ibid. 5. 14, *lacte* et *carne* vivunt: vivere *parvo*, e.g. Hor. Od. 2. 16. 13, vivitur *parvo* bene, man lives well on a little: *rapto* vivere, to live on plunder, Liv. 7. 25: *ex rapto*; e. g. Ovid. Met. 1. 144, vivitur *ex rapto*, non hospes ab hospite tutus: Plaut. Truc. 5. 61, de *vestro* vivito, live on your own property: vivere *de lucro*, to live by the bounty of another, to be indebted to another for sparing one's life, Cic. ad Div. 9. 17. 3: Liv. 40. 8. We also find vivo *tibi*, Terent. Eun. 3. 2. 28, I live for thy advantage: vivere *in diem*, Cic. Or. 2. 40, to live from day to day, without care, unconcernedly: properly, to live for one day, for the present day, without caring for the future: *in diem* vivere, Cic. Tusc. V. 11, is said of one who changes his opinions according to his circumstances: *victitare lolio* occurs Plaut. Truc. 2. 3. 50.

XIX.) Stare aliqua re, to stand to any thing, to abide by it, not to depart from it: e. g. *promissis*, to one's promises, Cic. Off. 1. 10: *conditionibus*, Cic. Att. 7. 16: *fœdere*, Liv. 21. 19: *pacto*, Liv. 9. 11: *legibus dictis*, ibid. 5: *iureiurando*, Quintil. 5. 6: *conventis*, Cic. Off. 3. 25: *meo iudicio* stare nolo, Cic. Att. 12. 21: Liv. 7. 25, *civili* standum esse *exercitu*, one must abide by, i. e. be satisfied with, an army of citizens: stare decreto senatus, to abide by a decree of the senate, to observe it: Cic. Cluent. 43, censores ipsi sæpenumero superiorum censo-

rum *iudiciis* non steterunt, have not adhered to the decisions of former censors: it appears that in all these instances *in* is understood, because it is sometimes expressed; e. g. Liv. 4. 44, stetitque *in eadem sententia: in fide,* Cic. Rab. Perd. 10: *in eo,* Cic. Att. 2. 4: Cic. Fin. 1. 14: and indeed the very sense proves it: it is therefore plain that stare promissis is not literally translated, to keep one's promises. It is also used with a dative; e. g. *sententiæ,* Pand. 4. 7. 23: *conventioni,* ibid. 2. 1. 18: *religioni,* ibid. 4. 3. 21: *emtioni,* ibid. 19. 1. 13: *rei iudicatæ,* ibid. 42. 1. 32: *voluntati* patris, ibid. 26. 7. 3: *voluntati* defuncti, ibid. 36. 3. 6. The expression stare *a partibus* alicuius, to be of any one's party, is something different, and instead of it, they more briefly say stare *ab aliquo:* also stare *cum aliquo,* e. g. Nep. Dat. 6: Ages. 5: Cic. Invent. 1. 3: all which expressions are common. We also find stat *mihi* sententia, my determination is fixed, e. g. *Hannibali,* Liv. 21. 130: also without sententia, Nep. Att. 21: Cic. ad Div. 9. 2.

XX.) Adsuescere is used with a dative, with *ad,* or with an ablative: e. g. *labori, ad laborem, labore:* thus *quibus* (legibus) adsuescere, Liv. 1. 19: *reipublicæ,* Suet. Aug. 38: *ad* homines, Cæs. B. G. 6. 18: genus pugnæ, *quo* adsueverant, Liv. 31. 35: *cui* adsuescitur, Liv. 2. 1: so also adsuetus, Cic. Or. 3. 15, *labore* adsueti: *mendaciis,* Cic. Planc. 9: *militiæ,* Vell. 2. 117: *sanguine,* Flor. 1. 1: also with *in* and *ad,* e. g. adsuetus *in* iura, Liv. 24. 5: *ad* omnes vis, Sall. ap. Prisc.: *ad* sceptra, Senec. Troad. 152: also with a genitive, e. g. *Gallici tumultus,* Liv. 38. 17: so *adsuefacere,* e. g. *ad* aliquid, Liv. 3. 52: *se armis,* Cic. Brut. 2: *sermoni,* Val. Max. 8. 7. 15: *sermone,* Cic. Or. 3. 10: *frigore,* Cic. Cat. 2. 5: also with a genitive, e. g. *rerum* adsuefiam, Lucil. ap. Non. 1. 172: Liv. 24. 48. where see Gronov.

XXI.) Utor, fruor, fungor, potior, vescor, dignor (both actively and passively) are used with an ablative.

a) Utor, to use, make use of, have, have intercourse with as a friend &c.: e. g. uti *libris* recte scio, I know how to use books properly, to make a proper use of them: *occasione* to

make use of an opportunity, to profit by it: *armis* bene, Cic. Deiot. 10: *vitio* ætatis, Cic. ad Div. 2. 16: *lacte* et *herbis*, Ovid. Fast. 4. 369, to live upon them: uti *patre indulgente*, to have an indulgent father, to find him indulgent, Nep. Att. 1: ibid. Cim. 1, Cimon *duro* admodum *initio* usus est adolescentiæ, experienced a very rude beginning of youth: uti *homine*, to be intimate with a person, Nep. Att. 5: Cic. ad Div. 1. 3: Cic. Cluent. 16: so *uti* familiariter *aliquo*, to have confidential intercourse with any one: homo, *quo* multos per annos familiarissime usus sum, a man, with whom I have lived confidentially for many years: uti also means to live on any thing, e. g. *unde utatur*, Terent. Ad. 5. 9. 24: habere, *qui* (i. e. quo) *utatur*, Cic. Att. 13. 23: cf. 11. 11. So also its compounds *abuti re*: 1) to use very much, to consume or waste; e. g. Cic. Verr. 1. 9, nisi *omni tempore*, quod mihi lege concessum est, abusus ero, querere, unless I shall have consumed all the time &c.: 2.) to misapply, misuse, abuse; as abuti otio, to abuse leisure: abuti alicuius *patientia*, Cic. Cat. 1. 1, to abuse one's patience: *legibus* ac *maiestate*, Cic. Rosc. Am. 19, and elsewhere: 3.) to use, to make use of, e. g. *libertate*, Cic. Verr. 5. 43: *studiis*, Cic. ad Div. 9. 6, and elsewhere. *Deuti* is rare: it occurs Nep. Eum. 11, non enim hoc convenire Antigoni prudentiæ, ut sic deuteretur *victo*, so to misuse a conquered person: it is nearly the same as abuti.

b) fruor to enjoy, e. g. *voluptate*, Cic. Red. Quir. 1, to enjoy pleasure: *vita*, Cic. Cluent. 61, and elsewhere: frui denotes an advantage or pleasure derived from the use of any thing; as, frui *vita*, *otio*, to profit from, to apply properly, life, leisure &c.: thence fructus, profit, enjoyment. So *perfrui*, e. g. *gaudio*, to experience joy: so *lætitia*, Cic. Cat. 1. 10: *auctoritate*, *gloria*, *laude*, Cic. Brut. 2, and elsewhere.

c) fungor to discharge, to perform, to fulfill: e. g. *munere*, to discharge an office or duty, Cic. Off. 2. 16, 20: *officio*, to do his duty: so *officiis* iustitiæ, Cic. Off. 2. 13: *voto*, Iustin. 9. 2, to fulfill a vow: *lacrymis* pro somno, Ovid. Her. 8. 109, i. e. to weep: also to meet with, to pass through, e. g. *fato*, Quintil.

3. 7. 10: *vita,* Pand. 48. 5. 11, i. e. to die. So also its compounds: *defungi* to pass through, to accomplish, to bring to an end; as *vita,* Virg. Georg. 4. 475, to bring his life to an end, i. e. to die: thence also defungi without vita, Ovid. Am. 1. 8. 108: Plin. Epist. 9. 9: means to die: *periculo* to undergo a danger, Cic. Rosc. Am. 8: *prælio,* Liv. 1. 25: *bello,* Liv. 25. 5: *cura,* Liv. 5. 5: *honoribus,* Cic. Verr. 5. 68: defungi *aliqua re,* to come off with any thing, as a small loss, suffering &c.: e. g. felix es, si *hoc damno* (malo, pœna) defungi tibi licet, thou art fortunate, if thou canst come off with this loss, i. e. escape any greater loss: thus we find *pœna,* Liv. 2. 35: 29. 21: *tribus decumis,* Cic. Verr. 3. 16: *mendacio,* Cic. ad Div. 8. 1, Cœl. come off with a lie: cupio *in hac re* defungi, Terent. Phorm. 5. 8. 32, i. e. to escape with this, i. e. that it may proceed no farther: *perfungi* to discharge, to fulfill, to perform, e. g. *honoribus,* places of honour, Cic. Or. 1. 45: Cic. ad Div. 1. 8: *munere,* Cic. Senect. 1. 2: it also means, like defungi, to go through, to sustain, e. g. Cic. Marc. 10, perfuncta respublica est *hoc misero, fatali*que *bello,* has gone through this unfortunate war: *laboribus,* Cic. Dom. 52: *periculis,* Cic. Mur. 2: *fato* perfunctus, Liv. 8. 1, or *vita* perfunctus, Lucret. 3. 93: also to enjoy, e. g. *epulis,* Ovid. Art. 2. 227: *bonis,* Cic. ad Div. 4. 5, Sulpic.

d) potior 1) to become master of, to attain, to get, to become sharer of, to reach, e. g. *urbe,* to become master of, to take, a city, Cic. Tusc. 1. 37: so *occasione, victoria,* to obtain an opportunity, the victory, Cæs. B. G. 3. 24: *imperio,* ibid. 1. 2: *voluptatibus,* Cic. Senect. 14: *præda,* Liv. 3. 8: *monte,* Ovid. Met. 5. 254, to reach: *morte,* to die, Auson. Idyll. 15. 50: *cæde,* Stat. Theb. 1. 637, i. e. to commit: *votis,* to attain the object of one's vows, one's wish: 2.) to partake of, to be in possession of, to have; e. g. *mari,* Liv. 25. 11: *oppido,* Liv. 6. 33: *voluptatibus,* Cic. Senect. 14, cited above.

e) vescor to eat, to partake of: e. g. *lacte,* Sall. Iug. 89, to feed on milk: *carne,* ibid.: nec *escis* nec *potionibus,* Cic. Nat. Deor. 2. 3: *pane, caseo* &c., to eat bread &c.: also to partake,

to use, to benefit from, e. g. *aura* vesci, to live: Virg. Æn. 3. 339, quid puer Ascanius? superatne et *vescitur aura*? what of the young Ascanius? does he still live &c.: so *aura ætheria*, ibid. 1. 546 (550): *voluptatibus*, Cic. Fin. 5. 20: *armis*, Pacuv. ap. Non. 4. 478.

f) dignor to think or judge worthy, e. g. aliquem *honore*, to think one worthy of honour, Virg. Æn. 1. 335 (339): Suet. Vesp. 21: *venia*, Ovid. Trist. 3. 14. 51: *laude*, to esteem worthy of praise, often occurs; also as a passive, e. g. Cic. Invent. 53, observantia est, per quam homines aliqua dignitate antecedentes *cultu quodam* et *honore* dignantur, i. e. are thought worthy: yet it may in this instance be translated actively, they, i. e. men, think worthy, as we use aiunt, they say; admirantur, they wonder at, Cic. Off. 2. 11: we must then understand homines again; but the first seems more natural, and in fact it often occurs passively, e. g. qui *tali honore* dignati sunt, ibid. 39: res quæ *laude* dignentur, Cic. Or. 3. 7: since the ancients also used the active digno, e. g. *dignavi*, Acc. ap. Non. 2. 227: *dignet* honoribus, Pacuv. ibid.

Observations.

1.) potior also occurs with a genitive: a) *rerum*, when it denotes the highest power in a country or state, the sovereignty, or at least superiority, supremacy: the ancients continually use this expression, *potiri rerum*, but in a double sense: 1) to attain the sovereignty, to become master of the supreme power, e. g. Sulla rerum est potitus: Cæsar potitus est rerum, i. e. reipublicæ: here *rebus* is not used: e. g. Nep. Att. 9, nemini enim in mentem veniebat, Antonium *rerum potiturum*: so also eum necesse *rerum potiri*, Cic. Att. 10. 8: 2.) to possess, to enjoy the sovereignty; e. g. Cic. Rosc. Am. 25, Atheniensium respublica, dum ea *rerum potita est*: so also, quod ii, qui *potiuntur rerum* &c., Cic. ad Div. 1. 8. 88, where Pompey, Crassus and Cæsar are denoted: quæ *rerum* potitæ sunt (civitates), ibid. 5. 17, which were free states: we also refer hither from the preceding instances, Cic. Att. 10. 8, eum — *rerum* potiri:

further, solem dominari et *rerum potiri*, Cic. Acad. 4. 41: b) also with other genitives; as Nep. Lys. 2, hic simulatque *imperii* potitus est: ibid. Eum. 7, si potius ipse alienigena *summi imperii* potiretur: Cic. ad Div. 1. 7. 11, posse te *illius regni* potiri, thou mightest become master of, conquer, the kingdom of Egypt: Sall. Cat. 47. 2, se tertium (esse), cui fatum foret *urbis* (Romæ) potiri: ibid. Iug. 74, Romani, signorum et armorum *aliquanto numero, hostium paucorum* potiti; where both an ablative and a genitive are used, unless hostium be rather governed by numero supplied from the preceding sentence: *vexilli*, Liv. 25. 14: *voti*, Sil. 15. 331: Spartiatæ *Atheniensium* potiti sunt, Auct. ad Herenn. 4. 25, and elsewhere: potior also occurs with an accusative, Cic. Tusc. 1. 37, gentem aliquam *urbem nostram* potituram putem: Nep. Eum. 3, qui *summam* imperii potirentur: *gaudia*, Terent. Ad. 5. 4. 22: *commoda*, ibid. 17: *sceptra*, Lucret. 3. 1051: *victoriam*, Iustin. 6. 4: *ultionem*, ibid. 9. 7: *oppidum*, Auct. B. Hisp. 13: *regiam*, Tac. Ann. 11. 10.

2.) fungor is also used with an accusative: e. g. Nep. Dat. 1, Datames *militare munus* fungens: Terent. Adelph. 3. 4. 18, neque liberalis functus *officium* viri est: *officia* servorum, ibid. Heaut. 1. 1. 14: *officium* frugi hominis, ibid. 3. 3. 19: *munus senatorium*, Suet. Aug. 35: *quid* aratorem *muneris* fungi ac sustinere velitis, Cic. Verr. 3. 86, and elsewhere; e. g. Plaut. Most. 1. 1. 44: ibid. Men. 1. 4. 4: Lucret. 3. 734: 5. 359: thence Cicero uses the participle *fungendus*, Tusc. 3. 7, *ad munus suum fungendum: in munere fungendo*, Cic. Att. 1. 1: *militiæ fungendæ*, Liv. 24. 21. Also perfungi is used with an accusative, e. g. *timorem*, Apul. Met. 8. p. 208, Elmenh. to which we may also add mihi tam *multa* pro se *perpesso* et *perfuncto* concederet, Cic. ad Div. 1. 9. 19: thence passively, *periculum perfunctum*, Cic. Sext. 4.

3.) utor is sometimes used with an accusative; as Cat. R. R. 143, and ap. Gell. 13. 23: Varro R. R. 3. 16: so *quem* utare, Lucil. ap. Non. 7. 112: *mea*, Terent. Ad. 5. 3. 29: Cic. Att. 12. 22, ne — quidem *quidquam* utitur; unless hortis suis be un-

derstood. Also abutor, as Terent. Andr. Prol. 5, nam in prologis scribendis *operam* abutitur: and elsewhere; e. g. Plaut. Bacch. 2. 3. 126: ibid. Pers. 2. 3. 10: Trin. 3. 2. 56. The participle *utendus* also occurs, Cic. Verr. 2. 18, omnia *utenda* et possidenda tradiderat: Terent. Heaut. 1. 1. 81, quod illa ætas magis ad hæc *utenda* idonea est: cf. Ovid. Art. 1. 433: so also *abutendus*, Suet. Galb. 14. *Note:* the ancients used also uto for utor, e. g. *utito*, Cat. R. R. 96, 107.

4.) fruor occurs with the accusative, Terent. Heaut. 2. 4. 21: Cato R. R. 149: Lucret. 3. 953: *nuptias*, Apul. Met. 8. p. 206, Elmenh. Moreover the participle future passive occurs, Cic. Off. 1. 30, tenendum esse *eius fruendæ* modum: Liv. 22. 14: 27. 11: 32. 7: Pand. 6. 3. 1.

5.) vescor also occurs with an accusative; e. g. *tauros*, Tibull. 2. 5. 63: *iecur*, Plin. H. N. 8. 50: *infirmissimos*, Tac. Agric. 28: *singulos*, Phædr. 1. 31. 11: *dapem*, Acc. ap. Non. 4. 478: we also find vesco; e. g. *vescat* carne, Tertull. de ieiun. 5.

Note: there are probably still more verbs which are used with an ablative. Yet they perhaps may be referred to the questions *with, through* &c. what? To these we may refer furere *aliqua*, to be furious for one, to be desperately in love with, Hor. Epod. 11. 6: also facere; e. g. quid *hoc homine* facias? Cic., what can you make of, do with, this man? see above, Sect. IX. § 2. n. I. 5, where it was remarked that fieri and esse are also so used. It is only necessary that these verbs with an ablative should be understood in their literal sense; e. g. destitui *spe* means, to be forsaken by hope, sc. *a:* but if it be translated, to have no hope, it does not appear whence the ablative is used. It is the same with *obsidione* cingere urbem: if it be translated, to blockade a city, it does not appear why the ablative is used; but it literally means, to gird a city about with a blockade, and then the use of the ablative is plain. It is the same with *obsidione* liberare urbem: the use of the ablative is plain when it is literally translated. A literal translation should precede the use of all *more elegant phrases*, as they are called; or at least, when a literal translation is possible, which is scarcely the case

in some instances, as of the verb adficere, the literal meaning of which is unknown.

IV.) Of the ablative with *adverbs.*—The following observations are important. The ablative cannot properly be governed by an adverb: when it is used with adverbs, it is governed by another word: e. g. *longo post tempore*, a long time after, for post longum tempus; where the ablative longo tempore is used to the question when? and depends on the preposition *in* omitted: so, *paucis post diebus*, Cic. ad Div. 1. 9. 17: *post paucis diebus*, Liv. 32. 5: 40. 47, 57: *paucis diebus post*, Plaut. Men. Prol. 36: *paucis post annis*, Cic. ad Div. 4. 5. Sulpic. It is the same with *multis abhinc diebus*, many days since, sc. *in*: see above, of abhinc, § 2. n. XIII. g. The following passage, Virg. Æn. 8. 114, is peculiar, where Pallas asks the unknown Trojans who approach him, qui genus? (sc. estis) unde domo? sc. venitis or estis: here *unde domo* is a peculiar construction; but it apparently stands for *unde a domo*. Seneca has probably imitated this passage, ad Helv. 6, et, *unde domo* quisque sit, quære. Further, palam, procul, simul are sometimes used with an ablative: see above, of Prepositions, Part I. Chap. III. Sect. VII. n. II. after Not. 3. Also *macte*, if it be an adverb, is used with an ablative; yet as it may be a vocative, it is included amongst adjectives, Sect. IX. § 3. n. II. 1. *Digne* also is used with an ablative; e. g. peccat *cruce* dignius, Hor. Sat. 2. 7. 47.

V.) Of the ablative with *prepositions*, see above, Sect. IX. § 1: and Part I. Chap. III. Sect. VII. n. II.

Section Tenth.

Of the Use of the Parts of the Verb: viz. Persons, Number, Tense, Mode.

§ 1.

Of the Use of the Personal Terminations, or Persons.

I.) Before the first personal termination of the singular, only ego can be used; before the second person, only tu; before the third person, all other nominatives of the singular number may be used as subjects. Thus also in the plural; only nos can stand before the first personal termination; only vos before the second; but all other nominatives of the plural number before the third. If the nominative is not expressed, it must be understood: e. g. *consul dixi,* I have spoken as consul, sc. *ego*; since consul cannot be the principal nominative or subject before dixi: so, prætor fecisti, for *tu* prætor fecisti: so diximus, sc. *nos.*

Note: yet *qui* is an exception to the above rule, since it may indifferently be united to all the terminations of the verb, accordingly as it refers to the first, second, or third person: e.g. *ego qui* te magni *facio,* non possum non mirari &c.: odisti *me, qui* te semper *amavi;* where qui refers to *me: tu qui* tam dives *es,* potes mihi succurrere: *nos qui caremus: vos qui scitis* &c. It is the same with *is* in the following instances, where perhaps in English the third person follows; as, non sum *is, qui* omnia *sciam,* I am not the man, that knows all things, i. e. such a man as to know all things: non *is* es, *qui* omnia scire *possis,* thou art not the man, who is able to know all things: nos non sumus *ii, qui* alios *derideamus:* vos non estis *ii, qui* alios *derideatis:* where it would be incorrect to say, qui sciat, qui possit, qui derideant. It is the same when qui is put for *ut*; as, dignus

sum, *qui lauder,* I deserve to be praised: dignus es, *qui lauderis:* pater dignus est, *qui laudetur:* digni sumus, *qui laudemur:* digni estis, *qui laudemini:* parentes sunt digni, *qui laudentur.* So also when qui stands for cum; as, *ego, qui videam,* I, since I see: *tu, qui videas* &c.

II.) In general, sentences which in English begin with, men, they, people &c. believe, say, &c.: one believes &c. 1.) the third person of the plural number is used without a nominative; as aiunt, dicunt, they say; where homines is understood: according to the subject treated of, philosophi, rhetores, oratores &c. may be understood; as, virtutem *præcipiunt* propter se ipsam esse amandam, they teach that virtue must be loved for her own sake; sc. philosophi: 2.) the third person singular of the passive voice, a) impersonally; e. g. creditur, men believe; dicitur, fertur, men say: b) personally; e. g. res creditur, men believe the thing: also in the plural with a preceding subject nominative; as, tales res non amantur, people do not love such things: 3.) also the first person plural, when the discourse is about something in which we, i. e. the people, who speak or write, have a share; e. g. hinc videmus, hence one sees; properly, we see: non decet ea vituperare, quæ non intelligamus, it is not right to blame those things which one does not understand: 4.) sometimes even the second person singular; e. g. nam si vis fieri doctus, debes etiam &c., for if one would be learned, one must &c. Particularly with the infinitive; as, non decet ea docere alios quæ non didiceris, it is not fit to teach others what one has not learned: stultum est ea loqui quæ non intelligas, it is foolish to say those things which one does not understand.

§ 2.

Of the Number of the Verb.

We have already remarked, when treating of the Nominative, that the number of the verb, 1.) agrees with the number of the principal nominative or subject; e. g. pater amatur, nuptiæ sunt factæ &c. 2.) that when the subject is in the singular, but is a collective noun, i. e. denotes a multitude, there often follows a verb in the plural; as, turba ruunt, pars capti sunt &c. 3.) that sometimes the ancients made the verb agree with the predicate instead of the subject; as, amantium *iræ* amoris *integratio est:* and to these were added remarks on the instances where two nominatives were used with one verb &c.

§ 3.

Of the different Kinds or Voices of Verbs.

It has been already noticed, that transitive or active verbs govern an accusative; and that intransitives frequently take an accusative. We must further observe,

1.) The transitive verb is often used without a case, viz. when no case is required after it; as, amat he loves, is in love, has a mistress; e. g. Terent. Andr. 1. 2. 11, meum gnatum rumor est *amare*, there is a rumour that my son is in love, has a mistress: so we say, cur non scribis, legis? why dost thou not write, read? &c.

2.) Some transitives are at times used passively, and reciprocally: e. g. vertere, præcipitare, for verti, præcipitari, or for vertere se and præcipitare se: both frequently occur; e. g. Liv. 2. 52, omnis ira belli ad populationem *vertit*, sc. se or versa est, all the fury of war was turned to plunder: Liv. 5. 59, iam

verterat fortuna, sc. se, was turned: so, anno *vertente,* sc. se, in a year, Nep. Ages. 4: Cic. Quint. 12: Cæs. B. C. 3. 25, hyems iam *præcipitaverat,* sc. se, the winter was now at its close: respublica *præcipitans,* Cic. Sull. 31, perishing: sol *præcipitans,* Cic. Or. 3. 55, almost setting: Virg. Æn. 2. 9, nox humida cœlo *præcipitat,* approaches its close, properly, sinks into the sea: Cic. Cluent. 26, *præcipitantem* impellere, to push one who is falling headlong. The same happens with other verbs; e. g. movere, for movere se, to set off, proceed: Liv. 24. 44: 25. 9: 31. 23: Cic. Att. 9. 1: *res moventes,* sc. se, moveable things, Liv. 5. 25: mutare, e. g. mores mutaverint, sc. se, Liv. 39. 5.

3.) It was observed in the First Part, that deponents are sometimes used passively, particularly the participles of the perfect tense: e. g. pactus covenanted, agreed; expertus tried: as, pacta merces, experta virtus &c.

4.) The passives also are often used reciprocally; e. g. moveor for moveo me, Virg. Æn. 6. 256: Ovid. Met. 10. 115: so also mutari for egredi, e. g. finibus, Liv. 5. 46: ne quis invitus civitate *mutetur,* Cic. Balb. 13: i. e. exeat, eiiciatur, privetur: so volutari to roll about, Varr. R. R. 3. 9: Suet. Cal. 42: Cic. ad Div. 9. 3; and elsewhere.

§ 4.

Of the Tenses.

We must here remark the proper use and dependence of the tenses, wherein the Latin often differs from the English language.

I.) Of the use of the *tenses* in themselves.

1.) The Present denotes a thing or action that is now present: as scribo, I write, viz. now. Si quis dicat, obiiciat, if any one should (shall) say, object, not diceret &c. So velim I could wish: veniat he might come: utinam veniat! oh! that he

might (may) come: ut veniat (suppose) that he should come; not generally veniret: si videam te, if I should (shall) see thee: in all which instances the English generally say, should, would &c. for shall, will &c. though speaking of an instant event.

2.) The Imperfect, as in English, generally denotes an action not yet finished; heri meditabar, yesterday I was meditating, or meditated; which denotes that I was meditating, but had not yet come to an end with it. In particular it is used where another action intervenes; as, dum pater moriebatur, ego scribebam, whilst my father was dying, I was writing; I had not yet left off writing: hence dum, whilst, is often used by the ancients with the imperfect. Yet they often use the imperfect when they simply denote that an action happened, and, therefore, in the place of the perfect; as, Cæsar proficiscebatur, Cæsar proceeded: heri multa videbam, yesterday I saw many things.

3.) The Perfect denotes an action entirely completed, yet so, that no other action thereupon succeeds; as, heri pater mortuus est; here the dying is complete: Cæsar scripsit; which shews that Cæsar has left off writing. This tense, therefore, the Romans generally use in narrations, when they would simply denote any thing that has happened; where the English rather use the past indefinite, e. g. Cæsar wrote; my father died. *Note*: yet the ancients also use the perfect when they connect with it an action thereon following, where properly the pluperfect should be used: as, Cic. ad Div. 3. 10, cum *est* ad nos *allatum* de temeritate eorum — etsi graviter primo nuntio, *commotus sum* — tamen cetera mihi facillima videbantur, when word was brought me — though I was powerfully affected at the first tidings &c.; where it should properly have been *allatum esset*: Cic. ad Div. 4. 5. Sulpic. posteaquam mihi *renuntiatum* est de obitu Tulliæ filiæ tuæ, sane quam, pro eo ac debui, graviter molesteque *tuli*, after tidings were brought me of the death of your daughter, which indeed I sorely felt &c., for *renuntiatum erat*: eo postquam Cæsar *pervenit* — *poposcit*, Cæs. B.G. 1. 27: also the imperfect; e.g. postquam res — prospera *videbatur*, invidia *orta est*, Sall. Cat. 6: and the present, which

in narrations is often put for the imperfect and perfect; e. g. postquam *video* nescio quid suspicarier, magis *cœpi* instare, Terent. Hec. 5. 3. 28: so also when the sentence with postquam follows; e. g. *abeo* ab illis, postquam *video* me sic ludificarier, Plaut. Capt. 3. 1. 27.

4.) The Pluperfect properly denotes an action more than perfect, or an action that is complete in reference to another that follows it: that is, it shows not only that an action is perfect, but also that another action followed it; e.g. vix hoc *factum erat*, cum pater *venit*, this had scarcely happened, when my father came. Here the occurrence has not only happened, but it thereon follows, that after it happened, the father came. So also, cum hoc audissem, gaudebam, when I had heard this, I rejoiced: cum pater venisset, ei dixi, when my father had come, I said to him. In English we here often use the past indefinite, or so termed imperfect, instead of the pluperfect, when I heard, I rejoiced; when my father came, I told him: but this should not be imitated in Latin. It would be incorrect to say, cum pater *veniret*, ei dixi; since the father must have come, before one tells him: it would also be incorrect to say, cum *audirem* patrem mortuum esse, statim domum cucurri, for *audissem*.

5.) The simple Future, e. g. ero, amabo, denotes an event simply future; as, cras proficiscar, I shall set out to-morrow: so, cum proficiscar, ad te ante veniam, when I shall set out, I shall first come to you.

6.) The Future perfect, as fuero, amavero, lectus fuero, denotes indeed a future action, but one which is considered as finished, with reference to another action, that follows it: or more briefly, it denotes a future action with reference to another which follows it; as, cum profectus fuero, mox redibo, when I shall have departed, I shall soon return. Here in English we generally use the simple future; as, when I shall depart, I shall soon return: which induces the learner incorrectly to write, cum *proficiscar*, for *profectus fuero*. Thus in English we say, when I shall hear about it, I shall write to you: when my father comes,

I shall tell him: which, however, must not be translated, quando de ea re *audiam:* quando pater *veniet,* but audivero, venerit; since we must first have heard of a thing before we can write about it &c. Yet we must here except those verbs which are defective in the present, and therefore have no simple future; as memini, cœpi &c., where the future perfect is used instead of the simple future; as meminero, I shall remember &c. *Note:* in other instances the future perfect is used for the simple future; as videro for videbo; e. g. satis te mature *videro,* Cic. ad Div. 16. 4; which change is frequent; e. g. Cic. Verr. 2. 61: 4. 16: Cic. Cœl. 15: Cic. Acad. 4. 24: Cic. Tusc. 2. 11: Terent. Andr. 2. 6. 25: ibid. Hec. 4. 4. 78: so fecero for faciam; e. g. at si restitero, idem *fecero* quod &c., Cic. Att. 8. 3: credidero; e. g. si hoc non credis, ego *credidero,* Plaut. Trin. 3. 1. 6: rogaro, e. g. respondeto ad ea, quæ de te ipso *rogaro,* Cic. Vatin. 4: gessero, e. g. et me hac suspicione *exsolvam,* et illis morem *gessero,* Terent. Hec. 4. 2. 23: to which also we may refer from the preceding, at si *restitero,* Cic. Att. 8. 3, for resistam: also viderimus, for videbimus, Cic. Quint. 23: not to mention those instances where the similarity of termination makes it impossible to decide whether it be the future perfect, or the perfect subjunctive.

We observe thus much in general of the proper use of the tenses; to which we may add the following remarks:

1.) In letter-writing the Romans commonly use the imperfect or perfect instead of the present, when they speak of a thing which indeed is present when they write, but is subject to an alteration, and may be already past when their letter reaches its destination: e. g. people say, there is a report, I am sick &c., homines narrabant, rumor erat, ægrotabam, or eram ægrotus, volebam proficisci, or profecturus eram, since this talk amongst people, the report, the sickness, may be past at the time when the letter reaches one's friend: e. g. Cic. ad Div. 1. 8. 12, rem te valde bene gessisse *rumor erat,* there is a report that thou hast well managed the business: ibid. *exspectabantur* literæ tuæ, thy letters are expected, for exspectantur: ibid. 1. 2.

8, eo die senatus *erat futurus*, to-day there will be a meeting of the senate, for *futurus est*: ibid. 7. 18. 9, *eram* enim *absuturus* mense Aprili, I shall be from home in April: so, *tenebamur*, for *teneor*, ibid. 16. 7: *exspectabam*, for *exspecto*, ibid. 13, and elsewhere. But if the discourse is about something unchangeable, or at least about things which will not probably be changed within the time that the letter will come to hand, the present must be used; as, Deus est iustus, Roma est urbs Latii. So, when the Romans send any thing to a friend, they use the perfect, where in English the present is common; as, misi tibi librum, I send you a book; since at the time when the friend reads the letter, the book will already have been sent: Cic. ad Div. 7. 22, tamen id caput notavi, et tibi descriptum *misi*, and send it to thee: ibid. 16. 1, Marionem ad te *misi*: Cic. ad Div. 1. 2. 8, hæc *scripsi* a. d. XVI Kal. Febr. ante lucem, this I write &c. Whence it appears that in their correspondence the Romans from politeness placed themselves in the situation of their friends.

2.) The present is very often used in narrations even of past events, instead of the perfect or imperfect, as is common also in English: e. g. Cæs. B. G. 5. 1, Cæsar legatis *imperat*, commands his lieutenants; and so continually: proficiscitur, consilium convocat: as we say the enemy advances, we fight, we conquer &c., instead of, the enemy advanced, we fought, we conquered &c.; so *imus*, *venimus*, *videmus*, Terent. Phorm. 1. 2. 53: we go &c.: illi *veniunt*, Cic. Verr. 4. 44: eo cum *venio* — *inquiunt* — *ostendo*, *laudant*; *incipio*, ibid. 14, where Ernesti, because he suspected the accuracy of the reading, has changed it to *veni*: such instances are common; e. g. Cic. Q. Fr. 1. 1. 13 &c. This especially occurs in lively narration, where the narrator represents to himself the affair as present, and therefore gives a more lively representation of it to his hearers and readers.

3.) The present is used for the future a) when one speaks of a future thing as certain, or with passionate emotion: e. g. hanc rem non accipis, this thing thou receivest not: cras apud fratrem

cœno, to-morrow I dine with my brother: so in English, I come to thee in the morning &c., for I shall come &c. Also in other instances the Romans frequently use a present, where in English we should use a future: e. g. *mitto* hæc omnia, I shall send all these, Cic. Verr. 4. 52: unum illud *dico,* I shall say only that, Cic. Quint. 21, and in many other similar expressions: b) this also happens when the verb has no future infinitive; as, spero me hoc facere *posse:* spero hoc a te mox *disci,* that this will soon be learnt by you: Cic. Att. 4. 16, Cato adfirmat se non *triumphare,* i. e. triumphaturum: Liv. 2. 5, bona *reddi* censuerant, i. e. reddenda esse: so, spero nobis *profici,* Cic. Att. 1. 1: cetera spero prolixa *esse,* ibid.: sperat a me *avellere,* Terent. Eun. 3. 3. 14, and elsewhere: e. g. Virg. Æn. 6. 376: Liv. 28. 35: so also after credo, Virg. Æn. 6. 463.

4.) Very frequently the perfect conjunctive is used for the present conjunctive; e. g. *dixerit* aliquis, some one may say: so, hoc non *dixerim,* this I cannot say: vix crediderim, I can scarcely believe: ne feceris, do it not: ne dixeris, say it not: si quis dixerit, obiecerit, if any one shall say, reply: Cic. Off. 3. 6, forsitan quispiam *dixerit:* Cic. Fin. 5. 31, quis nostrum *dixerit:* Cic. Mur. 31, nihil *ignoveris;* and immediately afterwards, nihil gratiæ causa *feceris;* and then, misericordia *commotus* ne *sis.*

5.) In the very common formula memini me legere, dicere &c., I remember that I read, that I said &c., for dixisse, legisse, which are also correct, dicere and legere are not the present, as some erroneously affirm, but the imperfect. For memory refers to something past, and not to any thing present. This, besides, appears from the following passage, Cic. ad Div. 3. 10. 19, ad me *adire* quosdam memini, qui *dicerent:* since Cicero uses *dicerent,* he must have taken *adire* for an imperfect, and not for a present; since the imperfect follows the imperfect, and the present follows the present: Cicero therefore would have used *dicant,* if *adire* had been a present.

6.) The Future is often used for the present imperative; as valebis, farewell; salvebis, be well, I wish you well; facies, do; scribes, write &c. This is a courtly form of expression; as in English, You will stay with me to-day, you will do me the favour &c.: Cic. ad Div. 7. 20, *valebis* meaque negotia *videbis*: ibid. 23, *rescribes*: Cic. Q. Fr. 1. 1. 16, *facies* perpetuo, ut &c.: Cic. Att. 6. 2, *salvebis* a Cicerone, accept Cicero's good wishes &c.

Note: This is the general use of the tenses. Yet often, and particularly in the poets, the tenses are interchanged in a very harsh and questionable manner: e. g. Virg. Æn. 2. 599, et, ni mea cura *resistat*, iam flammæ *tulerint*, inimicus et *hauserit* ensis, for *restitisset, tulisset, hausisset*: ibid. 6. 34, omnia *perlegerent*, ni — Achates *adforet*, for *perlegissent* — *adfuisset*: ibid. 6. 292, ni docta comes sine corpore vitas *admoneat* volitare cava sub imagine formæ, *irruat* et frustra ferro *diverberet* umbras, for admonuisset, irruisset, diverberasset, and unless his experienced companion had reminded him &c.: which is very singular and incorrect, and ought not to be reckoned a figure of speech, as some have very strangely termed it. The poets also often use the perfect infinitive for the present; e. g. fuge *imposuisse*, for *imponere*, Ovid. Her. 9. 75.

II.) The correct dependence of the tenses on each other should be particularly remarked. We observe as follows:

A.) After the words *ut* that, *ne* lest, that not, quo, especially quo minus for ne, quin, qui, quæ, quod, cum, and other particles, a present is commonly used when a present or future precedes; but an imperfect when an imperfect, perfect, or pluperfect precedes. Yet regard must always here be paid to the proper meaning of the tenses, and consequently to the sense.

1.) The present follows the present when the discourse is of

a present circumstance; e. g. a) after *ut; rogo* te, *ut venias*, I ask thee to come, i. e. that thou mayest come: *hortor* te *ut discas*, I exhort thee to learn: *velim ut* istud mox *fiat*, not fieret, I wish that it may soon be done: but if vellem precedes, then fierem must follow: *timeo ut facias*, I fear thou wilt not do it, not faceres: si *accidat, ut* pater *moriatur*, if it shall happen, that the father die: si res *efficiat, ut* tu *lauderis*, if the circumstance shall effect, that thou be praised; where in English, as in similar instances, we may say, that thou shouldst be praised, but not in Latin *laudareris:* si fieri *possit, ut* istam rem *consequar*, if it be possible, that I obtain that thing, not consequerer: nemo *optet ut* hoc *fiat*, no one must wish that this may happen: nemo *est* tam stultus *ut non* (*quin*) *intelligat*, no one is so foolish, that he does not understand, not intelligeret: ita te *amo, ut* patrem magis amare non *possim*, that I cannot love a father more, not possem. To these belongs *spero fore* &c.; since *fore* is a present or imperfect according to the context: e. g. non *spero fore*, ut mei *obliviscaris*, I hope that thou wilt not forget me; where fore is the present: which also appears from spero. So also *spero fore*, ut mei semper *memineris*, me non *oderis*, because memineris and oderis are used for presents. On the contrary, if we say *sperabam fore, fore* is the imperfect; as, non *sperabam fore*, ut me *obliviscereris*. Even the perfect conjunctive, when it is used for the present conjunctive, as was lately noticed, is followed by a present, because it is then considered as a present; as, si quis *optaverit* (i. e. *optet*), *ut* hoc *fiat*, if any one shall wish that this be done, not fieret: *optaverim* (*optem*) *ut* hoc verum *sit*, I can wish, that this be true, not esset: si quis *postulaverit* (*postulet*), *ut* hoc *faciam*, if any one demand that I do this, not facerem: b) after *ne*; e. g. *timeo ne* pater *veniat*, I fear lest my father may come, not veniret: si forte *timeas, ne* pater *veniat*, if perhaps thou fear, lest thy father come, not veniret: vix puto periculum *esse, ne* pater *moriatur*, I scarcely think there is danger, that thy father will die, not moreretur; because esse is the present: *taceo ne putes*, I am silent, that thou mayest not think: tu me *impedire* conaris, *ne dicam*, thou triest to hinder me, that I may not say: to these we may also

add the perfect conjunctive, when used for a present; as, vix *timuerim ne cadas,* I can scarcely fear, that thou wilt fall, not caderes: c) after *quo*; e.g. *impedis* me, *quo minus scribam,* that I may not write: si tu me *impedias quo minus scribam,* if thou hinderest me, that I may not write, not *scriberem:* audio te a patre *impediri, quo minus* scribere *possis,* I hear that thou art hindered by thy father, that thou canst not write, not *posset,* because impediri is the present; but if *audiebam* te *impediri* had preceded, then *posses* must have been used: non te *impediverim* (for *impediam*) *quo minus scribas,* I shall not hinder thee from writing: d) after *quin*: e g. non *dubito, quin* pater hoc *sciat,* I doubt not, but my father knows this: quomodo *dubitare potes, quin* hæc res omnibus *nota sit?* how canst thou doubt but that this affair is known to all? not esset: nemo *dubitat, quin* hoc efficere *possis,* no one doubts, but that thou canst effect this: so, non *dubitaverim* (for *dubitem*) *quin* hoc efficere *possis*: *suadeo* tibi illud, non, *quin sciam,* te rem æque intelligere, I advise thee, not but that I know &c., not *scirem*: e) after *qui, quæ, quod*; e.g. *sunt, qui dicant,* there are persons who say: si qui *sint, qui dicant,* if there are any who say, not dicerent: multos *esse* puto, *qui* hoc *audeant,* I think there are many who will dare this, not auderent: non credere possum *esse* homines, *qui* de ea re *dubitent,* who can doubt about it: non puto hominem *esse, qui* discere *nolit,* who is unwilling to learn, not nollet: an putas me *eum* esse, *qui* id facere *possim?* thinkest thou that I am one who can do that? not possem: f) after *quis, quid, utrum, an, cur, ubi, quomodo, quando*; e.g. *scio, quis* hodie *veniat,* who will come to-day: *nescit, quid faciat,* he knows not what he shall do: si *scias, quid velim,* if you know what I wish: audio te velle *scire, ubi sim,* et *quid agam,* where I am, and what I am doing: si quis *quærat, an* hoc efficere *velim* aut *possim,* if any one ask, whether I will or can do this, not vellem or possem: *miraris, quomodo* hoc fieri *possit,* how this can happen, not posset: *mirari* scribis homines *quomodo* talia audere *possim, quia* non eredibile *sit,* hominem &c., how I am able to venture such things, since it is not probable that a man &c., not possem or esset: neminem amare *possim, si videam* esse improbum, I

can love no one, if I see that he is not upright, not viderem: scribis te *mirari, quomodo* filius tuus doctus fieri *possit, si* pecunia non *abundet,* thou writest, that thou wonderest how thy son can become learned, if he have not plenty of money; we might also say, *cum* pecunia non *abundet,* since he has not plenty of money: *quæris an* illud agere *debeas,* thou askest whether thou ought to do that: *quæris an* ita loqui *debeamus,* whether we ought so to speak, should so speak, not deberemus: dicis te non posse ibi *esse, ubi* inimici tui *sint,* thou sayest that thou canst not be there, where thy enemies are, not essent. This is the common usage with the ancients: yet we shall immediately remark, that the imperfect often follows the present.

Observations.

Yet the present must often be followed by the perfect, when the discourse is of a past subject, and by the future when it is about a future subject.

a) By the Perfect: 1.) after *ut;* e.g. hinc *sequitur, ut* Deus mundum *creaverit,* hence it follows, that God has created the world: hinc *sequitur ut* Cicero *erraverit,* hence it follows, that Cicero erred; where creet, erret, would be erroneous: necesse *est* (ut) homo multa ante *didicerit,* quam alios erudire velit, a man must first have learned something, before &c.; here the perfect *didicerit* must follow the present *esse:* stulti *optant, ut* nunquam *nati sint,* that they were not born, not essent: *opto ut* pater salvus Romam *venerit,* I wish my father may have come safe to Rome: *vereor ut* frater *venerit,* I fear my brother may not have come safe: 2.) after *ne;* e.g. *timeo ne* libros meos *amiserim,* I fear lest I have lost my books: 3.) after *quin;* as, non *dubitas, quin* hoc *fecerim,* thou doubtest not, but I have done this: non *dubium* est, *quin* Cæsar Pompeium *vicerit,* has overcome Pompey: 4.) after *qui, quis, an,* and other particles; as, *sunt qui dixerint,* there are persons who have said: *sunt qui* sæpe *admoniti sint,* who have been often admonished: non *is sum qui* talia dicere *potuerim,* who could have said such things,

not potuissem : *scio quid feceris*, I know what thou hast done: *scribe* mihi, *cur* hoc *feceris*, why thou hast done this &c., *an* et *quando* hoc *factum sit* &c.

b) By the Future: e. g. hinc *sequitur* ut Iudæi Iesum olim pro Messia *habituri sint*, will hereafter hold Jesus to be Messiah: *dic* mihi, quando *rediturus sis:* though sis, sit &c., be properly the present.

Note: It is a question whether the present may be followed also by the imperfect and pluperfect. There are certain places where perspicuity requires it; e. g. *dic* mihi, quid *faceres*, si latrones te *invaderent*, what thou wouldst do &c.: *dic* mihi quid *fecisses* (or *facturus fuisses*) si te heri latrones *invasissent*, what thou wouldst have done, if yesterday robbers had attacked thee: *scire* velim an librum *emisses*, or *emturus fuisses*, whether thou wouldst have bought &c. Moreover, in many passages of the ancients an imperfect follows a present, where one would have expected a present: a) in narrations, where the preceding present occupies the place of an imperfect; *petit* (ut) *iuberet*, Cæs. B. G. 6. 10: legatos *mittunt*, ut *impetrarent*, ibid. 1. 9: ut consequi *posset*, *curat*, ibid. 1. 13: certiores milites *facit* (ut) *intermitterent*, ibid. 3. 5: *mittit* qui *nuntiarent*, ibid. 4. 11: qui *dederent* Falerios, *proficiscuntur*, Liv. 5. 27: locum quem *communirent*, *capiunt*, ibid. 6. 29: quid *pararet*, *edocet*, ibid. 27. 43: eo *inclinant* sententiæ, ut — tempus pugnæ *differretur*, ibid. 27. 46: a Quintio *petit*, ut rem *differret*, ibid. 32. 3: Hi hominem *admonent* eum—patronum, quem adire *posset*, habere neminem: *esse* in illo testamento, quo ille heres *esset*, scriptum &c., Cic. Verr. 2. 14, where habere and esse are presents on account of admonent, and possit, sit, should stand for posset, esset. Ernesti, by virtue of the grammatical rule, has printed *possit*, but left *esset* unaltered: b) without narration; e. g. *moriar*, si *gauderem*, Cic. Att. 8. 6: *velim* ut *velles*, Plaut. Most. 3. 2. 53: nunc ut *veniret* miles, *velim*, ibid. Truc. 2. 5. 20: *velim*, fieri *posset*, Cic. Agr. 2. 24; where, however, Ernesti, questioning its correctness, has printed *possit*: *hortatur*, ut *mande-*

rem, Cic. Or. 3. 58, from an old poet: Cic. Verr. 4. 6, verisimile non *est, ut ille* — religioni suæ pecuniam *anteponeret*: Cic. Marc. 6, ut dubitare *debeat* nemo, quin multos, si fieri posset, Cæsar ab inferis *excitaret,* would raise up: Cic. Agr. 2. 3, neque enim ullo modo facere *possum,* ut — non — *essem* popularis; instead of which Ernesti has adopted the reading *sim.*

2.) The present also follows the future: this is usual after *ut, ne, quo, quin;* e. g. *rogabo* patrem, *ut* librum mihi *emat:* cras necesse *erit* (ut) scribam, to-morrow it will be necessary that I write: *coges* me, *ut* tandem *dicam,* thou wilt compel me at length to speak, not dicturus sim: particularly after verbs of making, effecting &c.; as facio, efficio, perficio, fit, accidit &c: tu *efficies* ut nemo te *amet,* thou wilt occasion, that no one will love thee, not amaturus sit: Cic. ad Div. 3. 7. 9, non *perficiet,* quo minus tua causa *velim,* he will not effect, that I be not your friend, not vellem: nunquam *accidet,* ut literas *spernam:* nunquam *dubitabo,* quin me *ames,* I shall never doubt but that you love me: Cic. ad Div. 3. 8. 3, si quid egero, scribam ad te, neque domum ad me literas *mittam,* quin *adiungam* eas (literas) quas tibi reddi velim, if I should do any thing, I will write to you, nor shall I send a letter to my own family, and not add a letter to you, not *adiungerem,* on account of mittam. So qui, quæ, quod, in the expression semper *erunt,* qui *dicant,* there will always be persons to say, not dicent, or dicturi sint: *reperientur* semper, qui id *agant,* there will always be found persons who will do it, not agent: *reperietur,* quod tibi *placeat.*

Exception: The future is also followed by the perfect when the discourse is of a past event; e. g. cras necesse *erit,* ut labor *finitus sit,* to-morrow it will be necessary that the labour have been finished: si pater cras non redierit, *timebo* forsan, ne *perierit,* I shall fear perhaps, lest he may have perished; or, ne *occisus sit* latronibus, lest he may have been killed by robbers: nunquam *dubitabo,* quin Cæsar Pompeium *vicerit,* but that Cæsar conquered Pompey: so also with other particles; e. g. cras tibi *narrabo ubi* Caius *fuerit,* where Caius was: *an mortuus sit* &c. This is self-evident. The future must also follow when it is re-

quired for perspicuity; e. g. I will tell you to-morrow whether my father will come before the market-day, cras tibi *dicam*, an pater ante nundinas *venturus sit*. It may be questioned whether the future ever can or need be followed by the imperfect or pluperfect. We answer, not readily; because the present is used for the imperfect; for sperabam *fore*, ut pater *veniret*, belongs not to this question, since though an imperfect follows, yet fore itself is really an imperfect. Yet there are places where the imperfect and pluperfect must be used; e. g. I will tell you what I would do, if you should attack me, dicam tibi, quid *facerem*, or *facturus essem*: further, I will tell you what I should have done, dicam tibi quid *fecissem*, or *facturus fuissem* &c.

3.) The imperfect also follows the imperfect; e.g. *rogabat* me, ut *venirem*, he asked me to come, not *veniam*: heri me *impediebas*, quo minus *scriberem*; interrogabat me, cur *nollem* facere, not *nolim*. So also with quis, quid &c.: heri *nesciebam* quid *ageres*, what thou wouldst do, not *agas*: Cic. ad Div. 3. 6. 11, literas *accepi*, quæ me *docerent*, quid *ageres*, aut ubi te *visurus essem*, which informed me what thou wert doing, and where I might see thee, not agas, nor visurus sim, though we may translate it, what thou art doing, when I shall see thee: memini te ea *dicere*, quæ vera *essent*, which were true, since dicere is the imperfect. To these belongs the instance, sperabam *fore*, ut me *obliviscereris*, not *obliviscaris*, since *fore* is the imperfect.

Exception: Yet the pluperfect often follows when the sense requires it; e. g. stultus ille nuper *optabat*, ut nunquam *natus esset*, that he had never been born: heri omnes *optabant*, ut illa res nunquam *accidisset*, that the thing had never happened: *vellem*, nunquam te *vidissem*, I could wish I had never seen thee: Cic. ad Div. 7. 16. 3, *vellem*, eum tecum *adduxisses*, I wish you had taken him with you: *timebam* heri, ne *periissem*, lest I should have perished: *metuebam* heri, ne libros mihi *abstulisses*, that you would have taken the books from me: Cæsar non *dubitabat*, quin victoria *amissa esset*: *sciebam* quid *audivisses*: Caius *narrabat* mihi, quando pater eius *mortuus esset*.

Also; *erant,* qui *audivissent,* there were people who had heard: Plaut. Pseud. 4. 1. 8, *metuebam* ne *abisset:* further, *rogabam* eum, ut mihi *narraret,* si quid *audivisset,* if he had heard any thing: in all which instances the pluperfect is necessary. We also sometimes find in the ancients the perfect after the imperfect, where we should expect the imperfect; e. g. quid *erat,* quod Capitonem primum scire *voluerit?* Cic. Rosc. Am. 35: qui in illa re quid facere *potuerit,* non *habebat,* Cic. Verr. 1. 30: also the present; e. g. *dicerent, rogare,* ut *liceat,* Cæs. B. G. 1. 7.

4.) The imperfect follows the perfect; frequently where in English the present or perfect follows, which is very apt to deceive beginners: a) after *ut;* as, *rogavi* patrem, ut librum *emeret,* I asked my father to buy the book: *persuasit* mihi, ut hoc *facerem,* he persuaded me to do this, not *fecerim:* tu *fecisti* ut miser *essem,* thou hast caused, that I am miserable: virtus tua *effecit,* ut ab omnibus *laudareris,* has caused, that thou art praised by all, not laudatus sis: so tua virtute *factum est,* ut *laudareris:* tot libros mihi *misisti,* ut non omnes legere *possem,* that I cannot read them all, not potuerim. Yet in these instances, in ancient authors, the perfect often follows the perfect; e. g. Nep. Ages. 5, tantum *abfuit* ab insolentia, ut *commiseratus sit,* for commiseraretur: Nep. Att. 21, subito tanta vis morbi in unum intestinum *prorupit,* ut extremo tempore per lumbos fistula putris *eruperit,* for *erumperet:* ibid. Them. 4, tam angusto mari *conflixit* ut — non *potuerit:* ita se *gessit* in tribunatu, ut nihil — *cogitarit,* Cic. Sull. 23: tanta diligentia *fuit,* ut — *dixerit,* Cic. Arch. 5: ita *fuit* infirma et levis, ut — *coëgerit,* Cic. Mur. 5: Asiam sic *obiit,* ut — vestigium *reliquerit,* ibid. 9: tantum consilio — *valuit,* ut se — *renovarit,* ibid. 15: tantum in unius anima *posuit,* ut — *iudicarit,* ibid. 16: ita *cecidit* victus, ut victor idem *regnaverit,* Cic. Harusp. 25: nos ita *addixit,* ut — *reliquerit,* Cic. Phil. 5. 12: in eam partem *accepta sunt,* ut — *adfeceris,* Cic. Deiot. 5: so also hæc omnia *fecisse* dico, ut *ementiretur,* ut — *fingeret,* ut — *diceret,* ut — *passus* non *sit,* Cic. Rosc. Am. 44, for pateretur. We

also find the present where the imperfect should follow: e. g. Nep. Alcib. 1, in hoc natura, quid *efficere* possit, videtur *experta*, for *posset*, since *experta* precedes: Cic. Q. Fr. 3. 1, ne nunc quidem, quid *velim, rogavit*, for *vellem*. Yet there are places where partly the perfect, partly the present, must follow the perfect: 1.) the perfect; e. g. thou hast always been so attached to virtue, that thou couldst not commit so great a crime, virtutem semper tantopere *amasti*, ut tantum flagitium committere non *potueris*, for posses: here *potueris* is preferable to *posses*, because the latter might be translated, that thou couldst not, i.e. hereafter. So also, tu virtutis tam amans semper *fuisti*, ut neminem tibi similem *invenerim*, that I have found none like thee, for *invenirem*: but the former is preferable, because invenirem might be translated, that I could not (hereafter) find; which alters the sense. We have lately remarked that in many instances the ancients used, after the perfect, the perfect instead of the imperfect. 2.) often the present; viz. where the discourse is of a present circumstance, or where the consequence or effect only extends to the present time; e. g. hic homo bona sua ita *dissipavit*, ut nunc pauperrimus *sit*, this man has so wasted his property, that he is now very poor. Here esset cannot be used, otherwise the sense would be, that he might now be very poor. The following example deserves notice, since it shews the difference between the present and imperfect: hic homo tam pauca *didicit*, ut ne legere quidem *sciat*, that he cannot even read, i.e. now: but ut ne legere quidem *sciret* would mean, that he could not even read, i. e. formerly, but not now. Both expressions are correct, according to the different intentions of the speaker. Further, *consecutus sum id*, ut omnes me *laudent*, I have brought it to pass, that all praise me: but laudarent would mean, I brought it to pass that all praised me, i. e. formerly: Cic. ad Div. 5. 6. 7, ego autem meis rebus gestis hoc *sum adsecutus*, ut bonum nomen *existimer*, I have by my exploits effected so much, that I am thought a good debtor: *existimarer* would mean, that I was thought a good debtor, i. e. formerly, not now: so Ovid. Trist. 5. 79, cur *scribam, docui*: Nep. Att. 11, hic *fecit*, ut vere dictum, *videatur*. Yet we also find the present where

the imperfect would be more accurate; e.g. natura, quid efficere *possit,* videtur *experta,* Nep. Alcib. 1, for posset: ne nunc quidem, quid *velim, rogavit,* Cic. Q. Fr. 3. 1, for *vellem:* qui sibi hoc *sumsit,* ut *corrigat,* ne *reprehendat,* Cic. Verr. 3. 1: *petierunt* ne — *patiantur,* Liv. 43. 2: sæpe usui *fuerunt,* ut — *tegant,* et — *excipiant,* Liv. 38. 22. The future also must be used when the sense requires it; e. g. tu perfidia tua *fecisti,* ut nemo tuis verbis in posterum fidem *habiturus sit:* b) after *ne;* e. g. semper *timui,* ne id *accideret,* I have always feared lest that should happen, not *accidat: dixi* hoc propterea, *ne crederes* me noluisse, I have said this on purpose lest you should believe &c., not *credas.* But the pluperfect also follows when the sense requires it; e. g. heri *timui* ne pater *occisus esset,* or *periisset,* yesterday I feared lest my father might have been slain: c) after *quo;* e. g. non te *impedivi, quo* minus *ires,* or ire *posses,* I have not prevented thee so that thou mightst not go, i. e. from going: also *impeditus sum, quo* minus id *facerem,* or facere *possem,* not *fecerim* or facere *potuerim,* I have been hindered so that I could not do it, from doing it: Cic. ad Div. 6. 23, non ea res me *deterruit, quo* minus — literas ad te *mitterem,* that circumstance did not deter me from sending letters to you: so *quo,* as though, Cic. ad Div. 9. 17. 7, hæc tibi antea non *rescripsi,* non *quo* cessator esse *solerem,* not as though I were used to be a loiterer: d) after *quin;* e. g. nunquam *dubitavi* quin tu istam rem perficere *posses,* I never doubted, but that thou wouldst be able to perform that: nemo *dubitavit* adhuc, quin deus *esset,* no one yet doubted, but that there was a God, not *sit:* nunquam mihi *fuit* dubium, *quin* tibi *essem* carissimus, but that I was very dear to you; so Cic. ad Div 5. 19, not sim: e) after *qui* in the expressions *fuerunt* qui *dicerent,* there were people who said, not dixerint or dixerunt: *fuit,* qui *diceret: repertus est,* qui *faceret,* there was a person found to do it: *reperti sunt,* qui *dicerent, scriberent* &c., not dixerunt, scripserunt, who might say, write &c. So, *inventus est* amicus, qui ei mortem *adferret,* Cic. ad Div. 4. 12. 6. Sulp., there was found a friend who might tell him, i. e. to tell him. So also after dignus; e. g. pater *dignus fuit,* qui *amaretur,* his father was worthy to be loved, not amatus sit: audivi

te ea locutum esse, quæ nemini *placerent,* that thou spakest things which pleased nobody, not placeant: aiunt aliquem *advenisse,* qui *vellet,* not velit, they say, that one came, who wished. When, however, the sense requires it, a pluperfect is used; as dicunt, libros eos *combustos esse,* quos nuper *emisset* &c., they say that those books were burnt which he had lately bought: f) after *quis, quid, ubi, quam, an,* and other particles; e. g. sero *cognovi, quis* esset, I learnt too late who he was, or is, not sit nor est: *scripsit* mihi frater, quid ibi *gereretur,* what was passing there, not *geratur: dixi* igitur tibi, quid *vellem,* quid *sentirem,* quid *optarem,* I therefore told thee, what I wished, thought &c., not velim, sentiam, nor volo: iam *perspexisti,* quam præclara *esset* virtus, thou hast now seen how illustrious is virtue: Cic. ad Div. 4. 5. 2, nam, quam fortiter *ferres* communes miserias non *perspexi,* for I did not see (from the letter) how bravely thou wert bearing the common calamity, not feras: *dixit* mihi ubi *habitaret,* he told me where he lived: tu non mihi *dixisti,* ubi *dormires,* thou didst not tell me where thou slept. Yet where a past circumstance is denoted, the perfect or pluperfect is used; e. g. cur non mihi *dixisti,* quid patri *scripseris,* what thou wrote, hast written; also *scripsisses,* hadst written: non satis *perspexi,* quam fortiter *tuleris* communes miserias, how resolutely thou hast borne, or barest, i. e. formerly: also *tulisses: dixit* mihi, ubi *habitaverit, dormiverit:* also habitasset, dormisset, where he has dwelt, slept, where he had dwelt, slept &c.

Note: Memini, novi &c., are here, as in all other instances, considered as presents: so also the perfect conjunctive; e. g. si me *rogaveris* (i. e. roges) ut *veniam,* if thou ask me to come: necesse *fuerit* (for *sit*), pater *moriatur,* it must be unavoidable, that my father die: *quæsieris* forsan ex me, quid *agam,* you may perhaps ask me, what I shall do, not agerem, since quæsieris is here equivalent to *quæras.*

5.) The imperfect follows the pluperfect a) after *ut:* dudum te *rogaveram,* ut id *faceres,* I had long since asked thee to do

it: si mihi *suasisses,* ut id *facerem,* if thou hadst persuaded me to do it: nemo præter te hoc *efficere* potuisset, ut patria quieta *uteremur,* no one besides thee would have been able to bring it to pass, that we should enjoy our country in quiet, not *usi essemus:* ego facile *effecissem,* ut literas amare *inciperes,* I could easily have brought it to pass, that you should begin to love your studies, not *incepisses:* hanc gratiam tibi *retulissem,* ut omnia quæ haberem, tibi *darem,* I should have repaid thee this favour, so that I should give thee all that I have, not dedissem: omnes *optaverant,* ut *moreretur,* all had wished that he should die; *mortuus esset,* that he were dead, had died before: b) after *ne: timueram* ne in morbum *inciderem,* I had feared that I should fall sick: yet the pluperfect follows where the sense requires it; e.g. *timueram* ne in morbum *incidisset,* lest he had fallen &c.: c) after *quo;* e. g. nulla re *impeditus* eras, *quo* minus venire *posses,* thou wast prevented by nothing, from being able to come, not potuisses: si tu me *impedivisses, quo* minus rem *perficerem,* if thou hadst so hindered me, that I might not accomplish the thing, not perfecissem: d) after *quin:* nunquam *dubitaveram, quin* rem *perficeres,* I had never doubted, but thou wouldst finish the business. Yet the pluperfect is used where it is required by the sense; e.g. non *dubitaveram,* quin rem *perfecisses,* but thou wouldst have &c.: quin *mortuus esset,* but that he was dead, had died: e) after *qui;* e. g. *fuerant,* qui *dicerent,* there had been persons who said, to say, not dixissent nor dixerant: si *fuissent,* qui hoc *facerent:* f) after *quis, quid, cur, an, ubi* &c.; e.g. cum *vidissem,* quid *sentiret,* when I had seen what he thought, not sensisset: *audiveram,* qualis *esset,* I had heard what sort of man he was, not sit. Yet the pluperfect is used when the sense requires it; e.g. *audiveram,* qualis *fuisset,* I had heard what sort of man he had been, i. e. formerly: *quæsiverant* ex me, ubi *fuisses,* quando *scripsisses* &c., they had inquired of me where you had been, when you had written &c.

B.) There is another kind of dependence in the tenses: viz. where they are connected by the conjunctions et, ac, atque, que, non modo—sed etiam, cum—

tum, tum tum; &c. some of which, as is well known, are occasionally omitted; e.g. veni, vidi, vici &c.: here all depends on the sense: and the common rule, that these conjunctions connect the same tenses, is true only so far as when the same tense is intended; e.g. te *amo* et *colo*: or without et; vitium *odi*, virtutem *amo*: nuper apud te *fui* et tuos libros *vidi* &c. On the contrary, to express different modifications of time, corresponding tenses are used; e.g. a) the present and perfect; as, cum hoc certo *sciam* et ab omnibus *audiverim*: *amavisti* me et adhuc *amas* &c. Sometimes historians in their narrative unite both these tenses with the same sense; as, Cæsar copias *educit* et *instruxit*, or *eduxit* et *instruit*: so, *iubet* — *reliquit* — *proficiscitur*, Cæs. B. G. 5. 2. Ed. Oudend., since the present is here used for the perfect; yet such examples should not be imitated: b) the imperfect and pluperfect; e.g. cum ipse *scirem* et ex aliis *cognovissem*: *speraveram* semper et tum *sperabam*: c) the present and future; e.g. *amo* te et per omnem vitam *amabo*: in all which instances it would be incorrect to use the same tense: d) we sometimes find the present and imperfect together, and the imperfect and future: Cic. Nat. Deor. 1. 28, nævus *delectat* Alcæum:—illi tamen hoc lumen *videbatur*, where delectat is for delectabat. Also the imperfect and perfect; e.g. ut *fingeret*, ut *diceret* — ut *passus* non *sit*, for pateretur, Cic. Rosc. Am. 44.

§ 5.

Of the Modes.

I.) The indicative is used when there is no reason to use the conjunctive; i. e. when we speak of a thing absolutely, definitely, and with certainty; and therefore no particle precedes which requires the conjunctive. It follows, therefore, that the particles etsi, tametsi, quamquam, si, nisi, quam after ante, simul ac, quamvis although, cum when, quando, ubi, and all interrogatives when used directly, are followed by an indicative; e. g. etsi scio, though I know: tametsi, quamquam, or quamvis credo, though I believe: si video, if I see: nisi scis, if thou dost not know: veniam ante, *quam* ex animo tuo *effluo*, Cic. ad Div. 7. 14, I shall come, before I vanish from your memory: so also priusquam: gaudeo cum te video, when I see you: simul ac venero, as soon as I shall have come: simul ac venerat, as soon as he had come: ubi es? where art thou? quando rediisti? when didst thou return? unde cognovisti? whence hast thou learnt? But all these particles and others, as quia, quod; also quis, quid, qualis, quantus &c., under certain circumstances take the conjunctive; which, however, is not governed by them, but its use is determined by the circumstances of the thing expressed;—which we shall soon consider.

Note: 1.) Yet we also find quanquam with a conjunctive, where generally an indicative is used; e. g. *quamquam variarent*, Liv. 38. 57: *quamquam* regula *sit*, Pand. 26. 8. 1: *quamquam curasset*, Suet. Dom. 20: *quamquam daret*, ibid. Galb. 14: *quamquam* receptum

sit, Quintil. 1. 3 (4): so also antequam and priusquam; e. g. providentia est, per quam futurum aliquid videtur, *ante quam* factum *sit*, Cic. Invent. 2. 53: nunquam eris dives *ante quam* tibi tantum — *reficiatur*, Cic. Parad. 6. 1: *ante* videmus fulgurationem, *quàm* sonum *audiamus*, Senec. Nat. Quæst. 2. 12: *priusquam conetur* ægro adhibere medicinam — natura corporis cognoscenda est, Cic. Or. 2. 44: quod *priusquam* — *veniret* — arbitrabatur, Nep. Milt. 5: non *prius* aggressus est *quam* rex — *reciperet*, ibid. Them. 8: nunquam inde *prius* discessit, *quam* ad finem sermo *esset* adductus, ibid. Epam. 3: also quod *that*, instead of the accusative with the infinitive; e. g. scio, *quod* filius *amet* meretricem, Plaut. Asin. 1. 1. 37, 70: cognito, *quod* filius — non *fuisset*, Pand. 22. 3. 15: recordatus, *quod* nihil *præstitisset*, Suet. Tit. 8: also quod *because;* e. g. laudabat fortunam Bruti, *quod occubuisset*, Liv. 2. 7: expulsus est, *quod* — iustus *esset*, Cic. Tusc. 5. 36: 2.) the ancients also often use the indicative where in English we use the conjunctive; e. g. non dari melius *fuit*, Cic. Nat. Deor. 3. 31, it were better not to be given: et id ipsum quod fecit, *potuit* diligentius facere, he would have been able to do more diligently; though both these instances may be translated in the indicative.

II.) The conjunctive, subjunctive or potential, is used by the ancients

A. Without particles, when a thing is spoken of as uncertain or contingent, possible, credible, desirable, or to be conceded; which in English is expressed by the auxiliaries shall, will, may, can, should, would,

might, could &c.: e. g. dicat aliquis, one might or may say: obiiciat aliquis, one may object: veniat, may come: dicas or dixeris, you may say: sit innocens, one may be innocent: diu vivat! may he live long: at pater moriatur interea, but in the mean time my father may die: so also with particles; e. g. etsi scias, although you may know: quamquam vix credam or crediderim, though I can scarcely believe: si quis veniat, dicat or dixerit, if any one come, he may say: quamquam non negem, although I may not deny: si neges, if thou shalt deny: non dicerem, etsi scirem, I would not say, even if I should know: cum videas, when thou shalt see: and so with others; as, ne credas, thou must not believe, do not believe: so dicas for dic: ne dicas, say not: and in other places, where we command or wish any thing of a person: thence the plural is used when the speaker connects himself with others, and expresses a participation; e.g. eamus, let us go, or we will go: scribamus, let us write, or we will write. Thence in definitions, not of a certain particular individual thing, but of a certain particular case or instance, qui, quæ, quod, is often followed by the conjunctive, which is translated by an auxiliary verb; e. g. inventio est excogitatio rerum — *quæ* causam probabilem *reddant*, Cic. Invent. 1. 7, such as may make a cause &c.: pietatem (adpellant) *quæ* erga patriam aut parentes — officium conservare *moneat*: gratiam *quæ* — observantiam *teneat*, ibid. 2. 22: so also profecto fuit quædam vis, *quæ* generi *consuleret* humano nec id *gigneret* aut *aleret*, quod &c., Cic. Tusc. 1. 49, for consulebat, gignebat, alebat: yet it may be the same as the form fuit *qui diceret*, for dicebat or dixit.

B. After certain particles, the nature of which requires a conjunctive, and which, if not all, yet mostly assert or imply a contingency. They are ut that, in order that, suppose that: ne, that — not, that: quo, in order that, that (e. g. quo minus, that — not): quin, but that, that — not: utinam, oh that! I would that! o! si, if only, oh! if: licet, although: quasi, as if: cum, since: quamvis, although: an, whether: utrum — an, whether — or: with all interrogatives used indirectly: further, dum, donec, quoad until: qui, quæ, quod, when used for ut or cum and *is*. It will, however, generally be found, that a contingency is implied, and that these words are mostly used to express something doubtful, desirable, or to be conceded.

1.) *Ut* or *uti*, a) that: e. g. after ita, talis &c.; also after verbs; e. g. rogo, ut venias, I ask, that you may come, I ask you to come: tantum abest ut &c., so much is wanting, that &c.: also in explanations instead of *namely*: b) oh! that, in wishes; ut veniat! oh! that he may come, where opto is understood: yet in this sense utinam is more usual, which, however, is merely a compound of *uti* and the adjunct *nam*: c) in order that; e. g. ut vero scias, cur fecerim, but in order that you may know why I did so: d) suppose that, grant that; where fac is understood, since facere sometimes means, to suppose, to take for granted: therefore fac ut means, suppose a case that, or, more simply, suppose that: e.g. ut pater veniat, quid facies? suppose that your father shall come, what will you do? ut desint vires, tamen est laudanda voluntas, suppose that strength fails, yet the intention deserves praise. Some from this erroneously believe that ut means, although; for though it may sometimes be so translated, yet it is only when tamen either follows, or is understood after: e) after verbs of fearing, caring &c., it means, that — not; e. g. timeo, ut pater vivat, I fear that my father is not living: f) that also, where a consequence is expressed, for,

therefore: see more at large on this subject, of the Infinitive, n. IX. C. 1. On the contrary, ut, as, since, is an adverb, and generally is followed by an indicative.

2.) *Ne* a) that — not, lest; e. g. tu impedis me, ne scribam, you hinder me, that I cannot write: ne vero credas, me nescire, but that you may not believe that I am ignorant: also after facio; e. g. factum est, ne &c., Cæs. B. C. 3. 37: after sic, Colum. 3. 29. 16: b) after verbs of fearing or providing it means, that; e. g. timeo ne pluat, I fear that it will rain, I fear it may rain: timeo ne non pluat, I fear that it will not rain: c) it is also used in adjurations; e. g. ne sim salvus, si aliter scribo, ac sentio, may I perish if &c., where opto seems to fail, for opto ne sim. So ne vivam, si tibi concedo, may I not live if &c., Cic. ad Div. 7. 23. 19. *Note:* Ut ne is often used for ne; e. g. Cic. Off. 1. 7: ibid. 10, and elsewhere.

3.) *Quo,* a) in order that; as, quo scias, in order that thou mayst know: b) that, when *minus* follows, which, taken together, signify that — not, after verbs of hindering, for ne; as, impeditus sum, quo minus scriberem, I was hindered, that I could not write, for ne scriberem, which also is correct: c) as if; e. g. dico hoc, non *quo putem,* not as if I thought: Cic. ad Div. 9. 17. 7, hæc tibi antea non rescripsi, non *quo* cessator esse solerem, not as if I were usually a loiterer.

4.) *Quin,* a) for ut non; e. g. non fieri potest, *quin* virtus homines reddat felices, it cannot happen that virtue shall not make men happy, for non fieri potest, *ut virtus non*; which also is correct, and often occurs. To this belongs parum abest, quin, there wants little, why—not &c.; e. g. parum abest, quin credam, there wants little, why I cannot believe it: so also parum aberat, quin crederem, there wanted little, but that I should believe, why I should not believe &c.: thence it follows est for ut non; e. g. nunquam est, quin velimus, Auct. ad Heren. 3. 24, it never happens, but that we wish: see hereafter, IV. C. b: b) for quod non, that — not; e. g. suadeo tibi hoc, non *quin* credam, te ipsum esse sapientem, I advise thee this, not that I

do not believe, that thou thyself art wise: which is very usual. Here belongs, non dubito, quin, I doubt not, but that; e. g. non dubito, quin hoc verum sit, I doubt not, but that this is true: c) for qui non, which is very usual; e. g. quis est, quin credat, who is there, who does not believe, for qui non, which also would be correct. *Note:* When, however, quin denotes a) yea, rather: b) why not; e. g. quin curris? why do you not run? it is an adverb, and generally followed by an indicative.

5.) Utinam and o! si! o! that, o! if, would that, since they express a wish, naturally take a conjunctive; as, utinam veniat, o! that he may come! would God he may come! o! si veniat, o! if he shall come. Yet we observe that utinam properly means, no more than, that, since it is merely ut or uti with the syllable nam affixed; as in *quisnam, ubinam* &c. So ut, in the same way as ut or uti, is used in wishes; as, ut veniat, may he come! ut venerit &c., where opto fails. So it is easy to see that utinam is used in the same way: opto is always understood; e.g. utinam veniat, o! that he may come! for opto ut veniat! So utinam non fecerim, for opto utinam non fecerim; and so in all other instances. Hence it is clear why the Latins used the present instead of the imperfect, and the perfect instead of the pluperfect, though the contrary usage prevails in English; as, utinam veniat, I would he were come, not veniret: utinam non fecerim, would I might not have done it, not fecissem. Though utinam is often translated would God! yet the idea of God is not contained in it, and it is better omitted, as appears from the example, utinam deus nos iuvet, would (i. e. I would, I wish) that God may help us.

6.) *Licet,* although, is properly the well-known impersonal verb, it is lawful or allowed: therefore when a conjunctive follows it, ut is understood; as, licet verum sit, although it be true, for licet, ut verum sit, it is allowed or granted that it is true: thence it is used adverbially, and translated although. *Note:* Licet is also followed by the indicative; e.g. licet rescripsit, Pand. 30. leg. 73: and elsewhere; e. g. ibid. 2. 15. 8: 28. 7. 2: Macrob. Sat. 1. 11: Ammian. 22. 8 (11).

7.) *Quasi,* as if, as though, is formed from quam si, as we may also say tanquam si, as if, and naturally takes the conjunctive after it, since it denotes a possible or doubtful circumstance; e. g. tu taces, quasi nescias, thou art silent, as if thou wert ignorant. *Note*: When a present precedes, quasi is always followed by a present, when the discourse is about something present, though in English the imperfect is commonly used in similar expressions, as in the example given above. On the contrary, when the discourse is of any thing past, the perfect is used, in correspondence to the English pluperfect; as, tu taces, quasi nihil audiveris, as though thou hadst heard nothing, for audivisses: Cæs. B. C. 2. 31, — *discedimus :* quasi — *concilient :* Cic. Quint. 2, qui, quasi *agatur* — gerunt: Cic. ad Div. 3. 7, sic *scribis:* quasi *debuerint.* But if an imperfect, perfect, or pluperfect precedes, quasi must be followed either by the imperfect or pluperfect, viz. according to the nature of the circumstance; e. g. heri tacebas, quasi nihil scires, yesterday thou wast silent, as if thou knewest nothing: heri tacebas, quasi nihil audivisses, as if thou hadst heard nothing: Cic. Senect. 8, sic *arripui,* quasi *vellem.* It is the same with the other comparative particles, when they denote something doubtful; as tanquam, as if: perinde ac, or proinde ac, just as if: but if quasi is used in comparisons between certain things, or signifies *as,* like other similar particles, it is followed by an indicative. *Note:* Yet with quasi we also find an imperfect or pluperfect after a present; e.g. illud queruntur, quasi desciscerem (Ed. Ernest. descissem) a causa, Cic. ad Div. 1. 9. 42, for desciverim: it should properly be, me desciscere, or descisse.

8.) *Quum* or *cum,* when or since: viz. where it denotes an established and acknowledged reason; or at least a reason which is assumed as established and known: it therefore implies more than because; e. g. cum sciam te esse doctum, when I know &c.: cum scirem, when I knew: cum hoc verum sit, since this is true. Two senses are commonly given to this word which do not belong to it: a) because: b) although: it cannot be denied that it may be sometimes translated by them both;

e. g. non possum tibi librum dare, *cum non habeam,* because I have it not: librum mihi non das, *cum habeas,* although thou hast it: but it does not follow that these are the true meanings of the word, nor is there any necessity so to translate it, since the sense *when* applies in all cases, but instances occur where neither of the others is applicable; e.g. Cic. ad Div. 9. 17, non tu homo ridiculus es, qui, *cum* Balbus noster apud te *fuerit,* ex me quæras, quid de istis — agris futurum putem? art thou not a ridiculous man, to ask me what will become of those lands, when our Balbus is with you? Yet we find cum, *when,* i. e. *since,* with an indicative; e. g. quam *cum secuti sunt,* Cic. Phil. 14. 11; where, however, Ernesti, who is offended by it, substitutes *sint:* but it often occurs; e. g. *cum* eo tempore mecum esse non *potuisti,* Cic. ad Div. 16. 12: tu *cum instituisti* et vides &c., ibid. 5. 32; where again Ernesti reads *quando. Note:* When cum denotes time, it is generally used with an indicative; as, gaudeo cum te video, I rejoice when I see you: yet it is often used with the imperfect and pluperfect conjunctive; as, cum scirem, viderem, vidissem, when I knew, saw, had seen &c.: e. g. *cum viderem,* Cic. Marc. 4: *cum* ibi *essem,* audiebam, Cic. Tusc. 2. 14: *cum* Athenis *essem,* Cic. Nat. Deor. 1. 21: tum, *cum* te *audirem,* ibid.: fuit, *cum arbitrarer,* Cic. Or. 1. 1: *cum peteret,* Cic. Brut. 92: *cum* maxime *niteremur,* Cic. ad Div. 1. 5: *cum* in Africam *venissem,* Cic. Somn. Scip. 1: *cum* patria pulsus *esset,* Cic. Fin. 5. 19: *cum* aquam *bibisset,* Cic. Tusc. 5. 34, and elsewhere: *cum venisset,* when he was come, Nep. Ep. 3: *cum captus esset,* ibid.: also with the perfect conjunctive; e. g. *cum — fecerint* vel — *cum* diu *steterint,* Colum. 6. 30. 3: also with an infinitive; *cum* Appius *dicere,* Liv. 2. 27.

9.) *Quamvis,* however, as you will, from quam, as, and vis, thou wilt; e. g. quamvis sit miser, tamen non es me miserior, be as miserable as you will, you are not more so than I am; however miserable &c.: it stands for *sis miser quam velis.* But quamvis, although, takes an indicative: it may also be followed by a conjunctive; e. g. quamvis sciam, although I may know:

either after an accusative and infinitive, or after the conjunctive: but this belongs to a different place.

10.) *An*, whether, *num*, whether; also *utrum* or the enclitic *ne*, when followed by *an* or, always take the conjunctive. It is the same with all indirect interrogatives, which follow a sentence, to which they refer: also with ut (as), quemadmodum (as), when they refer to a preceding sentence; e. g. nescio an pater venturus sit, will come, not veniet: dic mihi, utrum pater vivat an mortuus sit, whether your father be living or dead: nescio quis tu sis, I know not who you may be: dic mihi, quid velis, unde venias, quando rediturus sis, tell me, what you wish, whence you come, when you are to return: dic mihi ut, or quemadmodum vivas, tell me, how you live &c.

11.) *Dum* until, *donec* until, *quoad* until, *dummodo* whilst, if only, take a conjunctive; as exspectabo, dum or donec venias, until you come: res est præclara, dummodo sit vera, whilst only, if only it be true: so, dummodo ne, if only not; e. g. dummodo ne sit vera, if only it be not true. *Note:* a) instead of dummodo we may use either dum or modo; as, res est præclara, modo sit vera, or dum sit vera: oderint, dum metuant: so, dum ne, or modo ne, for dummodo ne: b) donec, until, is also used with an indicative; e. g. Terent. Andr. 4. 1. 37: Ad. 4. 6. 6: Phorm. 4. 1. 24: Virg. Æn. 1. 274 (278), and elsewhere. But donec, so long as, takes an indicative; as, *donec eris* felix, multos numerabis amicos, Ovid. Trist. 1. 9. 6: *donec abibant*, Liv. 6. 13, and elsewhere: e. g. Liv. 2. 49: Horat. Od. 1. 9. 17, and elsewhere. So dum, whilst, takes an indicative: c) *quoad*, until, is also followed by an indicative; as Cic. Mil. 10, Milo cum in senatu fuisset eo die, *quoad* senatus dimissus *est:* Nep. Epam. 9, *quoad* renuntiatum *est*, and elsewhere; e. g. Cæs. B. G. 5. 17: but when it means, so long as, it has always an indicative: d) dum until, has also an indicative; e. g. *dum reiecti sunt*, Cic. Verr. Act. 1. 6, and elsewhere; e. g. Terent. Eun. 1. 2. 26: Heaut. 1. 1. 54: Phorm. 3. 2. 28: 5. 7. 89.

12.) *Qui, quæ, quod*, besides the three general cases, in which

all particles take a conjunctive, viz. a) when they imply contingency, b) after the conjunctive, c) after the accusative with the infinitive, is also continually followed by a conjunctive in the following cases :

a) After esse, inveniri, reperiri, and similar verbs, when they represent the predicate, of which qui with its appended verb is the subject; e. g. sunt qui dicant, there are people who say: sunt qui dixerint, who have said: fuerunt qui dicerent, there were people who might say, to say, instead of dixerunt or dicebant: erunt qui dicant, there will be people who will say: so also when reperiri, inveniri &c. are used for esse; e. g. inveniuntur qui dicant: reperti sunt, qui dicerent, narrarent &c. Yet we also find the indicative; e. g. *sunt, quos — iuvat,* Hor. Od. 1. 1. 4: *sunt, quibus* opus *est,* ibid. 1. 7. 5: *sunt, quæ præterii,* Cic. Att. 10. 4. Ed. Ernest.: *sunt* vestrum aliquammulti, *qui — cognoverunt,* Cic. Verr. 4. 25, Ernest.: hæc *erunt, quæ dicentur,* Cic. Invent. 1. 54. Ernest.: *sunt, qui abducunt — sunt qui putant — sunt qui colligunt,* Cic. Tusc. 3. 31, where however Ernesti, in compliance with the grammatical rule, has printed abducant, putent, colligant; as in many other places, to comply with the same rule, he has altered the indicative into the conjunctive, but perhaps without ground.

b) When qui, quæ, quod, is used for ut ego, ut tu, ut is, ea, id, through all cases; e. g. misit aliquem, qui nuntiaret, that he might announce, or who might announce, for ut is: misit mihi librum, quem legerem, i. e. ut eum legerem: Nep. Iphig. 2, petivit ducem, *quem præficeret* exercitui: Cic. ad Div. 4. 3, nemini concedo, *qui traxerit :* Cic. Sull. 16, literæ repertæ sunt, *quæ possent :* particularly after dignus; e. g. sum dignus, qui amer, for ut ego, I am worthy to be loved: sum dignus, quem ames, for ut me ames: dignus es, qui ameris, for ut tu ameris: dignus es, cui faveam, for ut tibi faveam: pater est dignus, qui ametur, for ut is ametur: dignus est, ad quem sublevandum accurramus, for ut ad eum &c.: mater est digna, quæ ametur, for ut ea &c.: digna est, quam amemus, for ut eam amemus: nos sumus digni, qui amemur, for ut nos amemur:

sumus digni, quos adiuvetis, for ut nos &c.: vos estis digni, qui amemini, for ut vos &c.: estis digni, quibus utamur, for ut vobis &c. Further, dignus sum, cuius fortunam adiuvet, i. e. ut meam &c.: dignus es, cuius libros legam, i. e. ut tuos &c.: digni sunt parentes, quorum curam magni faciamus, i. e. ut eorum curam &c.: digni estis, quorum virtutes laudentur, i. e. ut virtutes vestiæ &c. And thus qui is regularly put after dignus, and seldom ut: except when qui has been already used; e.g. homines vidi, qui, ut laudarentur, digni erant, for qui digni erant, qui laudarentur: Liv. 23. 42, quos, *ut* haberes, dignos duxisti. The reason why in such instances qui takes a conjunctive is, that ut is implied. Yet it cannot be denied, that sometimes ut is moreover expressed; e.g. Liv. 24. 16: Plaut. Mil. 4. 4. 4. We may also reckon here, non is sum, qui putem, I am not the man to think so: and similar instances: also where qui is used after comparatives; e. g. majora, quam quæ possent, Liv. 3. 72: cf. 10. 4.

c) When qui, quæ, quod, is used for cum ego, cum tu, cum is, ea, id, and that through all cases; e.g. ego, qui crederem, hæc vera esse, eo profectus sum, I, since I believed &c.: tu libros hos spernis, quos ne legeris quidem, for cum eos ne legeris quidem, when you have not even read them: quid me laudas, quem ne noris quidem, whom you do not even know, for cum me ne &c.: libros misisti, quorum me non cupidum esse scires, you have sent me books, when you know &c., for cum eorum: miror te virtutem non amare, cuius præstantiam bene noris, for cum eius: and this is the regular expression of Cicero. Qui, in such instances, governs a subjunctive, because *cum* is understood: Cic. Verr. 1. 25, hospes, *qui* nihil *suspicaretur*: Cic. Att. 5. 9, malumus iter facere pedibus, *qui* (i. e. cum) incommodissime *navigassemus*, and so continually; e. g. non solum (videris) sapiens, *qui* hinc *absis*, Cic. ad Div. 7. 28: meum consilium laudandum est, *qui noluerim*, ibid. 1. 9. 31: te incusamus, *qui abieris*, Terent. 3. 1. 7: naturam accusa, *quæ — abstruserit*, Cic. Acad. 4. 10, and elsewhere.

d) In the formula, est quod, for est cur; e. g. est quod gau-

deas, rideas, fleas &c., thou hast cause to rejoice, to laugh, to weep: so, non est quod rideam, fleam &c., I have not cause to laugh, weep &c.: quod is an accusative, and stands for propter quod, and aliquid or negotium is understood with est. *Est quod gaudeas* occurs Cic. ad Div. 7. 10: so, nihil *est, quod* te *des,* ibid. 14. 12: nec *est, quod* &c., Cic. Fin. 2. 3: so also neque habeo, *quod* te *accusem,* Cic. ad Div. 2. 8: non *est, cur* — *infringatur,* Cic. Or. 2: so also *quid est quod; quid est cur* &c.

C. All particles which in themselves do not govern the conjunctive, as etsi, tametsi, quamquam, quamvis although, si, sin, cum when, ut as, quemadmodum as, quod because, that, dum while, donec so long as, quoad so long as, quia, quoniam, quando, quandocunque whensoever, for which sometimes quandoque occurs, quam as; and all interrogatives, ubi, qualis, quantus, quando, quis, quid, and particularly qui, quæ, quod, have, in the following circumstances, a conjunctive after them:

1.) Where the discourse is of a thing merely possible, desirable, or to be granted, where in English the auxiliaries shall, will, should, would &c., are commonly used; e. g. si quis quærat, if any one shall ask: quanquam vix credam, though I scarcely can believe: quamvis non negaverim, or negem, although I cannot deny: si vidisses, if thou hadst seen: nisi putes, unless thou shalt think: etiamsi quis dicat, if any one shall say. *Note:* Etiamsi is always used for si etiam, and is therefore different from quanquam although. Veniam ante, quam tu mei plane obliviscaris, I shall come before you may entirely forget me: an tu hoc facere possis? will you be able to do this? num hoc credibile sit? can this be credible? ubi sit pater? where may your father be? ubi fueris? where may you have been? quis hoc credat? who can believe this? quis crederet, who could believe? &c.: Cic. Verr. 3. 34, *quid facerent* miseri? aut *quid recusarent?* what could the unhappy people do? or what refuse?

Note: It is easy to see that the conjunctive here does not depend on the particle but on the sense.

2.) When a conjunctive in the same period, according to the order of construction immediately precedes, and the sentence which begins with one of these particles is closely connected with the verb in the conjunctive that precedes; e. g. rogo te, ut librum mihi des, *si habeas,* if thou hast it: or rogo te, ut librum, *si habeas,* mihi des: or rogo te, ut, *si* librum *habeas,* mihi des: here habeas is used for habes, because des precedes in the order of construction. Rogo te, ut fratrem tuum ames, *quanquam,* or *quamvis* te *oderit:* here oderit is used for odit, on account of ames: æquum est, ut mortem cogitemus, *cum* (quando) sani *simus,* it is proper that we think of death, when we are in health; not sumus, because cogitemus precedes. We may also say, æquum est, ut, *cum* sani *simus,* mortem cogitemus; since the order of construction is the same. Sæpe accidit, ut ii nobis eripiantur, *quos* maxime *amemus,* whom we most love: here quos is used with the conjunctive amemus, because eripiantur precedes: so, rex imperavit, ut, *quæ* bello opus *essent,* pararentur: Cic. ad Div. 3. 7. 4, primum cum ad me aditum esset ab iis, *qui dicerent,* who said, not *dicebant,* on account of *esset:* ibid. 3. 8. 19, sin hoc genere delectaris, ut, *quæ* tibi in mentem *veniant,* aliis attribuas, not *veniunt,* on account of *attribuas:* ibid. 3. 5. 14, quod te a Scævola petiisse dicis, ut, *dum* tu *abesses*—provinciæ præesset: here dum means so long as, whilst, and takes the conjunctive *abesses,* because *præesset* precedes: ibid. 3. 6. 12, ut, *dum* tempus anni *esset* idoneum, aliquid negotii gerere possem. Yet we often find the indicative instead, when the thing must be expressed very distinctly, and all ambiguity avoided; e. g. Cic. Nat. Deor. 2. 59, efficit, ut ea, *quæ ignoramus,* discere — *possimus:* Cic. ad Div. 2. 4. 4, ut neque ea, *quæ* nunc *sentio, velim* scribere, for *sentiam,* what I think, my meaning: where sentiam also would have been correct.

3.) When an accusative of the subject with its infinitive precedes, and the particle refers to it; e. g. scio *te,* si quid *scias,* id reticere *solere,* I know that thou, when thou knowest anything,

art accustomed to be silent about it; where si is followed by scias, because *te solere* precedes: credas *me*, rem non *facturum*, *quanquam sciam*, although I know, for *scio*, because *me facturum* precedes: decet *sapientem* ita *vivere*, *ut loquatur*, as he speaks, not *loquitur:* credo *patrem*, quia non *scripserit*, mox *reversurum*, not *scripsit*, because *patrem reversurum* precedes: decet *nos* non rem ante *suscipere*, quam parati *simus*, that we are prepared, not *sumus:* scio, *te* nobis ea, *quæ egeris*, *narraturum*, what thou hast done, not *egisti:* Cic. ad Div. 3. 7. 8, sed scito, *plures esse*, qui de tributis *recusent*, quam qui exigi *velint*, who refuse, than who are willing, not *recusant*, *volunt:* ibid. 3. 8. 8, *studia* mihi eorum *placere*, *quod* in te grati *essent*, because they were grateful &c.: and this is the general usage. Yet we sometimes find the indicative where the sense must be definite, and all obscurity avoided; as Cic. ad Div. 2. 4. 6, si hoc statueris — quibus artibus eæ laudes *comparantur*, in iis *esse laborandum*, for *comparentur*, which also is correct after *laborandum esse:* so also iucundiorem esse — quam sermones eorum, *qui frequentant*, ibid. 5. 21: *disrumpi* necesse est *eam*, *quæ* maxime *est*, Cic. Off. 3. 5.

III.) The imperative is used when one bids, orders, exhorts, or, in a word, when one commands or decrees any thing: it is thence more appropriately named, the iussive mode. There is nothing to remark upon it, except 1.) that we do not use *non* with it, but *ne;* as *ne* scribe, write not: for which we may also say, ne scribas, when we would express ourselves more mildly or courteously: we also say, cave scribas, dicas &c., which means, write not, beware of writing &c.; when we speak emphatically: 2.) that the second person in *to* is not always to be translated, thou shalt; scribito, write, as well as, thou shalt write: ito go, scitote know &c.

IV.) The infinitive is used in many ways:

A. As a subject; e. g. errare humanum est, to err is

human: we may alter the order; e. g. humanum est errare, it is human to err; where errare does not depend on humanum, but still continues the subject, and the order of construction remains unaltered. It is the same with the words of Tiberius, boni pastoris est tondere pecus &c.; the infinitive tondere is the subject; to shear, or the shearing of the sheep &c.: so, dulce et decorum est pro patria mori, where mori is the subject: the order is, mori pro patria est dulce &c. It is the same with all similar instances; as, parentum est alere liberos, stands for alere liberos est parentum (negotium or officium): equorum est hinnire: in all which instances, the infinitive is the subject, and is also a nominative: see above, of the Nominative.

B. The infinitive also follows, and is governed by certain verbs: in which case it is used without an accusative of the subject; e. g. possum facere, volo ire &c. *Note:* The rule that when two verbs come together, the latter is put in the infinitive, is too general and undefined: it leads the learner to put the infinitive after all verbs indiscriminately; even to use such expressions as, operam do consequi, I labour to attain: pater me impellit discere, my father urges me to learn: which are incorrect. Nor, in prose, can we say, quæro comparare, I seek to gain, for studeo &c.: though poets speak thus; e. g. Ovid. Her. 12. 176: Trist. 5. 4. 7: Am. 1. 8. 51: Phædr. 3. prol. 24. There are only some particular verbs which admit an infinitive after them; e.g. *volo, nolo, malo, cupio, conor, tento, audeo, paro,* I am preparing or intending, e. g. to travel, proficisci; *dubito,* when it means, to hesitate; e.g. non dubito fateri, I do not hesitate to confess: yet instead of this we

often find non dubito quin; e. g. Cic. Sull. 2, non *dubitasse quin* defenderet, for defendere: and elsewhere; e.g. Cic. Agr. 2. 26: Cic. Flacc. 17: Cic. Manil. 16, 23: Cic. Mil. 23: *studeo, cogito,* I intend, or design: *possum, queo, nequeo; obliviscor,* e. g. oblitus sum dicere: *debeo, incipio, cœpi, constituo* to determine, to resolve: so *statuo,* e. g. statui ire, I have resolved to go: so also *decerno,* e. g. decrevi ire, I have decreed to go: *desino: consuesco,* to be accustomed: *videor,* I seem: *dicor, feror,* I am reputed; e. g. pater dicitur esse doctus, your father is said to be learned, which is the correct order, and not dicitur pater esse &c.: *habeo,* I have it in my power, e. g. habeo *polliceri,* Cic. ad Div. 1.5, I can promise: habeo *dicere,* Cic. Rosc. Am. 35: Cic. Fin. 3. 19: *adfirmare,* Liv. 44. 22: so habeo, I ought or should; as, rogas ut habeam *curare,* Varr. R. R. 1. 1: pontus habet *tolli,* i. e. debet, Val. Flacc. 1. 671: also in certain instances, *disco, doceo;* as, *disco scribere:* experientia *docet* prudenter *vivere: cogo, cogor*; as, coactus sum fugere: *recuso,* e. g. ire recusat, for which we also find quin, quo minus, and ne; e. g. te recusare *quin* restituas, Liv. 8. 7: so also *quin* acciperet, non recusasse, for accipere, Cic. Quint. 20: non recusavit, *quo minus* pœnam subiret, for subire, Nep. Epam. 8: sententiam *ne* diceret, recusavit, for dicere, Cic. Off. 3. 27: further, after the impersonal verbs; as *stat,* sc. sententia, it is determined: Nep. Att. 21, stat *alere* morbum: stat *renovare,* Virg. Æn. 2. 750: also with sententia, e. g. Hannibali sententia stetit *pergere* ire, Liv. 21. 30: after *licet, libet, pœnitet, pudet, piget* &c.; as, licet *videre,* it is allowed to see. It is thus used after *est* for licet; e. g. est *scire,* one may know, Terent. Ad. 5. 3. 42: and thus est is often used with an infinitive,

e. g. Ovid. Trist. 5. 11. 19: Plin. H. N. 8. 23: Tac. Ann. 16. 34: Liv. 42. 41: Sall. Iug. 110: Hor. Epist. 1. 1. 32: Virg. Ecl. 10. 46. Also *parce* and *fuge*, especially in the poets, are followed by an infinitive; as, parce *quærere*, fuge *quærere*, ask not: Liv. 34. 32, parce *iactare*, refrain from boasting: parcite *deprendere*, Ovid. Art. 2. 557: vitam parsi *perdere*, Terent. Hec. 3. 1. 2: parce *contemnere*, Ovid. Her. 16. 279: fuge *quærere*, Hor. Od. 1. 9. 13: fuge *credere*, Tibull. 1. 4. 69 (9): non fugis *imposuisse*, for imponere, Ovid. Her. 9. 75. Also after *tempero*, Plaut. Pœn. Prol. 22: 5. 2. 76: Cic. Div. 1. 22, e poeta: Gell. 4. 9: after *intermitto*, Cic. Tusc. 1. 28: Cic. ad Div. 7. 12: Cæs. B. G. 4. 31: after *prætermitto*, Nep. Com. 4: Cæs. B. C. 2. 39. *Note:* We also find the infinitive after adjectives in the poets, and elsewhere; e. g. after *pavidus*, Sil. 1. 406: *sollers*, Hor. Od. 4. 8. 8: Ovid. Am. 2. 7. 17: *felix*, Virg. Æn. 9. 772: *ingens*, Sil. 10. 216: *lætus*, Sil. 9. 223: *manifestus*, Tac. Ann. 2. 57: Pand. 30. leg. 33: Auct. Dial. de Orat. (at the end of Tacitus) 16: *segnis*, Hor. Od. 3. 21. 22: Ovid. Trist. 5. 7. 19: *insuetus*, e. g. *vinci*, Liv. 4. 31: and after others.

C. The infinitive in particular is used with the accusative of the subject, where in English, and most other languages, *that* and a nominative are used; e. g. audio, patrem esse doctum, I hear that your father is learned: scio, matrem venisse, I know that my mother is come. This is concisely called the accusative with the infinitive, which is too indefinite; because in the expressions, patris est, *liberos alere*; boni pastoris est, *tondere pecus*; the accusative is used with an infinitive.

It is more perspicuously termed, *the accusative of the subject with the infinitive.* Since it is frequently used, where in English we have *that* with a nominative and personal verb, the Latin particles therefore which express *that*, viz. quod, ut, quin, and sometimes an, are in certain instances omitted, and the nominative of the subject changed into the accusative; as audio, patrem venisse, for audio, quod pater venit. Since this mode of speaking is very common in the ancients, and the whole subject requires precise limitations, it shall here be explained at large. To understand it correctly, we must know where these particles should be used, and, thence, when they must be omitted.

1.) Where these particles must be used:

a) *An* whether, is the easiest: it is put whenever *whether* is used in English without being followed by *or*; e.g. dubito *an* pater venturus sit, I doubt *whether* my father will come.

b) *Quin* that — not, sometimes *that*, follows *non dubito, non dubium est*, and similar expressions; as, *non dubito, quin* pater venturus sit, I doubt not that my father will come: and so in all other instances, where *to doubt* is connected with a negative. To these belong interrogations, where a negative is not expressed, but which have the same force as if it were; as, *quis dubitat quin* pater venturus sit? who doubts that my father will come? since this is equivalent to, no man doubts &c.: so, *cui dubium est, quin* deus iustus sit? which is equivalent to, *nemini est dubium quin* &c. We also find quin after non dubito, I do not hesitate, where usually an infinitive follows: see a little before. Further, quin is often used after *non facere possum, non fieri potest, parum abest* &c., for *ut non*; as, *non fieri potest, quin* credam, it is not possible that I should not believe it; more briefly, I must believe it: *non potui facere, quin* irem, I could not but go: *non possum facere, quin* mittam, Cic. Att. 12. 27:

here for quin, *ut non* is used; e. g. *non possum facere, ut non* &c., ibid. 11. 21: *facere non possum, ut nihil* dem literarum, ibid. 14: *non fieri potest, ut non* &c., Cic. Amic. 21: also merely *ut,* when it means, it is not possible, that; e. g. Cic. Tusc. 1. 3: further, *parum abest, quin* credam, there wants little of my believing: *parum aberat quin* caderet, there wanted little, but that he should fall: *parum aberat quin* cecidissem, there wanted little, but that I had fallen: so, *non multum abest, abfuit, quin* &c., there wants, wanted, not much, but that &c.: so also *nihil abest, quin* sim miserrimus, Cic. Att. 11. 15. So, *mihi non possum temperare,* I cannot refrain, govern myself, e. g. *quin* clamem, but that I must exclaim: *neque sibi temperaturos, quin* &c., Cæs. B. G. 1. 33: *vix temperavere animis quin* &c., Liv. 5. 45: *ægre temperatum est, quin* &c., Liv. 32. 10: *nec temperavit, quin* iactaret, Suet. Cæs. 22: instead of which *quo minus* is used; e. g. *nequeo mihi temperare, quo minus* — adferam, Plin. H. N. 18. 6: also *ne,* Plaut. Stich. 1. 2. 60: also the infinitive; e. g. Plaut. Pœn. Prol. 22: ibid. 34: ibid. 5. 2. 76: Gell. 4. 9: Cic. Div. 1. 22, e poeta. Also in more instances; e. g. Cic. Phil. 2. 10, ego — *nihil prætermisi, quin* Pompeium a Cæsaris coniunctione avocarem, I have omitted nothing to separate Pompey from his connection with Cæsar: Terent. Adelph. 3. 1. 6, nam nunquam unum *intermittit* diem, *quin* semper veniat, for he never omits one day, but that he always comes: Cic. Marc. 8, non fuit *recusandum* in tanto civili bello, *quin* respublica — multa perderet, we could not refuse in so great a civil war, but that the state should lose something: and thus quin is often used after recusare; e. g. Cic. ad Div. 6. 18 (19): Cic. Acad. 4. 4: Cæs. B. G. 4. 7: at other times *ne* is used instead, Nep. Hann. 12: Cæs. B. C. 3. 82: or *quo minus,* Cic. Fin. 1. 3: 3. 19: also, quin, ne, quo minus, follow recuso, where properly the infinitive should be used; e. g. non recusasse, *quin acciperet,* for *accipere,* Cic. Quint. 20: further, Cic. ad Div. 5. 12. 5, *deesse* mihi *nolui, quin* te admonerem, I was unwilling to injure myself by not reminding you: so, *non fas est exorari, quin* &c., for *ut non,* Cic. Quir. Red. 9: *obsistere quin,* for *ut non,* Liv. 22. 60: otherwise *ne,* Nep. Milt. 3.

There is something singular Plaut. Mil. 4. 8. 33, *nequeo quin fleam,* I cannot refrain from weeping, where facere may be understood: so *nequeo, quin lacrumem,* Terent. Hec. 3. 3. 35: so *non possum, quin exclamem,* i. e. I must exclaim, Plaut. Trin. 3. 2. 79: which words are repeated, Cic. Or. 2. 10: so, *non potest* (sc. fieri) *quin obsit,* Plaut. Mil. 3. 1. 7: video *non potesse* (for posse) *quin* eloquar, ibid. Bacch. 3. 6. 30. Further, Cæs. B. C. 3. 94, neque vero Cæsarem *fefellit, quin* ab iis cohortibus — initium victoriæ oriretur, nor did it escape Cæsar, that the victory would begin with those cohorts: so also after other words, as dicere, negare, suspicio, where otherwise the accusative is used: yet there is generally a negative expressed or implied; e. g. alterum *dici non potest, quin* ii — beati sint, for eos non beatos esse, Cic. Tusc. 5. 7: *negare non posse, quin* rectius sit, Liv. 40. 36: *non abest suspicio, quin* ipse — consciverit, Cæs. B. G. 1. 4: so after ignorare; e. g. quis *ignorat, quin* tria Græcorum genera sint? for tria Græcorum genera esse, Cic. Flacc. 27: also after exspectare; e. g. non modo non necesse sit, sed *ne* utile quidem, *quin* mox iudicium fiat, *exspectare,* Cic. Invent. 2. 28: yet Ernesti has printed quam for quin.

c) *Ut* or *uti,* that, is used 1.) when it is equivalent to, in order that, and therefore denotes the end or cause; as, feci hoc *ut* videres, I did this that you might see: tu abis *ut* ditior redeas, you go away that you may return richer: so also, *ut* vere dicam, Cic. Verr. 5. 69, that I may say the truth: so also, *ut* verius dicam, Cic. Pis. 26: *ut* ita dicam, Quintil. 8. 3. 37: so also *ut* nihil dicam de eo, or ut taceam &c., that I may say nothing about that, or to be silent about that: 2.) to denote a consequence or inference; e. g. Crœsus ille tandem infelix fuit: *ut* verum sit, neminem semper felicem esse, so that it is true, that no one &c.: Cic. Marc. 6, *ut* dubitare debeat nemo, so that no one ought to doubt: and elsewhere; e.g. Cic. ad Div. 7. 7: 12. 3: &c. 3.) after words expressing comparison, as ita, sic, tam, tantopere, tantus, talis, tot, adeo, tantum so much, *is* for *talis,* hactenus so far &c.; e. g. *ita* te amo, *ut* neminem magis amare possim: *talis* est vir, *ut* &c.: *eas* mihi literas misisti

ut &c., you have sent me such letters, that &c.: *ea* est virtute, *ut* &c., he is so virtuous, that &c.: so also after comparatives; e.g. videtur esse *altius*, quam *ut* — possimus, Cic. Or. 3. 6, i.e. higher than that, or too high for &c.: so after inferius, Cic. Pis. 26: antiquius, Cic. ad Div. 11. 5: potius, Liv. 9. 14: magis, Quintil. 8. 3. Yet we must carefully observe whether the English *that* refers to the words above mentioned; otherwise *ut* is not used, even though they precede: e.g. quemadmodum tu illud negas, *ita* credo, verum esse, so I believe, *that* it is true: here *that* does not refer to *so*, but to *I believe*, and therefore it would be incorrect to say, *ut verum sit*. Further, Cicero often says velim *ita* credas, or tibi *ita* persuadeas, me per omnia facturum &c.: here *ita* has scarcely any meaning, or simply means *so much*, or *this*, instead of *hoc*: and the sentence me omnia facturum refers not to *ita*, but credas, persuadeas. Thus it would be incorrect to say, *tantus* hic vir putavit, *ut* res aliter se habeat, for rem se aliter habere; since the latter sentence does not refer to *tantus*, but to *putavit*. 4.) After any expressions, particularly verbs or even substantives, which do, or should and might contain the cause of the following sentence, and express the events, *from which* the events contained in the following sentence which begins with *that*, arise as a consequence, or *for which* they do happen, or should and might happen. Such are those expressions, particularly verbs, which denote to will, wish, bid, exhort, remind, urge, command, permit, provide, take pains, advise, cause, to be necessary, expedient, reasonable, to happen, come to pass, follow; e.g. rogo, ut venias, I ask thee to come: volo, ut scribas, I wish thee to write: opto, ut illud fiat, I wish that it may be done: pater me hortatus est, ut discerem, my father exhorted me to learn, not discere: cur me impellis, ut festinem? why do you urge me to hasten? rex imperavit, ut hæc fierent, the king commanded that these things should be done: and so all verbs of commanding; even iubeo, which generally takes an infinitive, is sometimes followed by *ut*; e.g. *iussit, ut* peterent, Liv. 32. 16: *iuberent*que *ut* &c., Liv. 1. 17: iubere *ut*, Cic. Verr. 4. 22: senatus decrevit, populus *iussit, ut* &c., ibid. 2. 67: velitis *iubeatis, ut* &c., Gell. 5. 19, from the

formula of arrogation: dii *iubeant, ut* &c., Ovid. Her. 1. 101: *iubere* senatum, *ut* — *traiiceret*, Liv. 28. 36: *iubebat, ut* facerem, Hor. Sat. 1. 4. 121: *iubet, ut* dicant &c., Plaut. Amph. 1. 50: quibus *iusserat, ut* resisterent, Tac. Ann. 13. 40, and elsewhere: also without *ut*, and with a bare conjunctive; e. g. *iube*, mihi *respondeat*, Terent. Eun. 4. 4. 24, and elsewhere: further, patior ut hæc sint, I allow these things to be: cura ut valeas, take care that you be well, of your health: operam dabo, ut discam, I will take pains that I may learn, to learn, not discere: operam omnem dedi, ut istas res invenirem, I used all my pains that I might find those things: suadeo tibi, ut domi maneas, I persuade you to remain at home: hæc res faciet, ut miser sim, this thing makes me miserable: necesse est, ut venias, it is necessary that thou come: Gell. 2. 29, *necesse est, uti* vos auferam; yet this is rare, and *ut* is more usually omitted; e. g. audacia *ostendatur necesse est*, Cic. Rosc. Am. 22: *videant necesse est*, ibid. 40: *vendat necesse est*, Cic. Verr. 3. 86, and elsewhere: or instead, the accusative with the infinitive is used: so oportet is seldom used with *ut*; e. g. Cic. Invent. 2. 19, multum *oportet, ut* diu consistat; where Ernesti has changed ut into et: it is more commonly used with a bare conjunctive, or with the accusative and infinitive; e. g. *oportet* pater *scribat*, or *oportet patrem scribere:* so also after opus est we sometimes find ut; e. g. Plaut. Truc. 2. 3. 7: 2. 6. 19: 5. 11: more frequently the accusative and infinitive: further, utile est, ut discamus, it is profitable for us to learn: though we are uncertain whether utile followed by ut, occurs in ancient writers: it is commonly used with an infinitive, or an accusative and infinitive: æquum est ut hoc fiat, it is reasonable that this happen: Plaut. Rud. 4. 7. 4, æquum est *ut* &c., and elsewhere; e. g. Pand. 45. 9. 3: so also after æquitas, e.g. quam habet *æquitatem, ut* amittat? Cic. Off. 2. 22: also after officium est, Plaut. Pseud. 4. 1. 9: Terent. Andr. 1. 1. 141: Cic. Fin. 5. 6: Cels. 3. 4: Colum. 12. 13: after præclarum *illud* est, et rectum et verum, Cic. Tusc. 3. 29: sæpe fit ut homines moriantur, it often happens that men die: accidit heri, ut domi non essem, it chanced yesterday that I was not at home: non omnibus contingit ut divites sint, it does

not befall all to be rich, all have not the good luck to be rich: hinc sequitur ut verum sit, hence it follows that it is true. Examples, where ut follows fit, accidit, contingit, are frequent in the ancients: so evenit, Cic. Or. 2. 5. To these belongs futurum est, futurum esse or fore; as, spero *fore ut* discas, I hope it will happen, that thou mayst learn; more briefly, I hope thou wilt learn: *futurum esse, ut* pellerentur, Cæs. B. G. 1. 32, for pulsum iri; so, hinc futurum est, ut ægrotes, hence it will happen, that thou wilt be sick. Also est, when it is used in circumlocutions; as, est ut velim, for volo; Cic. Or. 59, *est ut* id — deceat, for id decet: Terent. Phorm. 2. 1. 40, si *est*, patrue, culpam *ut* Antipho in se admiserit, if it be true that Antipho has committed a fault, or if Antipho has committed a fault: Cic. Or. 2. 36, *est ut* philosophi tradant, for philosophi tradunt: Hor. Od. 3. 1. 9, *est ut* viro vir latius ordinet arbusta sulcis &c., i. e. it sometimes happens that &c.: so, *quando fuit, ut* non liceret? for *quando* non *licuit*? Cic. Cœl. 20: si *est, ut dicat*, for *si dicit*, Ter. Hec. 4. 1. 43: non *est, ut* copia maior donari *possit*, i. e. non *potest copia* &c., Hor. Epist. 1. 12. 2: non *erat ut* fieri *posset*, for non fieri *poterat*, Lucret. 5. 977: also after potest, it is possible; e. g. *potest, ut* arbitrentur, Plaut. Pseud. 2. 2. 38: *potest, ut* admiserit, Cic. Cluent. 37: also after *est*, i. e. there is cause, e. g. neque *est ut* putemus, Plin. H. N. 18. 1: ille *erat, ut* odisset, Cic. Mil. 13: magis *est, ut* ipse moleste ferat, Cic. Cœl. 6. Particularly here belong the expressions, *mos est, ut* &c., it is the custom that &c., Cic. Brut. 21: *moris est, ut* &c.. Cic. Verr. 1. 26: *in morem venerat, ut* &c., Liv. 42. 27: at other times the infinitive follows; e. g. Virg. Æn. 1. 336 (340): Liv. 32. 5: 39. 43: also the gerund, Cic. ad Div. 12. 17: *reliquum est, ut* &c., it still remains that &c., Nep. Att. 21: Cic. ad Div. 7. 31: so also *restat, ut* dicamus &c., it still remains, that &c.: Cic. Acad. 4. 2, *restat, ut* respondeam: Cic. Nat. Deor. 2. 16, *restat ut* sit &c. To these also belongs the expression, *tantum abest, ut* &c.; e. g. *tantum abest, ut* adsidue discas, ut potius literas omnes oderis, thou art so far from learning assiduously, that thou rather hatest all learning. In this instance *ut* is repeated, and for perspicuity often takes potius or

contra with it: yet ut is only used once, when tantum abest follows another sentence; as, tu odisti omnes literas, tantum abest ut adsidue discas, thou hatest all learning, so far art thou from learning assiduously. It is also used once only in other instances; as, tantum abest a cupiditate gloriæ, *ut* omni fortuna contentus sit, he is so far from the desire of glory, that he is contented with any fortune. Also ut is sometimes used after integrum est, Cic. Tusc. 5. 21: parum est, Quintil. 6. 1. 38: 10. 7. 24: prætermissum est, Cic. Att. 13. 21: probari potest, Cic. Tusc. 3. 3: obsequi, Liv. 42. 21: verum est, Nep. Hann. 1: verisimile est, Cic. Verr. 4. 6: also ut is used after substantives; as, tuæ *voluntati ut* venirem, parui, thy wish, that I should come: after sententia, Cic. Fin. 2. 11: defensio, Quintil. 7. 1. 35: 5.) in an explanation; e. g. altera res est, *ut* — rem geras, Cic. Off. 1. 20, the other thing is, or consists in this, that &c.: 6.) finally, it is used after verbs of fearing, where it means that—*not*; as, *timeo ut* pater veniat, I fear that my father will not come. *Note*: We also find facere quod for ut; e. g. utinam dii fecissent, *quod* ea lex esset constituta, Vitruv. 10. præf. On the contrary, we find ut after verum est, Nep. Hann. 1: after verisimile est, Cic. Verr. 4. 6: see above, and hereafter more at large.

d) *Quod,* that or because, which is properly the accusative of the relative qui, with propter or ad understood, to speak generally, is used or should be used to denote the cause of what precedes, and may therefore always be rendered *because,* and hence is entirely different in sense and use from ut; as also when any thing precedes, which cannot be the cause of the sentence which follows, and begins with *that:* e. g. gaudeo quod sanus es, I rejoice that thou art well: here my joy is not the cause that you are well, since you would be equally well without it: on the contrary, thy being well is the cause of my joy. But in particular, quod is or should be used after expressions, particularly verbs and substantives, which denote 1.) a taking heed, remarking, perceiving, whether by the senses or the understanding; as to hear, see, feel, think, understand, observe, conceive, mark, remark, notice, retain in mind, recollect, forget, judge, suspect,

conjecture, imagine, conclude, wonder, know, be ignorant: further, it is certain, clear, manifest, well-known &c.: 2.) after expressions and modes of feeling; as to rejoice, grieve, be unwilling, be angry, weep, lament, be uneasy, tremble, hope: except to fear, which does not belong to these, since verbs of fearing are followed by ne or ut: ne that, and ne non, or *ut*, that — not: 3.) after expressions, especially verbs and substantives, which signify an indication or notice, whether by words, looks, gestures, or any other way: amongst which are verbs denoting to say, write, confess, lie, reveal, betray, indicate, give to understand, make known, relate, report, proclaim, notice, keep secret, testify, assure, swear to: also after substantives which denote a report, narration, rumour &c.

2.) When and under what circumstances these particles are omitted, must be now explained: an, quin, ut and quod are omitted, and the nominative of the subject with its indicative or conjunctive is changed into the accusative with the infinitive; where it is evident that the verb must be retained in the same tense. But when this should take place is hard to define, and requires much caution; for in some instances it is necessary, and principally instead of quod: sometimes either way is indifferent, the particle with the nominative, or the accusative with the infinitive: sometimes the particle must be retained, and the accusative with the infinitive would be incorrect.

This point will now be considered:

A. *An* (whether) must be retained after all verbs which it regularly follows; except after dubito, dubium est, where it is allowed to use the accusative with the infinitive; as, dubito *an* pater venturus sit; or dubito, patrem venturum esse: dubito *an* &c. occurs Nep. Thras. 1: dubito followed by an accusative and infinitive, Liv. 5. 2.

B. *Quin* may be omitted, and the accusative with the infinitive substituted, only after non dubito, non

dubium est, and similar expressions; as, nemo dubitat, quis dubitat? where however it may with equal correctness be used; e. g. non dubito, *quin* hoc verum sit, or hoc verum esse. Thus Nep. Præf. *non dubito fore* plerosque: so Liv. 26. 15: Plin. Epist. 6. 21: quin is used Cic. Att. 6. 2, *non dubitabat, quin* &c.: so *cave dubites* (for ne dubita) *quin* &c., Cic. ad Div. 5. 20: *non est dubium, quin* &c., Cic. Or. 2. 8. On the contrary, after all other similar expressions; as, non fieri potest, non facere possum, parum abest &c., quin must invariably be used; and the accusative with the infinitive would be a gross fault. *Note:* There also occurs *non dubium est, quin non* &c., where what follows is denied, Terent. And. 2. 3. 17. So, non dubito, quin non fiat, I am confident that it will not happen.

C. *Ut* requires the most caution: viz.

I.) *Ut* in the following instances must be retained:

1.) When it is the same as, in order that; e. g. feci propterea, *ut videret,* I did it on purpose, that he might see.

2.) When it denotes a consequence, as in the following example; Cæsar misere periit: *ut ii* valde *errent,* qui eum pro felicissimo habeant, so that they are wrong &c.; here the accusative *eos errare* would be incorrect.

3.) After the words signifying comparison, ita, sic, tam, talis, tantus, tantum so much, tot, adeo, tantopere, hactenus so far, and the like; also after *is* for *talis.* Here also the accusative would be incorrect: we must always say, *ita* te amo *ut* &c.: *talis* fuisti *ut* &c.: *ea* virtute præditus es, *ut* omnes te laudent, thou art a person of such virtue, that all praise thee: maior est *quam ut* eum satis laudare queam &c.

4.) After many verbs and various phrases: e. g. 1.) to make;

as facio, efficio, perficio: tu *facies ut* miser sis, not *te esse* miserum: except where facere is the same as fingere, ponere, suppose that; e. g. faciamus, deum non esse, let us suppose that there is no God: so Cic. ad Div. 7. 23. 1, fac qui ego sum, *esse te*, suppose that thou wert in my place: so, *fac animos* non *remanere*, Cic. Tusc. 1. 34: *facio me* alias res *agere*, Cic. ad Div. 15. 18, I suppose &c.: *fac potuisse* (sc. te) Phil. 2. 3: also in other places, where it may be translated partly to make, partly to allege, partly to allow; e. g. *facit macrescere volucres*, Varr. R. R. 3. 5: *facito infervere*, Colum. 12. 38. 5: *fecit decesse* (for decessisse) populum, Terent. Heaut. Prol. 31: Plato *mundum* a deo *ædificari facit*, i. e. dicit, Cic. Nat. Deor. 1. 8: Homerus Herculem ab Ulysse *conveniri facit*, ibid. 3. 16: *hanc herbam* nervos *glutinare faciunt*, i. e. dicunt, putant, Plin. H. N. 25. 5: *me cernere* letum nati *fecisti*, Virg. Æn. 2. 538: *illum* forma *timere facit*, Ovid. Her. 17. 174. Further, ut must be retained after efficio, perficio; as, effecisti ut tua virtus appareret, not virtutem tuam apparere: yet sometimes the accusative with the infinitive follows efficio; e. g. vult *efficere, animos esse*, Cic. Tusc. 1. 31: ex quo *efficitur hominem — non posse*, ibid. 3. 5: voluptates ad exitum *perficit procedere*, Arnob. 4. So also 2.) after verbs denoting to care, provide, take pains; as, curavit ut res fieret, not rem fieri: operam dabo, or navabo, ut libri tibi mittantur, I will take care that the books be sent to you, not *libros mitti*. But studeo is more rarely followed by ut; e. g. Hirt. Alex. 1: Pand. 43. 10. 1, twice repeated: Cato R. R. 5: or ne, Pand. ibid.: Phædr. 2. Epil. 6: more commonly by the infinitive: sometimes even the accusative with the infinitive; e. g. gratum *se videri* studet, Cic. Off. 2. 20, and elsewhere; e. g. Terent. Hec. 2. 2. 23: Sall. Cat. 1: Cic. ad Div. 11. 28. Mat. 3.) after the expression, to carry a thing so far, rem eo producere, id efficere, id consequi: 4.) after id agere, spectare, to have that view or intention: 5.) after verbs denoting to persuade, exhort, urge, compel, command: a) to persuade; e. g. suadeo tibi ut scribas: b) to urge; as impello te, ut discas: c) to compel; e. g. coëgit me, ut facerem: d) to command; as impero to command, præcipio to direct or enjoin,

mando to commission: rex imperavit, præcepit, ut ista fierent: mandavit mihi ut emerem: iubeo, however, has more commonly the accusative with the infinitive; as, rex iussit rem fieri, not ut &c.: yet we find it not unfrequently with *ut*; e. g. Liv. 1. 17: 32. 6: Cic. Verr. 4. 22; as was lately remarked: it also occurs without ut, with a conjunctive; as iube res fiat: iube, filius veniat: Ter. Eun. 4. 4. 24, iube mihi respondeat: cf. Ovid. Am. 1. 11. 29: Art. 1. 567: Liv. 44. 2. Also veto to forbid, to say in a commanding, beseeching, persuasive manner, that a thing shall not be, is commonly used with an accusative and infinitive; e. g. *vetat eam mirari*, Liv. 29. 10: rationes *vetabant me* reipublicæ *diffidere*, Cic. ad Div. 5. 13: yet *ne* also is used, Hor. Sat. 2. 3. 187: also the conjunctive without *ne*, e. g. *vetabo sit* &c., Hor. Od. 3. 2. 25. On the contrary, dico, scribo, nuntio, and similar verbs, when they contain the notion of a command, or at least of an urgent wish or demand, belong to these, and must be followed by *ut*; e. g. dic tuo filio, ut ad me veniat, tell your son to come to me: senatus ei scripsit, ut rediret, the senate wrote to him, that he should return: 6.) after the verbs fit, accidit, contingit, evenit, ut must be retained: hinc factum est, ut ab omnibus laudaretur: accidit ut pater moreretur, not patrem mori: non fieri potest, ut miser sis &c.: so also, 7.) ut must follow reliquum est, restat &c.: also est, fore, futurum est; e. g. est ut dicat: see above, IV. C. c: 8) also after verbs denoting to beg or entreat.

Note: Yet exceptions to these rules are not wanting in the ancients; e. g. after imperare we find an accusative and infinitive, Terent. Andr. 5. 2. 1: Cic. Cat. 1. 11: Nep. Hann. 11, and elsewhere: so also after præcipere an infinitive, Ovid. Art. 2. 415: Plin. H. N. 25. 4: so after cogere; e. g. te emere coëgit, Cic. Off. 3. 13: me vivere, Cic. Att. 3. 3: after suadere, Virg. Geor. 4. 264: Phædr. 1. 15. 6: also with an accusative of the person and infinitive, Terent. Hec. 3. 5. 31: Virg. Æn. 12. 238: after curo, Colum. 9. 9: particularly when it may be translated, to be willing; e. g. neque redire curavit, Cic. ad Div. 1. 9: nec docti legere curarent, Cic. Acad. 1. 2: curabis esse,

Auct. ad Herenn. 3. 53: also with the accusative and infinitive when it means, to let or cause; e. g. curo rem parari; for which curo rem parandam is more usual; e. g. signum avellendum curavit, Cic. Verr. 4. 49: curavit buculam faciendam, Cic. Div. 1. 24, and elsewhere, e. g. Nep. Dion. 6: so also Cic. Arch. 3, *contigit* ei, *antecellere,* for ut antecelleret: so Hor. Epist. 1. 17. 36: so after accidit; e. g. Cic. ad Div. 6, 11. (12), nec enim acciderat, *mihi opus esse,* for *ut opus mihi esset.* Also for est ut (e. g. est ut dicat pater, for pater dicit) we find est with an infinitive; e. g. est interdum præstare mercaturis rem quærere, for præstat interdum &c., Cato R. R. 1: so also *fuerit mihi eguisse* — amicitiæ tuæ, for *eguerim,* Sall. Iug. 110: magis *est deficere,* Pand. 46. 3. 72: also after esto it may be, esto, alios teneri, Horat. Epist. 1. 1. 81. Also ut often fails before the conjunctive; e. g. huic mandat, Rhemos *adeat,* Cæs. B. G. 3. 11: præcipit, omnes *petant,* ibid. 5. 58: te rogo atque oro, te *colligas,* Cic. ad Div. 5. 18: rogat, *tentes,* Ovid. Am. 3. 14. 4, and elsewhere: after reliquum est, Cic. ad Div. 9. 9: 15. 21: so also sometimes after permitto, sino, iubeo, and other verbs.

II.) After the following, *ut* may be retained, or changed into the accusative with the infinitive; as, to be willing, unwilling, to wish, allow, permit; it is reasonable, expedient, necessary, it follows &c.: e. g. volui te id facere, and ut tu id faceres: nolo id fieri, and nolo ut id fiat: cupio, rempublicam esse salvam, and ut respublica salva sit: patior, fero, sino, rem ita fieri, I allow the thing so to happen, and ut res ita fiat: æquum est nos deum amare, it is reasonable that we love God, and ut amemus &c.: so also after iustum and verum, i. e. æquum est; utile est, or expedit, libros hos legi, and ut hi libri legantur: yet after æquum, iustum, verum, utile est, expedit, the infinitive with the accusative seems to be more usual; and it is doubtful whether utile est can be found with ut. Oportet hominem

discere, and (ut) homo discat, a man must learn, it is necessary or expedient that a man learn: both are very usual, but in the second instance *ut* is more commonly omitted: it is the same with necesse est, e.g. necesse est hominem mori, and (ut) homo moriatur, it is unavoidable, absolutely necessary, that man die, for a man to die: hinc sequitur, deum esse iustum, and ut deus sit iustus, hence it follows that God is just: both are very common: so, hinc consequens est, hence it follows, with ut, or an accusative and infinitive. It hence appears, that it is not an error to place ut after the above-mentioned verbs, unless perhaps after iubeo, where the accusative with the infinitive is more usual, though it is scarcely a fault to say iubeo ut. We may also remark, that in absolute expressions, without reference to particular persons, these verbs are more commonly followed by a passive than an active; e.g. rex iussit captivos *redimi*, in preference to rex iussit captivos *redimere*. Yet we sometimes find the active; e.g. Virg. Æn. 3. 9, Anchises *dare* fatis vela iubebat, for *dari;* and elsewhere, e.g. ibid. 5. 773: 12. 584: Hor. Od. 3. 24. 42: so caste iubet lex *adire* deos, for *adiri*, Cic. Leg. 2. 10.

D. *Quod* involves the least difficulty, if we observe, that it must always be omitted, and the nominative with the personal verb changed into the accusative with the infinitive, when it is not the same as *because, seeing that, wherefore*, or *why;* for in all these senses it may be used: on the other hand, when it merely means *because, seeing that*, and cannot be converted into *that*, it must always be retained, nor can it be changed into the accusative with the infinitive: there-

fore it is retained in the forms est quod, non est quod, diu est quod &c. We more precisely remark :

1.) It is rejected, and the accusative with the infinitive used after verbs and other expressions which imply a) notice, observation, perception, whether by the senses or understanding; e. g. to hear, see, feel, think, understand, discern, find, observe, recognise, mark, remark, attend to, keep in mind, remember, forget, judge, suspect, conjecture, believe, be of opinion, be of the mind, presume, take for granted, be convinced, be confident, wonder, know, be ignorant, conclude, consider, reflect, deliberate on, experience, receive information of &c. : further, it is certain, true, manifest, clear, known, made plain, and the like; also after substantives denoting persuasion, conjecture, conviction : b) notice or information, however imparted, whether by words, writing, gesture &c.; and, therefore, after the verbs to say, write, inform, lie, reveal, betray, indicate, convey intelligence, show, make known, lay open, conceal, keep silent, tell, let out to notice, proclaim, instruct, promise, ensure, be surety, testify, swear to &c.: to which belong substantives which denote, tidings, report, discovery, and the like; also the expressions, there is a report, men believe &c. In all these instances *that* does not mean *because, seeing that, as to the circumstance that,* and therefore quod would be incorrect; e. g. audivi patrem esse ægrotum, not quod pater est ægrotus, much less *sit :* since quod in itself takes no conjunctive : so, scio patrem venisse, not quod pater &c.: dicunt, narrant, patrem mortuum esse : literæ tuæ mihi significarunt, declaraverunt, pacem nobis donatum iri : notum est mundum a deo creatum esse : fama, regem venturum esse, multos exhilaravit, the report that the king would come exhilarated many : constat inter eruditos, rem esse utilem, it is agreed amongst the learned, that &c.: in all which, and similar instances, quod would be incorrect. Also after sic est in libro, in epistola &c.; e. g. erat sic (for hoc) in tuis literis, eum venturum, Cic. Att. 10. 16.

Observations.

a) Since after all these verbs, the accusative with the infinitive *must* be used, it is incorrect for the teacher to say that the accusative with the infinitive is more elegant than quod. It is not merely more elegant, but we must speak thus, because usage requires it. It is maintained, and not without reason, by Perizonius in Sanctii Minerva, against Gronovius, that the ancients have also used quod after such verbs; e.g. after scio, Plaut. Asin. 1. 1. 37, *scio,* filius *quod amet* meus: Liv. 3. 52, *scituros quod* — in concordiam res redigi *nequeant:* Phædr. 5. 2. 11, *scio quod* virtuti non *sit* credendum tuæ; in all which places Gronovius would read *quam:* but the passages in which quod is found, instead of an accusative and infinitive, are too many to justify this alteration; e.g. *scio, quod* omnes — putant, Salvian. de Avarit. 4. p. 165. Rittersh.: so also after cognosco, credo, sentio, opinor, notum facio &c.: e.g. *cognito, quod* filius — non *fuisset,* Pand. 22. 3. 15: posse *credere, quod* tu quidquam — cogitaris, Apul. Met. 3. p. 135. Elmenh.: nec *credit, quod* servet, *quod* — rubeant, Claud. Proserp. 3. 223: quando *sensissent, quod* irrigarentur, Flor. 1. 23: *opinantes, quod* tangatur, for tactum iri, Pallad. in Feb. 24. 5: *notum* facere, *quod* sit prægnans, Pand. 25. 3. 1: after recordor and ostendo; e. g. *recordatus, quod* nihil — præstitisset, Suet. Tit. 8: ut *ostenderet, quod* erat — minor, ibid. Aug. 43: yet we may here understand eum after ostenderet, in which case *quod* would mean *because*: after dico, e. g. *dicam, quod* bonum sit, Cato ap. Plin. H. N. 29. 1: so also *facile* est, *quod* habeant conservam, Varr. R. R. 2. 10. 16, for habere: *querebatur, quod* homines essent, Cic. Amic. 17: particularly after illud, id &c.; e. g. videndum *illud* est, *quod* manet gratia, Cic. Off. 2. 20; *illud* nosse oportet, *quod* — potio perniciosissima est, Cels. 1. 3: ego *id* respondeo, *quod* animadverti, Cic. Amic. 2. However numerous such instances may be, yet they are so few when compared with the others, where the accusative and infinitive are used, that they cannot be considered of moment, and are a proof that the ancients preferred the other usage.

b) Dico, scribo &c., when they include the notion of command, will, desire, do not belong to this place, since they must then be followed by *ut;* e.g. pater dixit mihi, *ut* ad se venirem: scripsi ei, ut festinaret, I have written to him that he should hasten &c.: so, nuntiavit ei, ut veniret: nuntius venit, ut rediret &c.

c) Exceptions from these general usages occur in the ancients: e. g. we find adde quod, add thereto, that, i. e. further; e.g. Ovid. Pont. 2. 9. 47: 4. 11. 21: 4. 14. 45; where, in fact, the sense of adde requires an accusative with an infinitive. So we often find *accedit ut,* hereto there is added that, e. g. Cic. Or. 2. 48: Liv. 1. 49: Cæs. B. G. 3. 13, where, usually, quod occurs; e. g. Cic. Harusp. 3. So we find ut after certum est, Cic. Att. 10. 4, nihil esse *certius,* quam *ut* omnes — restituerentur, for restitutum iri: so also after verum est, verisimile est; e. g. Nep. Hann. 1, si *verum est,* quod nemo dubitat, *ut* populus Romanus — *superarit,* if it be true, that the Roman people &c., for populum Romanum — superasse: Cic. Rosc. Am. 41, non *verisimile est ut* Chrysogonus horum literas adamarit, it is not probable, that &c., for Chrysogonum — adamasse; unless, perhaps, ut be translated *how, how* Chrysogonus &c.; yet this is unnecessary: Cic. Verr. 4. 6, verisimile non est, *ut* ille homo locuples — religioni suæ — pecuniam anteponeret, for illum hominem — anteposuisse. Yet here, though it is unnecessary, ut may be translated *how;* it is not probable how he &c. For ut *how* is often used with the conjunctive, and may deceive the inexperienced; e.g. Cic. Rosc. Am. 24, videtisne, quos poetæ tradiderunt — supplicium de matre sumsisse, *ut* eos agitent furiæ &c., where *ut* depends on videtis; do ye not see, how the furies &c. Yet on the other hand we find ut after verisimile est, Cic. Sext. 36: after inusitatum est, Cic. Manil. 21: after integrum est, Cic. Tusc. 5. 21: after præclarum illud est, et rectum et verum, ibid. 3. 29: after parum est, Quintil. 6. 1. 38: 10. 7. 24: after prætermissum est, Cic. Att. 13. 21: after dubium est, Plin. Paneg. 8: after obliviscor, e.g. *oblitine* sumus, *ut* — desierit, ibid.; where, however, it may be

explained by *how:* after probari potest, Cic. Tusc. 3. 3: after obsequi, Liv. 44. 21: after confido, Plin. Epist. 2. 5. 7: after sententia, Cic. Fin. 2. 11: after defensio, Quintil. 7. 1. 35. There are other places, where *ut*, that, follows obliviscor and dubium est, where it must be explained by *how*, or in the order of construction must depend on some other verb. Thus quin follows ignoro, Cic. Flacc. 27: and nego, Liv. 40. 36: mirum, Plaut. Amph. 2. 2. 118: Rud. 5. 3. 37. &c. We also find quasi for the accusative and infinitive; e. g. illud *queruntur quasi* desciscerem (Ed. Ernesti descissem) a causa, Cic. ad Div. 1. 9. 42, for me desciscere (descisse): *adsimulabo, quasi* exeam, for me exire, Terent. Eun. 3. 2. 8.

d) With certain passives, the nominative instead of the accusative of the subject is joined to the infinitive. This especially takes place with dicor, feror, videor; e.g. ego videor esse miser, I seem to be unhappy, not videtur me esse miserum, though we may translate, it seems that I am unhappy: tu videris miser esse: pater videtur miser esse, not videtur te esse miserum, patrem esse miserum: so, videmur esse miseri &c. Here the nominative precedes the verb videri, and therefore is not connected with esse, which follows videri: so, videor tibi esse doctus, I seem to thee to be learned, thou esteemest me learned: mater videtur mihi esse proba, your mother appears to me to be upright: videmur vobis esse docti: visus es mihi doctus: videberis mihi felix &c. It is the same with dicor and feror: ego dicor esse felix, I am said to be happy, they say that I am happy, not dicitur or fertur me esse felicem: tu diceris esse felix: nos dicimur esse felices: ego dictus sum esse felix &c. This is the general usage. Yet we sometimes find dicitur used impersonally, and followed by an accusative; e. g. Nep. Paus. 5, dicitur eo tempore *matrem* Pausaniæ vixisse, where mater is more usual and more correct: Cic. Or. 2. 74, ad quem (Themistoclem) quidam doctus homo — accessisse *dicitur*, eique artem memoriæ — *pollicitum esse*, se traditurum, for pollicitus: and soon after, dixisse *illum doctorem* — et ei *Themistoclem* respondisse &c., for ille doctor and Themistocles; since they are both

subjects to dicitur. It is probable that Cicero here imagined that he had said dicunt instead of dicitur: yet dicitur may be used, as in Nepos, impersonally. In Ernesti's edition, pollicitum is altered according to the general rule into pollicitus, but the other accusatives remain unaltered. The following passage seems peculiar, Cic. Off. 3. 17, eaque malitia, quæ vult illa quidem *videri, se esse prudentiam,* for *videri esse prudentia:* but it ceases to be peculiar, if we recollect that the order of construction is, vult illa quidem, se videri esse prudentiam: so Gell. 18. 8, we find, qui se Isocratios videri volunt; ibid. 9. 12, qui videri se esse tranquillos volunt: yet videri may be used impersonally by Cicero, as elsewhere; e. g. non mihi videtur, ad beate vivendum satis posse virtutem (for virtus), Cic. Tusc. 5. 5. Such places must be noticed, that we may not misunderstand similar instances in the ancients. Other passives also in the ancients are followed by an infinitive with the nominative; e. g. pater *creditur esse probus:* homines *existimantur esse probi:* where, however, the accusative is often used; as, *creditur patrem* &c., Nep. Phoc. 2, bene *mereri existimabantur:* Cic. Or. 2. 66, *ut existimabatur,* as was thought: *credebar* sanguinis *auctor,* Ovid. Fast. 3. 190: cf. Trist. 3. 11. 73: voluntaria morte *interiisse creditus,* Tac. Hist. 4. 67: cf. Ann. 5. 4. *Note:* Credor also means, they believe me; e. g. *credemur,* Ovid. Fast. 3. 351: vix *credar,* ibid. Trist. 3. 10. 35: also creditus, a, um, ibid. Met. 7. 98: Virg. Æn. 2. 247. So we find nuntior used; e. g. *adesse equites nuntiabantur,* Cæs. B. G. 1. 14: *nuntiatus* est *Silius* vitam *finisse,* Plin. Epist. 3. 7: cf. Plaut. Most. 1. 3. 76: also audior; e. g. *Bibulus audiebatur esse* in Syria, Cic. Att. 5. 18. Here also the following expressions may be referred: volo esse pius, cupio esse doctus, which last is correct, for cupio, me esse doctum &c. This depends on the rule, that the same case follows esse that precedes it; as, licet mihi esse felici, for felicem: licet nobis esse beatis, for beatos.

e) The infinitive is often understood in the accusative; as, homines putant te doctum (sc. esse), men account thee as

learned, properly, believe that thou art learned: so in the passive, pater existimatur bonus, filius inventus est malus; where it must not be supposed that puto, existimo, reperio, invenio &c., take a double accusative, and their passives a double nominative, but that esse is understood: it is the same with homo visus est felix, sc. esse; sorores dictæ sunt felices, sc. esse.

f) We also find cum, when or since, before the accusative and infinitive; e. g. iacere sanctiones, *cum* interim *legem exerceri,* et tantam vim *habere,* Liv. 4. 51, for cum *lex exerceretur* — *habeat:* further, *cum se* non novam rem *petere,* Liv. 1. 35: yet this latter instance is not like the first, but cum would be preferably omitted, or changed into iam.

2.) Amongst those verbs which denote passions or affections, we must note the four principal kinds, joy, sorrow, hope, fear. a) verbs and substantives which denote joy or sorrow may be followed not only by the accusative and infinitive, but also by quod with the nominative, because in such instances *that* is equivalent to *because*; e. g. gaudeo, lætor patrem vivere, and *quod* pater vivit: doleo, matrem ægrotare, and *quod* mater ægrotat, not vivat, ægrotet, since quod governs the indicative, I am rejoiced that (because) my father lives &c.: b) after verbs and substantives that denote hope, the accusative and infinitive must always be used, and never *quod*; e. g. spero, or spes me tenet, patrem esse venturum, not quod veniet, since here *that* is not the same as *because*. *Note:* Verbs of hoping are always followed by the future infinitive, when the hope refers to something future, though in English the present be used; as, I hope to-morrow to see my parents, I hope to-morrow to receive the books, must not be translated spero parentes videre, spero libros accipere (or spe teneor, in spe sum), but spero, me visurum esse parentes; spero, me accepturum esse libros. Yet we sometimes find the present for the future; e. g. *spero* nobis *profici,* Cic. Att. 1. 1: *spero* te mihi *ignoscere,* Cic. ad Div. 1. 6: *sperat,* a me *avellere,* Ter. Eun. 3. 4. 14: cetera *spero* prolixa *esse,* Cic. Att. 1. 1: and elsewhere; e. g. Liv. 28. 35: Virg. Æn. 6. 376: c) verbs of fearing do not belong

to this place: for after them, *that* is translated *ne*, and *that not*, *ne non*, or *ut*; e. g. timeo *ne* hostes veniant: metuo *ne non* pluat, or *ut* pluat, that it will not rain. The accusative with the infinitive is rare; e. g. ni cedenti instaturum (esse) alterum *timuissent*, Liv. 10. 36. The infinitive also follows timeo, Hor. Epist. 1. 5. 2: Ovid. Pont. 3. 1. 119: Plin. H. N. 17. 14: so also after metuo, Hor. Od. 2. 2. 7: 4. 5. 20; in both which places metuo is used for caveo. *Note*: After spero we also find 1.) ut; e. g. qui, *ut* habeant, *sperent*, for se habituros esse, Q. Cic. Pet. Cons. 5: so *ut* after spes; e. g. consul *ut* ipse foret, *spes* mihi certa fuit, Auson. Idyll. 2. 46: 2.) the future participle in the nominative; e. g. *visura* quamvis magnum *speraret* (sc. Penelope) Ulyssem, Prop. 2. 9. 7 (5), for *se visuram esse*.

§ 6.

Of the Supines.

I.) Of the supine in *um* we remark: a) when it should be used: b) what it governs.

1.) It is used after verbs to show the *view* or intention with which any thing happens, where in English *to*, i. e. *in order to*, is used; e. g. *spectatum* veniunt, Ovid. Art. 1. 99, they come to see: Nep. Them. 8, Argos *habitatum* concessit, to live there: Nep. Ages. 3, Ephesum *hyematum* exercitum reduxit, to take their winter quarters there; more briefly, into winter quarters: Liv. 2. 35, in Volscos *exsulatum* abiit, he went to the Volscans to pass his exile there, to live there in banishment: Plaut. Aul. 3. 3. 9, *coctum* ego, non *vapulatum*, conductus fui, I was hired to cook, not to be beaten: Cæs. B. G. 1. 30, ad Cæsarem *gratulatum* convenerunt, to congratulate him: Virg. Ecl. 7. 11, huc ipsi *potum* venient — iuvenci, will come hither to drink: Terent. Heaut. 1. 1. 65, in Asiam ad regem *militatum* abiit, he went to Asia to be a soldier: Sall. Iug. 54, *exploratum* misit, he sent people to look out, to bring tidings: Liv. 2. 37, non tamen admissum quidquam ab iis *criminatum* venio, sed *cautum*

ne admittant, I do not come to accuse, but to caution &c.: *venatum* proficisci, Nep. Dat. 4, to go out to hunt: canes ducere *venatum,* Plaut. Stich. 1. 2. 28, to lead out to hunt: ire *cubitum,* Cic. Rosc. Am. 23, to go to bed, to go to rest.

2.) When they are followed by a case, it is the case which their verbs govern; e. g. Nep. Eum. 3, ipse *Ægyptum oppugnatum* adversus Ptolemæum erat profectus, to attack Egypt: Nep. Hann. 6, *patriam defensum* revocatus, recalled to defend his country: Nep. Reg. 2, cum *spectatum ludos iret,* to see the plays: Cæs. B. G. 1. 11, legatos mittunt *rogatum* auxilium, to ask for assistance: Liv. 28. 39, ob hæc — *gratias actum* nos decem legatos Saguntinus senatus populusque ad vos misit, to give thanks: ibid. petentibus, ut *Italiam spectatum* irent, that they might go to see Italy: Sall. Iug. 103, Marius — proficiscitur in loca sola *obsessum turrim regiam:* Terent. And. 1. 1. 107, Pamphilus says to Glycerium, who went too near the funeral pile, mea Glycerium quid agis? cur *te* is *perditum?* why art thou going to, i. e. why wilt thou destroy thyself? In this way ire is often used with a supine for the future; e. g. *eunt ereptum,* Sall. Iug. 85: *mihi ire opitulatum,* Plaut. Cist. 1. 1. 39: sometimes it is entirely superfluous; e. g. *ire habitum,* for habere, Plaut. Cist. 1. 1. 4: ut desistas *ire oppugnatum,* for oppugnare, ibid. Bacch. 5. 2. 52: oportet *ire* operam *datum,* ibid. Pœn. 3. 1. 9: *ire deiectum,* Hor. Od. 1. 2. 15: non — gentem *perditum iret,* Liv. 32. 22: *ereptum eunt,* Sall. cited above: so, cur te *is perditum?* Terent. cited above: where perdis would have been sufficient.

Observations.

a) Instead of this supine in um, we may use the gerunds, participles in dus and rus, or ut with a conjunctive; e. g. eo *spectatum, ad spectandum, spectandi causa, ludorum spectandorum causa* or *gratia, ad spectandos ludos, spectaturus,* and *ut spectem,* which are all equivalents, and all very usual. Sometimes even the infinitive is used; e. g. Terent. Phorm. 1. 2. 52,

vultisne, ***eamus visere?*** which is harsh and unusual, for ***visuri, visum, ut videamus, videndi causa, ad videndum,*** any of which would have been correct and usual: *it visere,* ibid. Hec. 1. 2. 114: *ibat ferire,* Propert. 1. 1. 12: and elsewhere; e. g. ibid. 1. 6. 34: Plaut. Most. 1. 1. 63.

b) The supines of many verbs are never or seldom used; thence the use of the gerunds, participles in dus and rus, and ut with the conjunctive, is far more common.

c) According to the opinion of celebrated grammarians, the supine in um is, properly, the accusative of a substantive of the fourth declension, and therefore visum, spectatum &c., are for ad visum, ad spectatum &c., from the nominatives visus, spectatus, the seeing &c: so, eo *venatum,* for eo *ad* (*in*) *venatum;* and so the supine in *u* is the ablative of the same substantive. This deserves attention; yet it is difficult to show, how the supines in um should govern the cases of their verbs, unless they were really parts of them: we must have recourse to an ellipsis; e.g. eo spectatum (*quod adtinet ad*) ludos.

d) It has already been noticed that the supines in um with the passive infinitive *iri*, are a circumlocution for the passive infinitive future of verbs, as amatum iri, doctum iri &c.: thence they have no change for gender or number. This is more easily conceived by comparing the expressions *eo* spectatum, and spectatum *iri.*

II.) Of the supines in *u* we remark:

1.) They are generally used with adjectives which denote quality, form &c., and serve for description, such as, easy, hard, fine, hateful, shameful, incredible, good &c.; and sometimes great, little &c.; e. g. facile dictu, easy to say: difficile intellectu, hard to understand: Terent. Heaut. 4. 3. 26, res *factu facilis:* ibid. Hec. 3. 1. 15, *facile* est *scitu:* Nep. Dion. 9, *facile* est *intellectu:* Nep. Att. 15, ut *difficile* esset *intellectu,* utrum &c.: Sall. Iug. 91, locus — nobis *aditu difficilis,* hard to approach, hard of access: ibid. 113, tumulum *facillimum visu* insidiantibus, easy to see &c.: Virg. Æn. 3. 621, nec *visu faci-*

lis, nec *dictu adfabilis* ulli: Sall. Cat. 6. 2, *incredibile memoratu* est: Ovid. Pont. 2. 3. 4, *turpe* quidem *dictu*, shameful to say: Cic. Verr. 1. 12, quæ mihi *turpia dictu* videbuntur: Liv. Præf. *fœdum inceptu, fœdum exitu*, shameful in beginning, shameful in event: Cic. ad Div. 10. 27, tu, quid *optimum factu* sit, videbis, what is best to be done: b) after certain substantives, as fas, nefas, opus; e. g. Cic. Tusc. 5. 13, cum ipso deo, si hoc *fas est dictu*, comparari potest, if this is right or no sin to say, if one may or dare say so: Cic. Senect. 5, quia videtis, *nefas* esse *dictu* miseram fuisse talem senectutem, that it is not allowed, that it is wrong to say &c.: Terent. Heaut. 5. 1. 68, sed ita *dictu opus* est, but one must say so: c) also with verbs to the question from what? e. g. Plaut. Men. 2. 2. 5, *obsonatu* redeo: Cat. R. R. 5, primus *cubitu* surgat, he must first rise from bed.

2.) These supines, in all probability, are no more than substantives of the third declension and ablative case, of which the nominative and most of the other cases are defective: like the ablative in general, they mean in, as to: facile est dictu, it is easy in, as to, saying: factu, with respect to doing: turpe visu, shameful as to seeing: this is proved by the place cited from Livy; fœdum inceptu, fœdum exitu, since the nominative exitus is in general use. It is also plain from fas dictu, nefas dictu &c.: especially opus dictu, where dictu is plainly the ablative: also after verbs, as obsonatu redeo, cubitu surgat, where a or ab is understood to the question from what? *Note:* 1.) facilis and difficilis are continually followed by the infinitive; as, facile est videre, it is easy to see: facile est iudicari, it is easy to be judged: so, *facile* est *invenire*, Cic. Fin. 3. 20: *facile* est *noscere*, Terent. Ad. 5. 4. 8: *facilis corrumpi*, Tac. Hist. 4. 39: Roma *capi facilis*, Lucan. 2. 656: materia *facilis* in te dicta *dicere*, for ad dicendum, Cic. Phil. 2. 17: so, difficile *iudicari*, Nep. Att. 16. We also find *facile* est *ad* iudicandum, e. g. Cic. Off. 3. 6: *facile* est *ad* credendum, Cic. Tusc. 1. 14: palmæ *faciles ad* scandendum, Plin. H. N. 13. 4: materia *facilis ad* exardescendum, Cic. Or. 2. 45: we also find ut; e. g. *facilius* est,

ut esse aliquis possit, Plin. Paneg. 44: 2.) also instead of the supine in u, the passive participle often follows opus est; e. g. opus est facto, it is necessary to do, for factu: maturato, to hasten &c.: e. g. si quid opus sit *facto*, Nep. Eum. 9: prius quam incipias, *consulto* (deliberation), et ubi consulueris, mature *facto* opus est, Sall. Cat. 1: ita *facto* et *maturato* opus est, for fieri, maturari, or factu, maturatu, Liv. 1. 58: cur *properato* opus esset, Cic. Mil. 19: further, opus est tibi *servata puella*, for servare puellam, Ovid. Am. 2. 19. 1: opus est *inventis minis*, for inveniri minas, Plaut. Pseud. 2. 4. 42: opus *ne* est *hac* tibi *emta*? for emere or emi, ibid. Pers. 4. 35.

§ 7.

Of the Gerunds.

The gerund, properly, is nothing else than the neuter of the passive participle future, which is declined through all cases of the singular except the vocative; as amandum, G. amandi, D. amando, A. amandum. Ab. amando. All verbs, even those which because they do not govern an accusative have not an entire passive, and therefore not an entire participle future passive, nevertheless have the gerund. For since they retain the third person singular through all tenses of the passive voice, though used impersonally, i. e. without a nominative or grammatical person prefixed, they have also the neuter of the passive participles, both perfect and future. Further, since all the participles are used like adjectives, so this participle, termed a gerund, is used like adjectives when they are taken impersonally, i. e. without a preceding nominative. As, therefore, we say, est bonum, it is good; so, est eundum, one must go; est amandum, one must love; est legendum,

one must read. Again, as the adjective, when a subject or substantive is joined with it, agrees with it in gender, number and case; e. g. liber est bonus, not bonum est liber; so also does the gerund; e. g. pater est amandus, ego sum amandus, virtus est amanda, libri sunt legendi &c.

Of the gerunds we make the three following observations; 1.) by what they are governed: 2.) what they govern: 3.) how, when joined to a substantive or personal pronoun, as ego, tu, or an adjective used substantively, as bonum, malum evil, mala &c., they are changed for the entire passive participle future, of which they are a part.

I.) The gerunds are governed like adjectives of the neuter gender, when they stand without a substantive; e.g. Nom. eundum est, one must go, since est is united to a nominative, in the same way as we say bonum est, or est bonum, it is good: if we wish to express the person who must go, it is put in the dative; as, est eundum (amandum) mihi, tibi, patri, nobis &c., I, thou, my father, we &c., must go: for which a me, a te &c., are rarely used. In the English we are obliged to translate these expressions personally, and in the active voice, because the passive impersonal is not agreeable to our language: but the more literal sense and construction with the dative is seen in such expressions as, pater amandus est *illi*, for *ab illo*, his father must be loved by him; non *cernitur ulli*, for *ab ullo*. Gen. eundi, amandi, are governed by the same substantives which in other instances govern a genitive; e. g. as we say, cupidus rei, desirous of a thing, mali

of evil; so we say, cupidus eundi, amandi, scribendi, desirous of going, loving, writing: and as we say cupiditas mali, desire of evil; cupiditas rei, desire of any thing; occasio rei, occasion of any thing: so cupiditas eundi, scribendi &c., desire of going, writing; occasio scribendi, discendi, opportunity of writing, learning &c.: tempus eundi, legendi, docendi, time of going, reading, teaching: as we say, temporis causa, for the sake of time &c.: so, petendi causa, for the sake of asking. It is the same with all the cases; as Dat. par *oneri*: so, par *ferendo*, equal to bearing it, capable of bearing it, because par governs a dative: Accus. impello te *ad virtutem:* so, impello te *ad scribendum, legendum* &c. To this belongs the so-named accusative with the infinitive, where, however, the accusative of the subject fails; as puto, esse bonum, I think that it is good: so, puto, esse scribendum, legendum &c., I think that I must write, read &c., or that one must &c.; where esse is often omitted: thus putavi bonum (sc. esse), so scribendum putavi. The ablative is used to the question through or with what? as, delector virtute, bono &c.; so, delector legendo, I am delighted with reading: as we say, in bono, in good; in virtute, in virtue; so, in legendo, in reading; in amando, in loving &c. As we say, versor in literis, I am occupied in study; so, versor in legendo, discendo, I am occupied in reading, learning &c.: avocare aliquem a bono, from good; a virtute, from virtue; so, a discendo, from learning.

II.) The gerunds, since they are parts of their verbs, govern the same cases as their verbs do; since the case which any verb governs is governed by all its

parts: 1.) the gerund in dum, as a nominative: est parcendum homini, one must spare man, or man must be spared: studendum est literis, one must give attention to literature, or literature must be attended to: utendum est tempore, one must use time, or time must be used. In the same manner we might say, amandum est *virtutem*, est petendum *pacem*; but here the gerund is not usual, but we rather say, virtus est amanda, pax est petenda, virtue must be loved, peace must be sought; since these verbs have an entire passive, and consequently an entire passive participle future, with three terminations; on this very account indeed, because they govern an accusative. It is the same with all verbs which govern an accusative; as, liber est legendus, not est legendum librum &c. The person by whom any thing must be done, as we before remarked, is put in the dative; as, mihi utendum est tempore, time must be used by me; or actively, I must make use of time: so also, virtus est amanda mihi. 2.) The gerund in di as a genitive; e. g. sum cupidus *discendi literas, scribendi epistolam, parcendi inimicis, utendi tempore:* est tempus *scribendi literas, studendi literis, fruendi voluptate* &c. 3.) The gerund in do as a dative; par sum *ferendo onus, parcendo inimicis,* sum aptus *utenda occasione* &c. 4.) The gerund in dum as an accusative; impello te *ad scribendum epistolam, ad discendum literas, ad parcendum inimicis, ad studendum literis, ad utendum occasione* &c. 5.) The gerund in do as an ablative; *discendo literas* sapientiores reddimur, by acquiring knowledge we are made wiser: *in amando virtutem* est suavitas, in loving virtue &c.: *parcendo inimicis* nos præstamus humanos, by sparing our enemies we show ourselves &c.: *utendo occasione,* by

making use of an opportunity: *fruendo voluptate*, by enjoying pleasure: *in fruendo voluptate*, in enjoying pleasure: *a discendo literas* avocare, from acquiring knowledge: *a parcendo inimicis*, from sparing one's enemies: *a fruendo voluptate*, from enjoying pleasure: and so throughout. All the preceding instances are correct, and often occur in the ancients: yet of verbs which govern an accusative, when the gerund would be followed by a substantive, the gerund is changed into the participle in dus, which agrees with the substantive in gender and number, whilst the substantive is put in the case of the gerund, as will be noticed hereafter.

III.) The gerund, when it was accompanied by a substantive, was most usually exchanged by the ancients for the passive participle future in dus, when it was possible; that is, when there was an entire participle, or in other words, when the verb governed an accusative; e. g. amo, doceo, lego, iuvo, sequor &c. The change takes place as follows: the substantive or pronoun, which would have been governed by the gerund, must be put in the same case as the gerund would have been; whilst the gerund must be turned into the participle in dus, and as usual, agree with the substantive in gender, number and case; e. g. for *amandum* est *virtutem*, *scribendum* est *literas*, *legendum* est *librum*, we must say, *virtus* est *amanda*, *literæ* sunt *scribendæ*, *liber* est *legendus*: so also *libri* sunt *legendi*, not *legendum* est *libros*. For sum cupidus *discendi literas*, *scribendi epistolam*, we say, sum cupidus *literarum discendarum*, *scribendæ epistolæ* &c.: for sum par *ferendo onus*, we say, sum par *ferendo oneri*: for impellimur

ad *amandum virtutem, ad colendum literas*, we say, impellimur ad *virtutem amandam, ad literas colendas:* for *discendo linguam, discendo artes, in discendo linguam, in scribendo epistolam*, we say, *lingua discenda, artibus discendis, in lingua discenda, in scribenda epistola*, and so in all instances. On the contrary, after the verbs which do not govern an accusative, as parco, persuadeo, utor, fruor &c., this change does not take place, since they have not the entire participle, but only the neuter gender, or, what is the same thing, the gerund. In such instances therefore the gerund must be retained; e. g. we must say, Nom. parcendum est inimicis, we must spare our enemies, not inimici sunt parcendi: so, utendum est tempore, fruendum est voluptate &c.: Gen. sum cupidus parcendi inimicis, I am desirous of sparing my enemies, not parcendorum inimicorum: so, utendi tempore, fruendi voluptatibus &c.: Dat. aptus sum parcendo inimicis, utendo occasione, not inimicis parcendis, occasioni utendæ: Accus. impellimur ad parcendum inimicis, ad recte utendum tempore &c., not ad inimicos parcendos, ad tempus recte utendum &c.: Ablat. parcendo inimicis, by sparing one's enemies, not inimicis parcendis: so, recte utendo occasione, by rightly using an opportunity, not recte occasione utenda: so, in parcendo inimicis, in utendo occasione, in fruendo voluptatibus, not in parcendis inimicis, in occasione utenda, in voluptatibus fruendis. This is the rule: yet we often meet with exceptions; e. g. utendus, a, um, fruendus, a, um, fungendus, a, um, with a substantive in the same case.

Observations.

1.) When the gerund of verbs which govern an accusative is in the abovementioned manner changed into a participle, this usage must not merely be called more elegant, but more common; since the ancients always prefer the participle to the gerund. Yet the use of the gerund in such verbs, except in the nominative, is not only not incorrect, but not altogether uncommon; e. g. Nep. Themist. 2, *maritimos prædones consectando* mare tutum reddidit; where he might have said *maritimis prædonibus consectandis:* so also Sall. Iug. 85. 2, eorum *fortia facta memorando:* Cic. ad Div. 5. 17, neque ad *levandum fortunam tuam,* for *levandam:* Cic. Cat. 3. 8, ad *placandum deos,* for *placandos:* and especially in Livy, the gerund is often used for the participle. Sometimes even when the participle might be used, the gerund is preferable for the sake of perspicuity; e. g. sum cupidus multa discendi, hoc faciendi must be used, and not multorum discendorum, huius faciendi; since multorum and huius might be taken for masculines; and it is the same with adjectives and pronouns of the neuter gender: Cic. Invent. 1. 25, consilium est *aliquid faciendi* aut non *faciendi* excogitata ratio: Cic. Or. 2. 38, traderet artem bene disserendi et *vera* ac *falsa diiudicandi.* But the nominative of the gerund is rarely used for the participle; e. g. amandum est virtutem, deum &c., for amanda est virtus, amandus est deus &c.; or discendum est literas, for discendæ sunt literæ: yet we find some instances; e. g. canes potius — *acres paucos habendum,* quam multos, Varr. R. R. 1. 2, for *canes* — multi — habendi — pauci: mihi *agitandum* est *vigilias,* for agitandæ sunt vigiliæ, Plaut. Trin. 4. 2. 27: *multa* nobis *clarandum est,* Lucret. 4. 779, for claranda sunt: *multa* — cum sit *agendum,* ibid. 1. 139: and elsewhere: also Virg. Æn. 11. 230, *pacem* a rege *petendum,* as Servius and Donatus read; yet Burmann and Heyne prefer petendam. Perizonius ad Sanct. Min. p. 128, also adduces, Cic. Senect. 2, *quam* (sc. viam) nobis *ingrediendum* sit: but though Cicero might correctly have said quæ nobis ingredienda sit, since in-

gredi on account of its preposition takes an accusative, the other is equally correct; because he considers ingredi as an intransitive, and the accusative to be governed by the preposition *in*. Verbs compounded of prepositions which govern an accusative, should not be alleged as examples, particularly if the simple verb be an intransitive, i. e. do not govern an accusative.

2.) Both after the gerund, viz. when it is the gerund of necessity, i. e. is used impersonally in the nominative with est, sit &c., or in the accusative with esse, fuisse &c., and also after the passive participle future in dus, the person by whom something must be done, or who is to do any thing, is put in the dative; e. g. scribendum est *mihi*, I must write, not *a me:* literæ sunt scribendæ *mihi*, not *a me:* and so generally. Yet we sometimes find *a*, particularly when perspicuity requires it; e.g. Cic. Manil. 2, aguntur bona civium, *quibus* est *a vobis* — consulendum, for which you must provide: here *a* perhaps was necessary, otherwise we might have translated, which must provide for you. We must not, therefore, when it would occasion obscurity, say *mihi* est parcendum hostibus, but *a me*, otherwise it might be translated, the enemy must spare me. Also *a* is often used in other instances; e. g. ne forte *a vobis* — contemnenda videantur, Cic. Manil. 18. It appears then that the reason above assigned is unfounded, and that we may indifferently say *mihi* or *a me* &c.: yet the dative is far more common: thus Cic. Or. 1. 23, gerendus est *tibi* mos *adolescentibus*.

3.) Even of some verbs which do not govern an accusative we find the participle for the gerund; e.g. of fruor, utor, fungor &c.: a) utor; e. g. Cic. Verr. 2. 18, huic Heraclio — omnia *utenda* et possidenda tradiderat, for ad utendum: Cic. Tusc. 3. 17, quod *utendum* acceperis, reddidisse: Terent. Heaut. I. 1. 81, ad *hæc utenda:* Plaut. Men. 4. 2. 94, illam — *utendam* dedi: ibid. Aul. 1. 2. 18, *utenda vasa*: and elsewhere; e. g. ibid. 2. 9. 4: ibid. Pers. 1. 3. 96: Mil. 2. 3. 76: Ovid. Art. 1. 433: b) fruor; e. g. Cic. Off. 1. 30, diligenter ei tenendum esse *eius fruendæ* modum, for fruendi ea: so, *fruenda sapientia*, Cic. Fin. 1. 1: ad *quem fruendum*, Cic. Senect. 16: *facies ista*

fruenda mihi, Ovid. Her. 20. 119: c) fungor; e. g. Cic. Tusc. 3. 7, non est probe adfectus ad *suum munus fungendum,* for ad fungendum munere suo: *omni munere fungendo,* Cic. Att. 1. 1, where also it may be the gerund: *militiæ fungendæ,* Liv. 24. 21. The cause perhaps is, that these verbs are also found with an accusative, as has already been noticed in the proper place.

4.) Of the gerund in di, or the genitive, we have something further to remark:

a) We sometimes find instead of the case of its verb a genitive in the plural number; e. g. Cic. Invent. 2. 2, ex maiore enim copia nobis, quam illi, fuit *exemplorum eligendi* potestas; where, properly, it should either have been exempla or eligendorum: Cic. Phil. 5. 3, agitur utrum Antonio facultas detur — diripiendæ urbis, *agrorum* suis latronibus *condonandi;* where agros or condonandorum should be expressed: Suet. Aug. 98, permissa, imo exacta, iocandi licentia, *diripiendi*que *pomorum,* et *obsoniorum rerum*que *missilium:* Plaut. Capt. 4. 2. 72, *nominandi* tibi *istorum* (neut. gend.) erit magis, quam *edundi* copia, i. e. thou wilt here have rather the opportunity of naming than of eating those things, for *ista.* These genitives must be explained by respectu, ratione, in negotio, with respect to, unless they rather be considered as incorrect. Perhaps Cicero intended to write exemplorum eligendorum; but actually put eligendi, from imagining that he had used exempla. Further, here in a certain degree belongs the plural genitive *sui,* with the gerund in *di*; as Cæs. B. G. 4. 13, in castra venerunt, simul — *sui purgandi causa,* for the sake of excusing themselves: Cic. Div. 2. 17, doleo tantam Stoicos vestros Epicureis *irridendi sui* facultatem dedisse: so, *vestri adhortandi,* Liv. 21. 41, non vereor, ne quis me hoc *vestri adhortandi* causa magnifice loqui existimet. It would perhaps have been more usual to put *vos* for *vestri,* and *se* for *sui.*

b) Instead of the gerund in *di,* sometimes we find the preposition *ad* with its case; e. g. Cic. Font. 14, quod si aut, quan-

tam *voluntatem* habent *ad hunc opprimendum,* for voluntatem opprimendi: Cic. Manil. 2, alter lacessitus *occasionem* sibi *ad occupandam Asiam* oblatam esse arbitratur, for occasionem occupandæ Asiæ or occupandi Asiam: so, *occasiones ad opitulandum* habere, Cic. ad Div. 10. 8. Planc. for opitulandi: so also after tempus; e. g. speculatores omnia *visendi,* et Scipio *ad comparanda* ea, quæ in rem erant, *tempus* habuit, Liv. 30. 4, where the double construction visendi and ad comparanda is remarkable.

c) Instead of the gerund in di after certain substantives we find the infinitive; e. g. Nep. Lys. 3, in quo dolore incensus iniit *consilia* reges Lacedæmoniorum *tollere,* for *tollendi:* Cic. Att. 14. 13, *consilium* cepi *legari* ab Cæsare: Plaut. Capt. 2. 3. 64, nunc adest *occasio* benefacta *cumulare,* for *cumulandi:* particularly after *tempus*; Nep. Hann. 13, sed nunc *tempus* est huius libri *facere* finem, for *faciendi:* Cic. Or. 2. 42, *tempus* esset iam de ordine argumentorum et de collocatione aliquid *dicere:* Cic. Top. 1, sed iam *tempus* est ad id, quod instituimus, *accedere*: Liv. 6. 18, *tempus* est iam maiora *conari:* so, corpora *curare tempus* est, Liv. 21. 54: and elsewhere; e.g. Virg. Æn. 6. 46: Colum. 11. 2. 40, 79: Plaut. Asin. 5. 2. 62. Tempus est is also followed by the accusative with the infinitive; e.g. with passives, tempus est *rem incipi* or *fieri;* and with other words, as *tempus* est *patrem venire:* nor indeed could the gerund be used in these instances: we ought, therefore, not to hesitate in such cases to use the accusative with the infinitive after tempus est: Virg. Æn. 5. 630, *tempus* (est) *agi res: tempus esse id* iam agi, ut bellum in Hispania finiretur, Liv. 25, cited by Gronovius ad Liv. 6. 18: *tempus* est iam hinc *abire me,* Cic. Tusc. 1. 41. *Note*: Sometimes the infinitive is used by the ancients, even when the end or cause is denoted, where properly the gerund in *di* with *causa,* or the gerund in *dum* with *ad,* or the supine, or ut with the conjunctive, should be used; e. g. Ter. Hec. 3. 2. 10, filius tuus *introiit videre,* for *visum, ad videndum, videndi causa, ut videret:* so, *it visere,* ibid. Hec. 1. 2. 114: *eamus visere,* Ibid. Phorm. 1. 2. 52: *abi quærere,*

Plaut. Cist. 2. 1. 26: *currit arcessere,* ibid. Asin. 5. 2. 6, and elsewhere; e. g. ibid. Curc. 1. 3. 50: Most. 1. 1. 63: Prop. 1. 12: 1. 6. 34; Gell. 6. 9. Sometimes also the infinitive is used for *ad* with the gerund in *dum,* or also for *ut*; e. g. Nep. Phoc. 1, legatique *hortarentur accipere,* for ad accipiendam, or ut acciperet, sc. pecuniam. The following passages are peculiar: Plaut. Aul. 2. 5. 15, ne operam perdas *poscere,* for *in poscendo*: ibid. Epid. 2. 2. 13, quem sum fessus *quærere,* whom I am tired of seeking, for in quærendo, or quærendo. We also find *ut* for the gerund in *di*; e. g. after *consilium,* Cic. ad Div. 2. 16: Cic. Att. 7. 16: Cic. Verr. 1. 54: after *occasio,* Plaut. Epid. 5. 1. 38: Cic. Partit. 8: after *tempus est,* Plaut. Mil. 1. 1. 72.

§ 8.

Of the Use of the Participles.

The use of the participles, which many reckon a great elegance, though they only serve for concise expression, is generally a difficult subject to learners, because they are not acquainted with them soon enough, nor accustomed to consider them as adjectives. We remark of them, in general, as follows: a) in order that a verb may be turned into a participle, it is always necessary that there should be two sentences, which are so closely connected together, that the one expresses the cause or consequence of the other, or in some way defines its time or preliminary condition upon which it is to take place, or at least is an explanation of the other. The definition of the time is expressed by the particles when, since, after &c. (cum, quando, postquam, ubi &c.), the definition of the condition by if (si), and the explanation by the pronoun who or which; e. g. when I sleep, then I do not write: here are two

sentences, I sleep, and I write not, of which one depends on the other. So also, when the enemy were conquered, they fled (or we pursued): here are two sentences, the enemy conquered, and they fled (or we pursued): of which the second follows from the first, or the first is the cause of the second. Further, I love the men, which God loves: here are two sentences, I love the men, and which God loves; and the latter is a definition, or explanation, viz. of the word men. b) Here it may be inquired, which sentence should be changed into a participle: we answer, that which in the order of time was first conceived; or, what is the same thing, that to which the terms of definition or explanation, which, when, since, after, because &c., are prefixed; e. g. in the words, I love the men which God loves, the sentence, which God loves, is changed into a participle. On the contrary, when the enemy were conquered, they fled; the former sentence is expressed by a participle. Thus also, I rejoice, when I see you; here the latter sentence is expressed by the participle. c) The participle must remain in the same tense as the verb for which it is substituted; e. g. the present remains a present &c. Yet the active participle present may always be used to express the imperfect, when no obscurity can be apprehended; and the perfect participle of the passive or deponent verb, may always express the pluperfect, if no ambiguity will arise. On the other hand we have no perfect participle active, nor present participle passive; and therefore these tenses cannot be expressed by the participle: e. g. homo, *qui a deo amatur*, est felix, must remain unaltered; since there is no participle corresponding to amatur, we must have recourse to a deponent, homo

fruens amore dei &c. So also filius, *qui patrem amavit*, cannot be expressed by a participle, unless we take a deponent; as, filius complexus amore patrem &c. d) Participles, like adjectives, agree with substantives and personal pronouns, i. e. ego, tu &c., in gender, number, and case: we must therefore first consider the substantive with which it agrees, and attend to its correct use, before we determine the participle. e) When both sentences have the same subject; e. g. the man is prosperous, who loves God; or, when my father writes, he does not speak; the usage is clear: then the subject remains in its proper case, and the participle agrees with it: but if they have different subjects, the participle with its subject is put in the ablative; as, when my father writes, I read, *patre scribente*, ego lego. Hence the connection of the two sentences is twofold; they either have one common subject, or each has its separate subject.

I.) Of the participle, when both sentences have one common subject; e. g. when my father writes, he does not read; where the person who writes, and does not read, is the same, we remark

1.) The participle is used instead of qui, quæ, quod, and the verb which agrees with it; e. g. for *homo, qui* deum *amat*, est felix, we say, *homo, amans* deum, est felix; and so through all cases: for felicitas *hominis, qui* deum *amat*, est magna, we say, felicitas *hominis*, deum *amantis*, est magna: for *hominem, qui amat* literas, amo, we say, *hominem amantem* &c.: for *homine, qui* literas *amat*, libenter utor, we say, *homine amante* &c.: so, homines amantes, legentes &c., for homines qui amant, legunt, or qui amabant, legebant. So in the imperfect; e. g. for neminem, qui tum vivebat, videbam, we may say, neminem tum vi-

ventem: so also in the future, for latrones, qui fratrem occisuri erant, impedivi, we may say, latrones occisuros &c.

Observations.

a) If is, ea, id, occur with or without a substantive, when it is equivalent to the article *the*, and does not refer to what precedes, it must be omitted as being expressed in the participle; e. g. for amo eos homines, qui deum amant, I love *the* men &c., we say amo homines, amantes deum: for amo eos, qui deum amant, we say, amo amantes deum. Further, for felix est is, qui deum amat, we say, felix est deum amans: for felicitas eius qui deum amat, est magna, the happiness of the man &c., we say, felicitas amantis deum &c. Thus we may not say utor iis amantibus deum, I associate with those who love God, but utor amantibus &c. But if is, ea, id, be translated by the pronoun he, she &c., and refer to something that precedes, it must not be omitted; e. g. if we say, where is thy brother? him, who loves us so much, I have long missed; ubi est frater tuus? *eum amantem* nos tantopere diu desideravi: also hostes fugati sunt: *eos fugientes* persecuti sumus, them, when they fled &c. Yet we may often omit it without injuring perspicuity; as in the example above, hostes fugati sunt, *fugientes* persecuti sumus: where, however, eos must be understood, and may be easily supplied from the context.

b) The following instances, homo, *qui* a deo *amatur*, est felix; homo, *qui* deum *amavit;* is, *qui* a deo *amatur;* is, *qui* deum *amavit*; cannot be expressed by a participle, because the passive has no participle present, nor the active a participle perfect. If a participle must be used, we must find an equivalent deponent; e. g. amore alicuius frui, for amari; amore aliquem complecti, for amare; and then we may say, homo dei amore fruens est felix, for homo, qui a deo amatur &c., and homo deum amore complexus, for homo, qui deum amavit &c. In general, the deponents may most readily be used in the participle, since they have participles of all tenses.

2.) Sometimes the participle is used for the verb with si and quia; but only when these participles may be interchanged with qui, quæ, quod, postquam, cum when or since, dum whilst; that is, when the sense remains unaltered, the participle may be explained by which, because, since, after that; but otherwise the participle must not be used, since it would occasion obscurity; e. g. for homo, si deum amat, est felix, or homo quia deum amat, est felix, we may say, homo deum amans est felix: here si and quia may be interchanged with qui; and there is no great difference whether we say, the man is happy if he loves God, because he loves God, or who loves God. But si and quia cannot always be changed into a participle, since they cannot always be interchanged with qui; e. g. homo, si crederet virtutem esse pulchram, ei studeret, could not properly be changed into homo *credens* &c. Further, it is indifferent whether we say homo, si deum amat, est felix; si homo deum amat, est felix; homo, quia deum amat, est felix; quia homo deum amat, est felix; therefore the English, if the man love God, he is happy, because the man loves God, he is happy, may be alike translated, homo deum amans, est felix, since it makes no difference which sentence actually precedes. It is the same with qui: whether we say felix est is, qui deum amat, or qui deum amat, est felix: we may therefore substitute for both, deum amans est felix, or felix est deum amans: Cic. Off. 2. 7, Dionysius cultros *metuens* tonsorios — sibi adurebat capillum, because he feared, since he feared &c.: Nep. Alcib. 7, nam *corruptum* (illum) a rege capere Cymen noluisse &c., i. e. corrupted, because he was corrupted, after that he was corrupted &c.

3.) The participle is also used for the particles dum whilst, cum when or since, posteaquam after that, and other particles denoting time, as ut when, ubi when &c. But they must always be such as may be interchanged with qui, at least probably; that is, the participle which is used instead of these particles must admit of being translated by *which*, without remarkably altering the sense; e. g. for pater, dum loquebatur, moriebatur, we say, pater loquens moriebatur, since we may here sup-

pose, pater, qui loquebatur, moriebatur, the father, who was speaking &c. For gaudeo, cum (quando) te video, when I see you, we may say, gaudeo te videns, which also may be translated, I, who see you, rejoice. For pater, posteaquam mortuus erat, sepeliebatur, we may say, pater mortuus sepeliebatur; properly, the father, who &c. In general it is indifferent whether we say pater dum loquebatur, moriebatur, or dum pater loquebatur, moriebatur, for the subject pater belongs to both sentences: we may therefore change the words dum pater loquebatur, moriebatur, into pater loquens moriebatur. It is the same with pater, posteaquam mortuus erat, sepeliebatur, and posteaquam pater mortuus erat, sepeliebatur, which are in all respects equivalent: instead therefore of posteaquam pater mortuus erat &c., we may say, pater mortuus &c. In the same way we may often put although instead of whilst, which, since &c.: we may therefore use a participle; e.g. you speak, though you do not understand, loqueris non intelligens: Cic. Or. 2. 3, quem *ego* toties *tentans* ad disputandum elicere non potui, for quamquam or cum: risus ita repente erumpat, ut eum *cupientes* tenere, nequeamus, ibid. 58, i. e. quamquam, licet &c.: ingratus est — civis, qui armorum periculo *liberatus* animum tamen retinet armatum, Cic. Marc. 10, i. e. etsi, or posteaquam, or cum liberatus sit.

Note: Posteaquam in the active voice cannot be expressed by a participle of the perfect or pluperfect, since there is none; e.g. after I had read the book, I sent it back: we must therefore turn the first sentence into the passive form; either thus, after the book was read by me &c.; where there are two different subjects, and the ablative must be used, as will be noticed num. II; or thus, the book, after it was read by me, I sent back; where we can use a participle, as, librum a me lectum remisi, or librum lectum, without *a me*, which may be readily understood: and thus in other instances. The learner should be accustomed to arrange sentences in various forms, either active or passive, but so that the sense may remain unaltered: he should also learn to translate the participle in various ways without

altering the sense. It is the same with qui; e. g. librum, quem emisti, nondum vidi, the book which you have bought, I have not yet seen: here we cannot directly use a participle: but instead we suppose liber, qui a te emtus est, nondum vidi, and then we have a participle; as, librum a te emtum nondum vidi: and so in other instances.

4.) We may often use a participle instead of *et* and a verb But this only happens when it may be interchanged with dum, postquam, or similar particles; e. g. he read the book and died, legens librum moriebatur, i, e. whilst he was reading &c. Further, he read the book and sent it back, librum lectum remisit, properly, the book which had been read by him, which he had read, he sent back: Cic. Nat. Deor. 2. 49, *grues*, cum loca calidiora *petentes* maria transmittant, trianguli efficere formam, for cum — petant et transmittant: or also for dum or cum petant: cum triginta tyranni plurimorum *bona publicata* inter se divisissent, Nep. Thras. 1, i. e. cum — bona publicassent *et* — divisissent: but, properly, for cum bona, postquam (ea) publicata erant (or postquam publicaverant) — divisissent. And so numerous passages may and must be explained, particularly in Livy, if we would translate perspicuously. But this usage does not apply generally, since it would be unintelligible to translate, he eats and drinks, edit bibens, or edens bibit: he neither dances nor sings, non saltans non canit &c. Sometimes we must translate the participle by *but* instead of *and;* e. g. qui re *consentientes,* vocabulis differebant, who agreed about things, but differed about names, or who, when they agreed &c.

II.) Of the participle, when the two sentences have different subjects, we observe: that when the two sentences are so united that each has its own proper and distinct subject, the sentence which is first conceived, or to which are prefixed the particles denoting time, when, whilst, since, after that &c., cum, quando, ubi, ut, postquam &c., because, when it is the same as when

or since, although, when it may be interchanged with since, whilst, when &c., must be expressed by the subject in the ablative, and the participle agreeing with it; that is, if a participle be used at all, since it is always arbitrary, whether or no a participle shall be used. This ablative is commonly called the ablative absolute; e. g. for dum *ego* scribebam, *pater* moriebatur, we may say, *me scribente, pater* moriebatur, since here there are two sentences, of which each has its distinct subject: the first, I, the second, my father. So for gaudeo, cum venis, I rejoice when thou comest, we may say, gaudeo *te veniente*, since these two sentences have also distinct subjects. Again, for postquam *pater* profectus est, venerunt ad me *amici*, we say, *patre profecto* venerunt &c. For here also are two sentences with two entirely different subjects, in the first *pater*, in the last *amici*. But if the expression were postquam *pater profectus* est, non *scripsit*, the nominative pater remains, and we must say, *pater profectus*, non *scripsit*, because pater belongs to both subjects. To explain the matter clearly, and show when the ablative must be used, and when the nominative retained, we shall give the two following examples: 1.) sol oriens fugat stellas, when the sun rises it puts to flight the stars, or, what is the same thing, the sun, when it rises, puts to flight the stars; here sol and oriens must remain in the nominative, because the same that rises, i. e. the sun, also puts to flight the stars: where sole oriente would be unintelligible, because then fugat would have no nominative or subject: on the contrary, we must say, sole oriente stellæ fugiunt, when the sun rises, the stars fly away, because here are two different subjects, the sun and the stars; the sun rises, and the stars fly

away: 2.) sol ortus lucet, when the sun has risen, it shines: what has risen? the sun; what shines? the same sun; therefore the nominative is retained. On the contrary, we say, sole orto lego, when the sun has risen, I read: what has risen? the sun; who reads? I. Here then are two different subjects, and therefore the ablative is necessary. We here remark: a) that sometimes for conciseness we may turn this ablative absolute into another case, which will depend on a noun, preposition, or another verb; e. g. postquam pater mortuus erat, eius libros vendidimus: this we will first turn into the ablative; patre mortuo, eius libros vendidimus; next more concisely, patris mortui libros vendidimus: here eius is omitted, and the ablative changed into its case: but it must properly be thus explained, libros patris, postquam or qui mortuus erat, vendidimus, the books of my father, after he was dead, we sold; which is equivalent to, after my father was dead, we sold his books. Also postquam pater mortuus est, eum sepelivimus, we first change into patre mortuo, eum sepelivimus; next into patrem mortuum sepelivimus; which properly means, we buried my father after he was dead, or my father who was dead; and is equivalent to, after my father was dead, we buried him. Hence appears how simple is the use of the participles, if their equivalence to qui and the verb be previously and correctly apprehended. b) The transitive or active, if we wish to use the participle, must often be changed into a passive; e. g. after I had seen thee, I departed, te viso abii, properly, after thou wast seen (by me): so, viso lupo oves fugerunt, the sheep fled, when they had seen the wolf; properly, after the wolf was seen (by them); where ab iis is

omitted, because it may be readily supplied. This also occurs with the future perfect; e. g. when I shall have read the book, I will send it to you, libro lecto eum tibi mittam, or more concisely, librum lectum tibi mittam. We make the same change when qui is put in the accusative; e. g. liber, *quem* emisti, mihi placuit, from which we form liber a te emtus mihi placuit: so, for hominem, quem tu vidisti, ego non vidi, we say, hominem a te visum, ego non vidi.

Observation.

Of the participles in general we remark as follows:

1.) The learner must be accustomed to translate them in various ways, since if they are always expressed by some fixed form, there is a want of perspicuity and correctness. Thus they may often be translated as substantives; e. g. videns patrem ibam, at the sight of my father I went; and in the same way, viso patre ibam, may be translated: so, viso lupo fugerunt oves, at the sight of the wolf the sheep fled: we may therefore imitate this and say, at the sight of the city, of the books, I rejoiced, videns urbem, libros, gaudebam, or visa urbe, visis libris &c.: gratiam tibi etiam *mortuo* habebo, I will thank you even after your death: Cic. Fin. 2. 22, quis Aristidem non *mortuum* diligit? i. e. post eius mortem: further, abibat, meum adventum non exspectans, or meo adventu non exspectato, that is, without waiting my arrival: flebat, non dicens causam, without mentioning the reason. So also, in consideranda hac re, may be translated, in the consideration of this matter, as if it were, in consideratione huius rei; for which we may also say, considerans hanc rem &c. Further, moriens dicebat mihi, at his death he said to me: morienti illi dicebam, I said to him at his death: redeuntem patrem excepi, I received my father at his return: moriente illo flebam, at his death I wept: mortuo Alexandro

Ptolemæus Ægyptum occupavit, after Alexander's death &c. It may sometimes be translated by *and*: legens librum ridebat, he read the book and laughed: lecto libro scribebat, he read the book and wrote: lectum librum remisi, I read the book and sent it back: videns gaudebam, I saw and rejoiced. Yet all these instances must be referred to the particles cum, dum, postquam, or qui, and admit an explanation by these means. Sometimes the participle may be retained in the translation, and even must be used for conciseness; e. g. librum a te scriptum non legi, I have not read the book written by you.

2.) Two or more participles in the same case cannot correctly come together without the conjunctions *et*, *ac* &c. For each participle demands a personal verb, upon which it depends. But two participles connected by et may be considered as one, and referred to one personal verb; e. g. hac re visa *et* audita abii: urbe pugnata *et* civibus captis, exercitus reverti iussus est. But two participles in different cases are continually used without et; e. g. libris lectis videns, me non alios habere, valde dolui, after I read the books, and saw that I had no others, I was very much grieved; where et videns would be incorrect: it properly means, when I, after the books had been read by me, saw &c.: videns and dolui are connected: Cæs. B. G. 4. 25, atque, *nostris militibus cunctantibus, — contestatus* deos — *inquit,* when our soldiers delayed, he called the Gods to witness, and said; or, after he had called the Gods to witness, he said: Liv. 1.15, itaque non *castris positis,* non *exspectato* hostium *exercitu,* raptam ex agris prædam *portantes,* Veios *rediere,* without first pitching their camp, and without waiting for the enemy, they carried the booty which they had plundered from the fields, and returned to Veii.

Note: Here also two participles are used in the same case, *non castris positis, non exspectato exercitu:* the reason is, that *et* is understood, which is allowable and common in emphatical and passionate passages: though properly it should have been expressed. Similar instances are often found.

3.) The participles are not always in use, though they might be formed analogically; e. g. ignoturus; dans, fans, in the nominative, though regularly formed, do not occur. Thus sciens is seldom used but as an adjective, knowing, aware of: so nesciens is used adjectively, not knowing, unawares; e. g. feci hoc sciens, I have done this with knowledge: feci insciens, I have done it without knowing, ignorantly: but we rarely find feci hoc, sciens rem ita se habere, I did it, because I knew &c.: but in preference, non ignorans. These peculiarities must be noticed in reading the ancients. *Note:* Nesciens as a participle, and followed by an accusative and infinitive, occurs Terent. Heaut. 3. 1. 59: but I know not whether it can be found elsewhere.

4.) Here it may be asked, whether those participles which are in use may at all times be used. We answer in the negative; because the excessive use of them occasions sameness: we must often in preference use qui, cum, ubi, postquam &c., as is the practice of Cicero, Cæsar, and others. It may next be inquired, when they should, and when they should not be used.

a) It may be asked when and why they should be used: 1.) to occasion variety, which is a great source of pleasure in composition: 2.) especially for conciseness; whence they are much more common in historians than speakers, because the former are obliged to express many little circumstances and gradations of time: and it would be tedious if all these were denoted by qui, cum, postquam &c. It is therefore a great mistake to suppose that there is a peculiar elegance in the use of the participles. All elegance and ornament depends more on thoughts than words; e. g. it is the same thing to say, Cæsar, cum Alpes traiecisset, venit in Galliam, or Cæsar, traiectis Alpibus, venit in Galliam: but the last is more concise, and in small particulars conciseness is preferable. 3.) Sometimes for perspicuity, which is often promoted by conciseness; e. g. homo alios peccantes vituperans ipse debet carere vitiis, is clearer than homo qui alios, qui peccant &c.; where the repe-

tition of qui occasions difficulty. 4.) Sometimes for the sake of a pleasing mode of expression, not only to promote conciseness, but also to avoid the disagreeable repetition of particles and monosyllables; e. g. homo alios peccantes vituperans ipse debet vitiis carere, or homo, qui alios peccantes vituperat, debet &c., or homo alios qui peccant vituperans, debet &c., sounds better than homo qui alios, qui peccant, vituperat, debet &c., since the unpleasant repetition of qui is thereby avoided. Further, cum exercitus Alpibus traiectis in Galliam venisset, sounds better than cum exercitus Alpes *traiecisset* et in Galliam *venisset*, since the repetition of the syllable isset is avoided. For the proper use of the participles Cæsar and Livy should be particularly studied, in which writers they are very frequent.

b) When should participles not be used? 1.) In the expression of an important thought, which should always be expressed more at length, since conciseness is not natural in such circumstances; e. g. Deum, cum nos innumeris beneficiis cumulare gestiat, omnique ratione nostræ commoditati et voluptati prospiciat, non summo amore prosequi, est summa insania, is more emphatical than Deum nos — gestientem et — prospicientem &c., on account of cum. So in an oration Cicero would prefer homo, qui ea est inhumanitate, ut, per quos hanc lucem adspexerit, eos ista luce privare non dubitet, hominis nomine non digna est, to homo parentes suos occidens, non hominis nomine dignus est. Yet here all depends on the connection of the speech, the intention of the speaker, and the subject itself. 2.) When they occasion obscurity or ambiguity; e. g. hominem deum amantem, hominem virtutem colentem, besides the bad sound, are less perspicuous than hominem, qui deum amat, hominem, qui virtutem colit, since hominem deum amantem might mean deum, qui hominem amat. 3.) When they occasion a disagreeable expression, as in the former instances, hominem deum amantem &c.: so, homines deos amantes, has a bad effect on the ear. So also, in his terris multis hominibus vitiis oppletis uti sæpe cogimur.

5.) It is self-evident that the participles of transitive, in-

transitive, and deponent verbs govern the case of their verbs, of which in fact they are a certain part or form ; e. g. homo *amans virtutem, studens virtuti, utens tempore, usurus tempore, sequens me, secuturus alios* &c. Yet we before observed that participles in *ns* are used as adjectives, and take another case, and admit the degrees of comparison ; e. g. amans virtutis, amantior mei, amantissimus tui &c.: see Part I. Chap. III. Sect. V. and Part II. Chap. I. Sect. V. § 2. n. I. 7.

6.) We have still to notice a peculiar use of the passive participle perfect and future after certain verbs:

a) The passive participle perfect sometimes follows the verbs do, volo, cupio, curo, in two ways: 1.) for a periphrasis; as, volo me excusatum, for excuso me: Cic. Verr. 1. 40, his — me vehementer *excusatum volo:* Cic. Cat. 2. 12, nunc illos — *commonitos* etiam atque etiam *volo,* for nunc illos etiam atque etiam *commoneo,* or *commonere volo:* Terent. Heaut. Prol. 26, quam ob rem omnes vos *oratos volo,* for *oro,* or *orare volo:* Terent. Andr. 4. 2. 1, iam, ubiubi erit, *inventum* tibi *curabo* et mecum *adductum,* for inveniam et adducam, I will find and bring. After all these participles esse seems deficient, and therefore they are rather infinitives than mere participles, where the perfect seems used for the present; as, *excusatum volo, rogatos volo,* for volo me excusari, vos rogari. To these belongs *effectum dabo,* Terent. Eun. 2. 1. 6, for efficiam : ibid. Andr. 4. 1, iam hoc tibi *inventum dabo,* for inveniam : Virg. Æn. 12. 436, nunc te mea dextera *defensum dabit,* i. e. defendet : so, *æstimatum des,* i. e. æstimes, Plaut. Capt. 2. 2. 90 : 2.) further, it is used for the infinitive, to which some of the examples above cited may be referred; as, oratos vos volo, sc. esse, i. e. orare vos volo, or oro: so, excusatum me volo: that in such instances esse is omitted appears from Plaut. Pœn. 5. 2, qui illam *conventam esse vult,* i. e. convenire vult: so, *factum volo,* for volo facere, Plaut. Asin. 3. 3. 95: Terent. Ad. 5. 7. 21: Cic. Rosc. Am. 1, ne istius quidem laudis ita sum cupidus, ut aliis eam *præreptam velim,* for præripere velim : Liv. 3. 58, nec cum eo in gratiam redisse, cuius adversæ fortunæ *velit succursum,* for succurrere,

or succurri, he would assist: so, nobis *consultum volebatis*, Liv. 4. 5: *cupio numeratum*, for cupio numerare, Cic. ad Div. 5. 20, unless, perhaps, numeratum be taken for the nominative, and joined to erat, and dare be understood after cuperem: *cupio* te *conventum*, for convenire, Plaut. Curc. 2. 3. 25: *cupere factum*, ibid. Cas. 2. 4. 7.

b) The passive participle future is used: 1.) often after curo, to take care, to procure, or have any thing done; as, *curo* liberos meos *erudiendos*, I have my children educated, for erudiri or ut liberi erudiantur, both which are correct: Nep. Dion. 6, Heraclidemque — *interficiendum* curavit, he procured for Heraclides to be killed: Nep. Con. 4, Conon — muros dirutos a Lysandro — *reficiendos curavit*: Cic. Verr. 4. 49, Cereris signum *avellendum asportandum*que curavit, procure that the statue of Ceres should be taken down and carried away: so, *curavit* buculam *faciendam*, Cic. Div. 1. 24: *cures* fasciculum *perferendum*, Cic. Att. 8. 5: 2.) after other verbs, as to give, to deliver, to agree for, to send &c., when an intention is expressed; e. g. Liv. 1. 28, the king Tullus says to Fufetius, corpus passim *distrahendum dabis*, thou wilt give thy body to be torn: locare domum, ædem &c., ædificandam, to let out a house, a temple to be built, to contract for their building, is very common: Cic. Verr. 2. 67, senatus decrevit, ut eas (statuas) quæstores *demoliendas locarent*, the senate decreed that the Quæstors should contract for the destruction of these statues: ibid. 4. 34, simulacrum Dianæ *tollendum locatur*, the taking away of the statue is contracted for: Cic. Div. 2. 21, *columnam conduxerat faciendam*: Nep. Eum. 13, Antigonus autem Eumenem mortuum propinquis eius *sepeliendum tradidit*, to be buried: Cic. Cat. 4. 6, *adtribuit* nos *trucidandos* Cethego, ceteros cives *interficiendos* Gabinio, urbem *inflammandam* Cassio, he gave us up to be butchered &c.: Terent. Eun. 5. 8. 57, hunc *comedendum* et *deridendum* vobis *propino* (præbeo), him I give up to you, to be devoured, and made sport of. So we say rem *agendam suscepi*, I have undertaken to do any thing: *accepi* rem *agendam* &c.

c) The change of the gerunds into participles in dus, was noticed before when we considered the gerunds.

Note: Cicero also often says, faciendum putavi, existimavi, duxi, for feci or facere volui : scribendum putavi, literas ad te dandas, mittendas, censui, for scripsi, scribere volui, literas dare, mittere volui &c.; literally, I thought that I must write to you &c., as it may often be translated. Also habeo is used : 1.) with a passive participle, as a mere circumlocution ; e. g. *habeo* animum Clodii *perspectum, cognitum, iudicatum,* Cic. ad Brut. 1, for perspexi &c.: bellum *indictum habuit,* for indixit, Cic. Verr. 5. 72 : *habeo absolutum* opus, for absolvi, Cic. Q. Fr. 3. 9 : quæ *habes instituta* perpolies, for quæ instituisti, Cic. ad Div. 5. 12 : *habent despicatum,* for despicati sunt, or despicantur, Terent. Eun. 2. 3. 92, where Bentley reads despicatui : 2.) with the future passive ; e. g. *enitendum haberemus,* Plin. Ep. 1. 8, we should have to strive : *impetrandum* a bonitate tua *habet,* ibid. 10. 95, he has to obtain it : etsi *statuendum haberemus,* Tac. Ann. 14. 44 : de spatiis *præcipiendum habemus,* i. e. debemus præcipere, Colum. 5. 5.

7.) Video, audio, and similar verbs, are also followed by a participle in the accusative, instead of an infinitive ; e. g. audio *aliquem querentem,* Nep. Timol. 4 : *disserentem,* Cic. Acad. 4. 4 : *dicentem,* Cic. Fin. 2. 28 : video aliquem *exeuntem,* for exire, Cic. Tusc. 3. 15 : iam videbis (eum) *furentem,* ibid. 4. 24 : in all which instances the infinitive is generally usual : so offendi, i. e. inveni, eum *sedentem* — et *disputantem,* Cic. Nat. Deor. 1. 6 : offendi, i. e. inveni, *collocatam filiam,* Terent. Phorm. 5. 1. 32 ; as in English, I found him selling &c.

CHAPTER II.

Of the Syntax or Construction of Words, with respect to their Order.

THE order of construction or government, i. e. the dependence of one word on another as to case, number, tense, mode &c., is very different from the actual order or arrangement of the words in composition. Of this we remark,

I.) That the actual order of many words is fixed without any probable cause being given:

1.) Nam, namque, at, verum but, sed, are commonly used at the beginning of a sentence: so quare, quamobrem, qua de causa, inasmuch as qui has the same place: so also si, nisi, quamquam, etsi, tametsi, quamvis, licet, quia, quoniam, cum or quum when or since, are generally used at the beginning, and but occasionally allow one or more words to precede them, as qui *si*, qua de re *etsi* &c. On the contrary, enim, vero, autem, quoque, quidem, should not be used at the commencement: vero, autem, and enim, are commonly used in the second place, seldom in the third: yet enimvero, and etenim, may be considered as one word, and placed at the beginning: quidem is commonly affixed to the word to which it refers; e. g. *ego quidem* ita sentio, I at least think so, not ego ita sentio quidem: so, ne quidem, of which we shall soon speak. In the same way quoque is put after the word to which it belongs; as, *ego quoque: Helvetii quoque,* Cæs. B. G. 1. 1: *illum quoque,* Cic.

Rab. Post. 12: te *quoque*, Virg. Ecl. 3. 1. *Note*: There are exceptions: a) nam is used after other words; e. g. Virg. Æn. 10. 585: Hor. Sat. 2. 3. 20, 41: ibid. Epist. 2. 1. 186: so namque, Varr. ap. Gell. 3. 10: Plin. H. N. 25. 2: 36. 11: Flor. 1. 5: Veget. de Re Milit. 3. 6: Virg. Æn. 6. 72, 117: 10. 614: b) on the contrary, enim begins a sentence; e. g. Plaut. Aul. 3. 5. 26: ibid. Cas. 5. 2. 14: ibid. Bacch. 4. 4. 51: Terent. Hec. 2. 1. 41: Lucret. 6. 1275: also vero, but; Plaut. Rud. 4. 3. 56: in the sense *indeed, yea,* it often precedes, though not joined to another word; e. g. *vero* ac libenter, Cic. Tusc. 2. 11: so Cic. Div. 1. 47: Cic. Mur. 31: Cic. Brut. 87: Terent. Eun. 4. 1. 12.

2.) Ne quidem, not even, are two words, which must always be separated by some other words, viz. by that upon which the emphasis falls; as, he has not learnt *even to read*, ne *legere* quidem didicit, where legere is emphatical: whence it would be wrong to say, ne quidem didicit legere, or ne didicit quidem &c. Further, in the sentence, thou wilt not even lend me a book, quidem may be subjoined to various words according to the intention of the speaker: if the emphasis be on *book*, we must say, tu ne librum quidem mihi commodare vis, thou wilt not lend me even a book, much less what is more valuable: but if the emphasis be on *me*, not even me, much less a stranger, we must say, ne mihi quidem librum: so, tu ne commodare quidem mihi librum vis, not lend even, much less give. The position of quidem, therefore, depends on the context, and the intention of the speaker. Examples continually occur; e. g. concessum est — *ne* mulieri *quidem*, Cic. Tusc. 2. 23: *ne* mulieribus *quidem*, Cæs. B. G. 7. 47: *ne* in versu *quidem*, Cic. Or. 64: *ne* in oppidis *quidem*, Cic. Verr. 4. 1: sed *ne* quomodo fieri *quidem* possint, Cic. Pis. 27: *ne* si ita *quidem* venissent, Cic. Phil. 5. 9. Yet ne quidem occur together, Cic. Att. 2. 16.

3.) When two substantives are so connected that the latter stands for alius or alter, or may be translated in English, the other, they must stand together; e. g. cuneus cuneum trudit, manus manum lavat, homo hominem odit &c., not cuneus tru-

dit cuneum &c.: Cic. Off. 1. 7, *homines hominum* causa esse generatos: ibid. 2. 3, *homines hominibus* maxime utiles esse possunt: *hominem hominis* incommodo suum augere commodum — est contra naturam, ibid. 3. 5: ratio fecit *hominem hominum* adpetentem, Cic. Fin. 2. 14: *cives* enim *civibus* parcere æquum censebat, Nep. Thras. 2: nulla *virtus virtuti* contraria est, Sen. de Clement. 2. 3: apud alios *timorem timor* vicit, Plin. Epist. 6. 16. 10: so, alius alium odit, one hates another: aliud ex alio malum: Cic. Att. 16. 14, *aliud ex* (i. e. post) *alio*: Cic. ad Div. 9. 19, me quotidie *aliud* ex *alio* impedit, one thing after another: *alius alio* plus habet virium, Cic. Leg. 1. 2, one has more strength than another: *aliud alio* melius, Cic. Fin. 4. 19, one better than another: *alium alio* nequiorem, Cic. ad Div. 7. 24: *aliam* rem ex *alia*, Terent. Eun. 4. 2. 3: *aliud* ex *alio* malum, ibid. 5. 5. 17: *alium* post *alium*, Sall. Iug. 63: *alius* super *alium*, Liv. 1. 25: so, milvo est bellum — cum corvo: ergo *alter alterius* — ova frangit, Cic. Nat. Deor. 2. 49.

4.) Quisque is generally placed after suus, sibi, se &c.; as, se quisque amat: suum cuique pulchrum: suos quisque liberos amat, not quisque amat suos liberos &c.: Cic. Nat. Deor. 3. 11, cum *suo cui*que iudicio sit utendum: ibid. 3. 34, id in *suum quidque* fanum referret: Liv. 21. 33, *sibi quoque* tendente, and often elsewhere: thence the common formula pro se quisque. Yet sometimes quisque stands first; e. g. in civitates *quemque suas* dimisit, Liv. 21. 48: *quisque suo* loco paratus esset, Auct. B. Afric. 31: *cuique sua* adnumeravimus, Colum. 12. 3: quanti *quisque se* ipse faceret, Cic. Amic. 16: and elsewhere; e. g. Virg. Æn. 6. 743: Ovid. Am. 3. 58.

5.) Quisque is always put after the superlative when with it, it denotes a universality; e. g. doctissimus quisque est modestissimus, the most learned are the most modest: lego libros optimos quosque, I read all the best books: amas optimos quosque, thou lovest the best men: Cic. Fin. 2. 15, *optimum quidque* rarissimum est: Cic. ad Div. 9. 14, *infimo cuique* gratissima: Cic. Acad. 1. 4, *recentissima quæque* sunt correcta maxime, and elsewhere.

Note: Quisque is not redundant, it denotes a universality: doctissimus denotes a very learned man, i. e. a single one; but doctissimus quisque, all the most learned men, or the most learned man, where an individual is put for the whole, as, the most learned does not know every thing.

6.) Quisque is put after ordinal numbers and quotus, to denote a universality; e. g. decimum quemque capite privavit, he beheaded every tenth man, that is, many tenth men: but decimum without quemque means one tenth man: tertio quoque mense proficisci cogor, I am compelled to go every third month: septimus quisque dies est sacris faciundis destinatus, every seventh day is devoted to divine service: quotus quisque hoc facit? how many do this? i. e. few do it: Cic. Rab. Post. 12, *tertio quoque* verbo, at every third word: Cic. Verr. 2. 6, *quinto quoque* anno Sicilia censetur, i. e. every fifth year: vix *decimus quisque* est, qui &c., Plaut. Pseud. 4. 2. 17: *quotus* enim *quisque* philosophorum invenitur &c., Cic. Tusc. 2. 14: *quotus* enim *quisque* disertus? Cic. Planc. 25: *quoto cuique* &c., Plin. Epist. 3. 20: forma *quota quæque*, Ovid. Art. 3. 103. Also primo quoque tempore, at the first possible time, Cic. Phil. 3. 15: Cic. ad Div. 13. 51: Nep. Milt 4: so, primo quoque die, Cic. Phil. 8. 11, i. e. on the first possible day.

Note: Without quisque, the sense is quite different: no universality, but merely an individual is denoted; quotus es? which in point of number, art thou?

7.) Prepositions must precede their cases: yet in the ancients we find instances where they follow: see above, Part I. Sect. VII; e. g. tenus, de, cum in mecum, tecum, secum, nobiscum, vobiscum &c. The reason given by Cicero (ad Div. 9. 22. and Orat. 45: cf. Quintil. 8. 3.) has not much weight: it seems to have been a casual usage, such as occur in most languages; and particularly since many other prepositions follow their case, there seems to be no reason for a particular explanation in the case of cum.

8.) In proverbs, titles, and other ancient formulæ and expres-

sions, the order which has once been introduced prevails; e. g. *cuneus cuneum* trudit: *manus manum* lavat: *terra mari*que, by land and sea; e. g. Cic. Manil. 19: Sall. Cat. 13: Cic. ad Div. 5. 9. Vatin.: not *mari terra*que; e. g. bellum gerere: Iupiter optimus maximus, not maximus optimus Iupiter: pontifex maximus: pater patratus: populus romanus. Yet there are exceptions; e. g. *mari* et *terra*, Nep. Alc. 1: *mari*que *terra*que, Plaut. Pœn. Prol. 105.

9.) Ecce, o! væ! precede the words to which they belong; as, ecce me! not me ecce! væ mihi! not mihi væ!

10.) Non generally precedes its verb, as non credo, non possum, not credo non &c.: it generally precedes any of the words to which it belongs; e. g. homo non aptissimus, Cic. Nat. Deor. 2. 17: hominis non beatissimi suspicionem præberet, Nep. Ages. 8.

11.) The verb inquam, inquit, is usually placed so that one or more of the words which it introduces precede; as, Pater: *mox*, inquit *veniam*: Nep. Alc. 8, Alcibiades *quoniam*, inquit, *victoriæ repugnas*: Cic. Cat. 3. 5, *est vero*, inquam, *signum*: Terent. Heaut. 4. 7. 1, *eccum me*, inque, i. e. say, *here am I*: Cic. Verr. 2. 18, *ergo*, inquiet aliquis, *donavit*.

II.) The actual order of words generally follows the order of ideas; viz. that precedes which first entered the mind: the more emphatical commonly precedes the less emphatical: and perspicuity, emphasis, euphony, often occasion a word to be placed out of its syntactical order; e. g.

1.) The proper name often precedes the appellative, since it first occurs to the mind; e. g. Cicero consul, Roma urbs, Ætna mons, Rhenus flumen, not consul Cicero &c. Yet exceptions are common in the ancients; e. g. novus *pontifex M. Cornelius Cethegus*, Liv. 25. 5: *uxorem Theben*, for *Theben uxorem*, Cic. Off. 2. 7: *provincia Sicilia*, Cic. Verr. 2. 6. and elsewhere.

2.) Qui must always begin the sentence; e. g. laudo eum, *qui* deum colit, not deum qui colit, except where perspicuity, emphasis, or a better sound, requires an alteration. In particular, it must stand at the beginning of a period when it is used for hic vero, is vero, et hic &c., since it then connects the two periods; e. g. factum hoc est. *Quod* quis negat? not quis *quod* negat. The following are examples where it follows one or more words; *hæc qui* facit, non ego eum cum summis viris comparo, sed &c., Cic. Marc. 3: verum etiam amicum *qui* intuetur, tanquam exemplar intuetur sui, Cic. Amic. 7: cælestium ergo admirabilem ordinem incredibilemque constantiam, ex qua conservatio — oritur, *qui* vacare mente putat, is &c., Cic. Nat. Deor. 2. 21: ad rem gerendam autem *qui* accedit, caveat, ne &c., Cic. Off. 1. 21: quod ita putat dici ab illo, recta et honesta *quæ sint,* ea facere ipsa per se lætitiam, Cic. Fin. 1. 7: all which exceptions are for perspicuity, to exhibit more clearly the connection of the sentences.

3.) The vocative has no definite place: it must be fixed by the feeling of the speaker or writer. Yet in a letter, for perspicuity and courtesy, it is placed a) at an early part, not far from the beginning of a letter or speech: b) next to the person to whom one speaks; e. g. ego tibi, frater, not ego frater, librum tibi &c.: so, credo ego vos, iudices &c.

4.) Qui is placed so as to be as near as possible to the word to which it refers, which is required for the sake of perspicuity; e. g. felix est haud dubie *is,* qui deum amat, not *is* haud dubie felix est, *qui* &c.: thus hominem *qui* libros amat valde amo, is better than, hominem valde amo, qui literas amat. This is a fundamental principle in long periods. To these we may refer the passages lately cited, Cic. Marc. 3: Cic. Amic. 7: Cic. Nat. Deor. 2. 21: Cic. Off. 1. 21: Cic. Fin. 1. 7.

5.) Terms of comparison, as ut, quantus &c.; words denoting the cause, as cur, propter &c.; words denoting time, place, or condition, generally precede: a) terms of comparison: for ego te amo ut patrem meum, we rather say, ego, ut patrem, ita

te amo: for tu es tantus, talis, quantus, qualis pater fuit, we say, quantus, qualis pater fuit, tantus, talis tu es: b) words denoting the cause; as, for nescio cur fleas, we say, cur fleas, nescio: c) words of time and place: for nescio quando venturus sit, we say, quando venturus sit nescio: for nescio ubi sit, ubi sit nescio: d) words denoting a condition; thence *si* with its dependent sentence, readily precedes; as, for librum hunc da mihi, si potes, we rather say, hunc librum, si potes, mihi da.

6.) Between a substantive and its epithet, the words which belong to it are frequently interposed in order to mark their connection; e. g. magnus *patris* amor: meus *in te* amor: tuus *erga patrem* amor &c.

7.) To avoid a disagreeable sound, monosyllables are prefixed to words of more than one syllable, to which they belong; e. g. vir clarissimus: non potero: urbs pulcherrima: in the same way we should say urbs Roma: but for a reason noticed above, urbs is here put last.

8.) Words which are used antithetically are generally put near each other, that their opposition may be more readily perceived; e. g. otium negotiosum: dum *tacent, clamant:* appetis *pecuniam, virtutem* abiicis, or pecuniam *appetis, abiicis* virtutem, is better than appetis pecuniam et abiicis &c.: Cic. ad Div. 7. 1, cum homo *imbecillus* a *valentissima* bestia laniatur: so also non enim video, quomodo sedare possint mala *præsentia præteritæ* voluptates, Cic. Tusc. 5. 26: fragile *corpus animus* sempiternus movet, Cic. Somn. Scip. 8: patris dictum *sapiens temeritas* filii comprobavit, Carbo ap. Cic. Or. 63.

9.) Emphatical words are often put at the beginning; as, *grave* mihi vulnus inflixit mors patris tui: Cic. ad Div. 2. 2, *gravi* teste privatus sum amoris summi erga te mei. This is the natural effect of emotion: so, fortunæ *gravissimo* percussus vulnere, Cic. Acad. 1. 3. Sometimes, however, the strongest word is put last; viz. where a writer proceeds gradually to a climax

in the description of any thing; as, abiit, excessit, evasit, *erupit*, Cic. Cat. 2. 1.

10.) In general, words must not be misplaced: i. e. words must not be separated which belong to each other; e. g. patris mihi cara et magna fratri est benevolentia, would be childish and obscure, for magna patris benevolentia mihi et fratri cara est.

Observation.

The order of sentences is founded on the order of words. We remark, that sentences are prefixed to others, or interposed between parts of others.

1.) They are often prefixed. Those sentences are most generally prefixed which occur first in the order of thought. Such sentences are those in which a cause, a condition, a previous time, a comparison &c., are expressed: and in general those which begin with cum, quia, quoniam, etsi, quanquam, quamvis, licet, ubi, postquam, quando, qui, quantus, qualis, quot, ut as, quemadmodum, and similar words; e. g. quia literas odisti, non potes doctus fieri, is more correct than non potes doctus fieri, quia literas odisti: since hatred to letters is first supposed as the cause. So, si potero, ad te veniam, for ad te veniam, si potero: further, postquam mihi mors patris tui nuntiata est, valde dolui, is more correct than valde dolui, postquam &c. So, qui me amat, eum amo, is better than eum amo, qui me amat: further, scio, quanta prudentia patris tui fuerit, tantam tuam esse, for scio, tuam prudentiam esse tantam, quanta &c.: so quot is prefixed to tot, ut to ita &c.; as, ut patrem meum amavi, ita te amabo, for amabo te ita, ut — amavi. *Note:* Yet much here depends on the subject and connection; since a) sometimes an emphasis is intended in a sentence which usually follows, and then it is put first; e. g. graviter erras, cum putas &c., you are very wrong, when you think &c. b) Sometimes the sentence which should properly precede, cannot stand first on account of its length; e. g. lætatus sum, cum audissem, teomnia ea, quæ

tibi mandata essent a patre tuo, præclare egisse, is neater than cum audissem &c., lætatus sum: particularly where the following sentence is closely connected with it, since otherwise the sense would be obscured.

2.) One sentence is very often interposed between the parts of another. Such instances are termed periods; for a period properly means when one sentence is broken by another, or when the subject and predicate of one sentence are separated by another sentence; e.g. homines, quia male vivis, te oderunt. Here the sentence homines te oderunt is divided: between the subject homines, and the predicate te oderunt, another sentence is inserted, which is better than homines te oderunt, quia male vivis. So *multi*, si virtutem accuratius nossent, *eam melius* colerent, is better than multi virtutem melius colerent, si eam accuratius nossent: so also audio esse, *qui*, etsi nihil sciant, *tamen multa narrare velint*. It is not always necessary that the predicate and subject be divided, the division may take place in other parts of the sentence; e.g. rogo te, *ut*, si quid scias, *mihi dicas*: miror, *quo modo*, cum ego te tantopere amaverim, *me odisse possis*. *Note*: The ancients, particularly Cicero, generally write in this periodic form: and thence they often use the particles cum, posteaquam, ubi, and qui, for the participles; e.g. scio *te*, quicunque virtutem ament, *iis* favere, for scio te omnibus virtutem amantibus favere: non fieri potest, *ut*, qui deum non colat, *homines* amet, for ut deum non colens homines amet: Cic. Or. 3. 9, diligentissimeque est *eis*, qui instituunt aliquos atque erudiunt, *videndum* &c., for diligentissimeque est instituentibus &c.: ibid. 1. 16, *ut*, qui pila ludunt, *non utuntur* &c., for ut pila ludentes &c. To preserve this form of composition, they even placed ut with its entire dependent sentence before the verb by which it is governed; e.g. Cic. Verr. 4. 39, *continuo*, signum ut demolirentur, *imperavit*: Liv. 38. 11, *Ætoli tandem*, ut conditiones pacis convenirent, *effecerunt*. Particularly after dignus; e.g. mortuus est vir, *qui*, ut diutius viveret, *dignus erat*: or with qui: *pater tuus*, qui amaretur, *semper dignus fuit*.

Observations.

a) To write in this style, it is necessary to find out a proper sentence to interpose: Pompeius misere periit is a simple sentence, but Pompeius, quia nimis confisus erat fortunæ, misere periit is periodic: so, for cras ad te veniam, we may say, cras, si potero, ad te veniam : so, for tu quidem me non amas, et ego tamen te amo, we may say, te, licet me non ames, tamen amo: for amo te propter humanitatem tuam; te, quia es humanus, amo, and so in other instances.

b) Periods must not be too long; i. e. the inserted sentences must not be too many, and should be concise.

c) The periodic form should also be varied by simple sentences.

d) The periodic style is best acquired from Cicero, Livy, and Cæsar; if the learner takes the interposed sentences and considers how they would have been expressed directly, and why they were interposed, and how the subject matter allowed it. This particular is more copiously considered Præcept. Styli P. I. Chap. 5: and I have treated of the arrangement of words and sentences, ibid. Chap. 3 and 4.

CHAPTER III.

Of the Construction of Words with respect to Rhythm (Numerus).

§ 1.

RHYTHM (numerus) is the same as time in music, and consists in the equivalence or proportion of the sentences, or members of sentences, which are mutually connected: particularly when they are opposed to one another; e.g. if we say, he was not brave, but bold, we speak rhythmically; since brave and bold are single words which correspond. But if we say, he was not brave, but in all things displayed only boldness, there is a violation of rhythm; since the last member is far longer than the first. Further: by earnest endeavours after learning, he reached the highest degrees of honour, is a rhythmical expression, since the two members a) by earnest endeavours after learning, b) the highest degrees of honour, are equivalent: but, by learning he reached the highest degrees of honour, is not rhythmical. This is more evident when the words are of the same kind; e.g. not called by the voice of duty, but deceived by the illusions of fancy; where every part corresponds.

§ 2.

Single words therefore may answer to single words, two to two, three to three, and so on: yet, as far as possible, they should be of the same kind; e.g. Cic.

Mil. 4., est hæc non *scripta*, sed *nata* lex &c.: where scripta and nata are opposed. And immediately afterwards, quam non *didicimus*, *accepimus*, *legimus*, verum ex natura ipsa *arripuimus*, *hausimus*, *expressimus*. Here the first three words are opposed to the latter three. Cic. ad Div. 6. 2. 5, si armis aut *conditione positis*, aut *defatigatione abiectis*, aut *victoria detractis*, civitas respiraverit; where there is a double correspondence of three words, and these of the same kind; three ablatives, three participles.

§ 3.

The proper rhythm may be attained by considering what words may be introduced; e. g. for olim vivebas *cum laude*, nunc non, we may say, olim vivebas *cum laude*, nunc *cum ignominia*. The following example will illustrate this: nemo *sine labore ad doctrinam* accedere potest, is rhythmical; since labore and doctrinam correspond: but if we say nemo *sine laboris assiduitate*, *ad doctrinam* accedere potest, the rhythm is destroyed; which may be retained by writing ad doctrinæ elegantiam or suavitatem. Further: ut miles *sine telis* pugnare nequit, ita nos *sine libris* discere non possumus, is numerous: but the number is destroyed by saying ut miles *sine telis* pugnare nequit, sic nos *sine usu librorum* &c.: it may be restored by putting telis in the genitive depending upon some ablative, which may correspond to usu.

Note: Rhythm is not only pleasing to the ear, but on every account deserves to be considered in a grammar. Yet we must be careful not to make the sense subservient to the rhythm. I have treated this subject more at large Præcept. Styli P. I. Chap. 6.

CHAPTER IV.

Of the Construction of Words with respect to their Conjunction.

THE ancients conjoin

I.) Words, which are connected, in various ways.

1.) By et, ac, atque and que; e.g. pater et mater, pater materque. Que is always put after: and ac, as some suppose, is scarcely used before a vowel: we should not, therefore, say ac ego, ac ille, but atque ego &c. Yet there are many exceptions, and would have been more, if critics had not changed it into atque or et; e.g. *Ac ego* scio, Sall. Iug. 85. 12. Ed. Cort.: *ac etiam,* Varr. R. R. 1. 47: Colum. 9. 12. 4: *ac emergentibus* malis, Liv. 3. 16: *ac invisos,* Liv. 41. 24: *ac eo* properavi, Cic. Att. 13. 48: simul *ac ille* venerit, Cic. Q. Fr. 2. 6: *ac ab* omni, Cic. Nat. Deor. 1. 1. Ed. Davis., where Ernesti omits ac: *ac insignes,* Cic. Phil. 11. 5, where Ernesti reads *et: ac in eius* corpore, ibid. 3. Edit. Lambin. (1580), where Græviuus and Ernesti read *atque.* Further, by tum — tum, or cum — tum, so well — as also, as amo tum patrem, tum matrem, or cum patrem, tum matrem: also by non solum, non modo, non tantum, not only, followed by sed etiam, verum etiam, verum quoque, sed quoque, but also: by æque just so, followed by ac, atque, quam as: also by tam — quam; e. g. amo tam patrem, quam matrem, amo te æque ac (or atque, quam) me.

2.) Especially words are often connected a) by *et* repeated, where, in English, *and* is used only once; as, my father and mother love me, et pater et mater me amat: I love my father and mother, et patrem et matrem amo: I love and honour thee,

te et amo et colo: yet the two words must be really different, since et repeated literally means *both — and,* and it would be improper to use et — et, where they might not be thus translated; e. g. we should not say et auctoritas et consilium, since they are scarcely enough distinguished, but rather auctoritas et consilium: on the contrary, Socrates despised riches and death, would be properly translated, et divitias et mortem contemsit: b) by ut, where *ita* follows, literally, *as — so;* e. g. amo ut patrem ita matrem, I love father and mother; properly, as my father, so my mother: cum tu mihi, ut olim, ita nuper significasses, since you told me, as formerly, so now, formerly and now: so literas, ut nunc valde colo, ita semper colam, literature I both now cultivate and always shall. Yet in the use of these particles a comparison must always be implied, and therefore they cannot always be used for et — et, or non solum — sed etiam: c) by the repetition of a particle or qui which precedes: this occurs when men speak emphatically; e. g. *si* deum, *si* virtutem amas, for si deum et virtutem amas; but the first expresses more emphasis and emotion: so, omnia faciam, *quæ* recta, *quæ* iusta sint, for et iusta: Cic. Verr. 5. 58, *si* quis rex, *si* qua civitas exterarum gentium, *si* qua natio fecisset &c., where it occurs three times: Cic. ad Div. 5. 5. 2, omnia enim a me in te profecta sunt, *quæ* ad tuum commodum, *quæ* ad honorem, *quæ* ad dignitatem pertinerent, for quæ ad tuum commodum, ad honorem etad dignitatem &c.

II.) Words, of which the sense should be distinguished, are by the ancients often connected by *aut* or *vel;* as, pater aut mater: but vel and aut are very frequently repeated, like the English either — or; e. g. yesterday or to-day, aut heri aut hodie: write or read, aut scribe aut lege: sell either house or land, vende aut domum aut agrum: Cic. Verr. 4. 35, quem tibi *aut* hominem *aut* vero deum — auxilio futurum putas? what man or God? Vel or aut may be repeated more than twice; e. g. Cic. Or. 1. 1, et, quantum mihi

vel fraus inimicorum *vel* causæ amicorum *vel* respublica tribuet otii, ad scribendum conferam, whatever time the fraud of my enemies, or the causes of my friends, or the state will allow me &c.

III.) Words, of which the sense is to be denied or negatived, are often connected, 1.) especially by neque or nec repeated, i. e. neither — nor, though they are not always so translated; e. g. my father and mother are not at home, nec pater, nec mater domi est: thou dost not love nor honour thy father, patrem tuum nec amas, nec colis: Cic. ad Div. 4. 4. 3, illam partem excusationis *nec* nosco, *nec* probo, that part of the plea I neither know nor approve: 2.) by the repetition of a preceding negative; e. g. nemo te colit, nemo te amat, no one honours nor loves thee: non ingenium, non doctrina ei defuit, neither ability nor learning failed him: 3.) by ne quidem, not even, followed by nedum, much less; as, ne legere quidem didicit, nedum scribere, he has not even learnt to read, much less to write: 4.) by non modo, for non modo non, followed by ne quidem; since by the ancients non modo is often used for non modo non, the last non being omitted when ne quidem follows; e. g. non modo scribere, sed ne legere quidem didicit, he has not only not learned to write, but not even to read: Cic. Verr. 3. 2, etenim *non modo* accusator, sed *ne* obiurgator *quidem* ferendus est &c., for not only not an accuser, but not even &c.: and elsewhere; e. g. Cic. Off. 3. 19: Cic. Rosc. Am. 23: Cic. ad Div. 1. 9. 23: yet the ancients often used non modo non, followed by ne — quidem; e. g. Cic. Cæcin. 18: Cic. Att. 10. 4: Liv. 4. 3, 35: 5. 38.

IV.) There are also other ways of conjoining words; e. g. 1.) by utrum or ne, followed by an, interrogatively, or not; as, utrum legisti Livium an Nepotem? or Liviumne legisti an Nepotem? We may omit utrum or ne; as, legisti Livium an Nepotem? So without a question; as nescio, utrum legeris Livium an Nepotem, or nescio, legerisne Livium an Nepotem, or also nescio, legeris Livium an Nepotem: in these instances neither aut nor vel can be used for an: 2.) by et is, or isque, or idemque, translated in English, *and indeed*; e. g. habes multos libros, *et eos* pulchros, thou hast many and indeed beautiful books, or and those beautiful books: Cic. Cat. 4. 4, vincula, *et ea* sempiterna, captivity, and that perpetual: Cic. ad Div. 2. 1. 2, a te vero bis terve summum (literas), *et eas* perbreves accepi, I have twice or thrice at most received letters from you, and those short: so, nec is, for et non is, Cic. Brut. (Clar. Or.) 76, erant in eo plurimæ literæ, *nec eæ* vulgares, sed interiores, there was in him (or he possessed) much learning, and indeed not of a common kind: where it refers to the whole sentence, et, id, or idque is used; e. g. exspectabam tuas literas, *idque* cum multis, Cic. ad Div. 10. 14: te annum iam audientem Cratippum, *idque* Athenis, Cic. Off. 1. 1: and elsewhere; e. g. satis esse duo canes *et id* marem et feminam, Varr. R. R. 2. 9: plurimis, *idque* angustis — fenestris, Colum. 1. 3.

Here it is necessary to make some remarks on the connection or conjunction of sentences, whole periods and arguments, or other extensive parts of any composition; since they all consist of words: whence their conjunction belongs to the conjunction of words.

I.) Sentences are united in many ways; viz. by et, ac, atque, que and; aut, vel or; utrum, ne whether — an or; as, dic mihi utrum pax tibi placeat an bellum tibi præoptandum videatur: for which we may also say, dic mihi, tibine pax placeat &c., or without utrum or ne, dic mihi pax tibi placeat, an &c.: all these are usual; nor here can vel or aut be used for an. Further, by non tantum — sed etiam, sed quoque, verum etiam, verum quoque: also by æque — ac, atque, quam: also by cum — tum, or tum — tum, as was observed when we treated of the conjunction of words. But particularly,

1.) By et, aut, vel, neque, nec, repeated more than once, though often but once translated in English; e. g. deus nobis *et* vitam dedit *et* mentem donavit, God gave us life, and endowed us with understanding: *aut* pater tibi libros mittet, *aut* ego tibi eos emam, your father will send you books, or I shall buy them for you: yet such sentences must always admit being translated with the conjunction repeated; si *neque* tu me adiuvas, *neque* alii mihi opem ferre volunt, if neither you help me, nor others will bring me assistance: Cic. Amic. 20, atque in omni re considerandum est, *et* quid postules ab amico, *et* quid patiare a te impetrari, in every thing we must consider, both what one's self may ask of a friend, and what one must suffer to be obtained from one's self: yet it may be translated, as well — as, not only — but, partly — partly &c. When non accompanies, et non is often changed into neque or nec, which the learner should carefully observe; as Cic. ad Div. 4. 7. 3, itaque *neque* tu multum interfuisti rebus gerendis, *et* ego id semper egi, ne interessem, for itaque et tu non multum, therefore thou wast not much concerned in the conduct of affairs, and I always contrived &c.: ibid. 10. 1. 7, Furnium nostrum a te tanti fieri — *nec* miror *et* gaudeo, for *et non* miror &c.: ibid. 4. 13. 6, careo enim — familiarissimis multis, quos *aut* mors eripuit nobis, *aut* distraxit *fuga*, which death has torn from me, or flight has dispersed: Cic. Or. 2. 4, qui *aut*, tempus quid postulet, non videt, *aut*

plura loquitur, *aut* se ostentat, *aut* eorum — is ineptus dicitur, who does not see, what the occasion requires, or speaks &c.: Cæs. B. G. 4. 17, sed navibus transire *neque* satis tutum esse arbitrabatur, *neque* suæ — dignitatis esse putabat, for non satis &c., but to pass over on shipboard, he did not think quite safe, nor &c.: yet we may translate it, neither — nor. All the preceding instances are common, and may be imitated.

2.) Often also by *ut*, for quare, itaque &c.; e. g. tu neminem amas, *ut* non mirari debeas, te a nemine amari, so that you ought not to wonder &c., for hinc, igitur, itaque non mirum est &c.: Cic. Marc. 6, quos amisimus cives, eos Martis vis perculit, non ira victoriæ (i. e. Cæsaris): *ut* dubitare debeat nemo, quin multos, si fieri posset, C. Cæsar ab inferis excitaret, the citizens, which we have lost, the violence of war has struck down, not the anger of victory; therefore no one ought to doubt, but that Cæsar &c.: and so elsewhere; e. g. Cic. ad Div. 7. 7: 12. 3: Cic. Verr. 2. 69.

3.) Very often by ita, tam, sic, with *ut* following, where in English *and* is used; as, deus est tam benignus ut det nobis, God is good, and gives us; where it would be wrong to say et dat: so, sis tam benignus, ut mihi opem feras, dicas &c., be kind, and help me, tell me &c.: so, thou wilt not be cruel and kill me, tu non eris tam crudelis, ut me occidas &c.

4.) Often by *ita ut*, for *quidem sed*; e. g. parentes debent filios ita amare, ut eorum vitiis non indulgeant, parents ought indeed to love their children, but not to indulge their faults; where properly, ita means, to such an extent, with such a limitation: Cic. Rosc. Am. 26, speaking of parricides, *ita* vivunt, *ut* ducere animam de cœlo nequeant, ita moriuntur &c., they live indeed, but cannot draw their breath from heaven &c.: Cic. ad Div. 5. 21, quod *ita* libenter accipio, *ut* tibi tamen non concedam &c.: so, *ita* concedunt, *ut* &c., Cic. Cat. 4. 7: *ita* fama variat, *ut* tamen &c., Liv. 27. 25: *ita* admissi, *ne* &c. Liv. 22. 61: for which occurs ut — ita; e. g. *ut* credere, *ita* malle, Liv. 3. 65.

5.) By is, talis, tantus, tot, which are often followed by qui, qualis, quantus, quot, for ut ego, tu, is, ut talis, ut tantus &c.; e. g. non ego *is* sum, *cui* talia dicas, I am not the man, or such a man, that you should say such things to me; where cui is used for ut mihi: pater meus non *is* fuit, *qui* mentiretur, my father was not the man to lie, or such a man that he would lie, for *ut is* mentiretur: tantus erat pater tuus, *quantus si* tu esses, felix fores, thy father was so great a man, that if thou wert as great &c., for ut, si tu tantus &c. It is the same with talis — qualis: talis erat pater meus, *qualis si ego essem*, pro felicissimo haberer, for *ut si ego talis essem:* Cic. ad Div. 9. 14. 6, gratulor tibi, cum (i. e. that) tantum vales apud Dolabellam, *quantum* si ego apud sororis filium valerem, salvi *esse possemus:* where quantum si ego, is for ut, si ego tantum &c.

6.) By cum since, quia because, which are prefixed, and quare, hinc, which otherwise would follow, are omitted; e. g. for tu nihil didicisti, hinc non mirari debes, te a nemine coli, we may say, cum nihil didiceris, non mirari debes &c.: such expressions are very common in Cicero.

7.) By tantum abest, which is followed by ut twice repeated, when in English we say, so far from &c.: as, so far from rejoicing, I must weep, tantum abest ut gaudeam, ut potius flere cogar: but if tantum abest follows, ut is only once used; as, fleo nunc, tantum abest, ut gaudeam, I weep, so far am I from rejoicing, much less do I rejoice.

8.) By the particles expressing comparison, ut, sicut, quemadmodum, which are followed by sic, ita, where in English we have merely *and,* or *not only — but also;* e. g. ego te, *ut* semper amavi, *ita* per omnem vitam amabo, I have always loved you, and will love you all my life long; or, I not only have always loved you, but also &c.: Dolabellam, *ut* Tarsenses, *ita* Laodiceni acceperunt, Cic. ad Div. 12. 13. Cass.: *ut* Titanis, *ita* Gigantibus, Cic. Nat. Deor. 2. 28.

9.) By etsi for quidem, quia for nam &c.: a) etsi for quidem; I am not learned indeed, but wise, *etsi* non doctus sum,

tamen scio, for *non quidem* doctus sum &c.: b) quia for nam or enim; e. g. for patris reditum nescio, *nam* ille non scripsit, we may say, patris reditum, *quia* ille non scripsit, nescio. These various methods facilitate composition, and should be noticed.

10.) By nec or neque for et non: this is to be recommended for its conciseness; e. g. amo te nec possum dicere, quare, I love thee and cannot tell why, is better than amo te et non possum &c. Thence et non should generally be changed into nec or neque. So, nec ullus, nec quisquam, are more common than et nullus, et nemo: nec quidquam than et nihil: nec unquam than et nunquam: nec usquam than et nusquam: e. g. for hoc omnes fatentur, et nemo negat, we say, hoc omnes fatentur, nec quisquam (or ullus) negat: for omnia feci et nihil prætermisi, we say, omnia feci, nec quidquam prætermisi: for semper te amavi, et nunquam desinam te amare, we say, semper te amavi, nec unquam &c.: for quæsivi patrem ubique, et tamen nusquam inveni, we say, quæsivi patrem ubique, nec tamen usquam inveni. Such expressions should be observed and imitated: Cic. Senect. 12, præstringit oculos, *nec* habet *ullum* cum virtute commercium, for et habet nullum &c.: dissimillimi inter se Zeuxis, Aglaophon, Apelles, *neque* eorum *quisquam* est, cui &c., Cic. Or. 3. 7: talibus aures tuas vocibus circumsonare: *nec* eas — *quidquam* aliud audire, Cic. Off. 3. 2: *nec* mihi magis *unquam* videor &c., Cic. Div. 2. 68, for et nunquam.

II.) Entire periods as they are termed, that is, complete and perfect sentences between two full stops, are united:

1.) By qui, quæ, quod, for is, ea, id, hic, hæc, hoc, or even for ego, tu, nos, vos: in which case the conjunctions et, vero, autem, enim, ergo &c., must be omitted; e.g. heri apud fratrem fui. *Cui cum* dixissem, me &c., for *et cum ei* dixissem &c., or *cum igitur ei* dixissem &c.: it would be wrong to say *cui igitur cum* dixissem &c. Further, fratri de ea re dixi. *Qui cum* nollet &c., but since he was unwilling &c., for *cum vero is* nollet; where *qui vero cum* nollet would be incorrect: Cic. ad Div. 5.

2. 15, satis habeas, nihil me etiam tecum de tui fratris iniuria conqueri. *Quem* ego cum comperissem omnem sui tribunatus conatum in meam perniciem parare &c., be contented that I make no complaints to you of the injustice of your brother; for when I found that he &c. This should be imitated: yet enim cannot always be exchanged for qui, except where the cause is quite obvious, and *for* may be omitted in English.

2.) By nec or neque in two ways:

a) For *et non*, as in the connection of two shorter sentences, whether it mean *also not*, or *and not*; e. g. Cic. ad Div. 3. 7. 15, *nec* mehercule aliter vidi existimare vel Pompeium — vel Lentulum &c., and also I have not seen &c. Here nec quisquam or nec ullus is used for et nullus or etiam nullus, et nemo or nemo etiam: nec quidquam, for et or etiam nihil: nec unquam, for et nunquam or nunquam etiam: nec usquam for et nusquam, or nusquam etiam: Cic. Off. 1. 16, *neque ulla* re &c., for *et nulla* re &c.: *nec quisquam* rex, Cic. Div. 1. 41: *neque quisquam*, Nep. Thras. 2: *neque unquam*, ibid. Att. 14. Here also *neque non* is very common for *et*, i. e. *and* or *also*, whence it is clear how readily the ancients commenced periods with neque or nec; e. g. Cic. Cat. 4. 2, *neque* meam mentem *non* domum sæpe revocat exanimata uxor &c., *and* my lifeless wife &c.: for *et* meam mentem &c.: Cic. Rosc. Am. 32, *neque* ego *non* possum &c.

b) Instead of *non*; e. g. *neque* or *nec* vero credibile est &c., but it is not credible, for non vero &c.: so, *neque* or *nec* negaverim &c., yet I will not deny &c., for *non vero* &c.: *neque* (*nec*) enim possum &c.: Cic. ad Div. 1. 9. 15, *neque* vero hac in causa modo, sed &c., but not only &c.: ibid. 2. 6. 5, *neque* enim sum veritus &c., for I do not fear &c.: ibid. 7. 1. 3, *neque* tamen dubito &c.: so, *neque vero*, and *neque tamen*, Nep. Thras. 2.—So, neque vero quisquam, quidquam, usquam, unquam, for nemo vero, nihil vero, nusquam vero, nunquam vero: so, neque tamen quisquam, quidquam, unquam, usquam, for nemo tamen &c.: so, neque enim quisquam &c., for nemo enim &c.: and so in other instances: Cic. Or. 1. 8, *neque* vero mihi *quidquam* &c.:

Nep. Dat. 5, *neque* tamen *quidquam* fecit: ibid. Att. 13, *neque* tamen horum *quenquam*: so we often find *neque vero non*, for *vero*: *neque tamen non*, for *tamen*: *neque enim non*, for *enim*: Cic. Or. 2. 85, *neque tamen* illa *non* ornant, for illa tamen ornant: Nep. Att. 13, *neque* tamen *non* — bene habitavit. In these instances *non* is often quite apart from *neque* or *nec*; e. g. Cic. ad Div. 6. 1. 5, *nec* enim is, qui in te adhuc iniustior fuit, *non* magna signa dedit animi erga te mitigati, for is enim, qui in te adhuc iniustior fuit, magna signa &c. All these expressions deserve imitation.

Note: The ancients said neque vero rather than neque autem: the latter is rare: it occurs Cic. ad Div. 5. 12. 21: Cels. 2. 17. So nec autem, Lucret. 6. 779.

3.) Also in other ways; e. g. a) by *nam cum*, which is more usual than *cum enim*: b) by *quod*, for quod adtinet ad id quod, as to what concerns the circumstance that &c.; e. g. quod autem nonnulli dicunt &c., as to the circumstance, that some say &c.: Cic. ad Div. 5. 2. 12, 13, *quod* scribis: c) by *at*, in objections which one supposes and answers; for at obiici possit, at obiiciunt, but they object &c.; e. g. Cic. ad Div. 9. 6. 9, *at* in perturbata republica vivimus, *but thou wilt say*, we live &c. Also at vero, Cic. ad Div. 4. 5. 7. Sulpic., *at vero* malum est amittere liberos: d) by *hic*, or *hac in re*, on this occasion, here, which often occurs in Nepos, Cicero &c.

III.) The separate arguments and larger divisions of a writing or speech, were seldom marked by the Romans by means of primo, secundo, tertio &c. The Romans rather said, in the *first place*, *next*, *further* &c., and closed with *finally*. In the first place, *primum*; secondly, *deinde*; thirdly, i. e. finally, *denique*, *postremo* &c. When there were four divisions, they said primum, deinde, tum, postremo &c. When there were more, they also used præterea and insuper, and repeated deinde and tum; and closed with denique &c. as before. That deinde and tum have not a definite place

appears from Cic. Font. 14, where Cicero enumerates primum, tum, deinde, postremo. The ancients also made use of other formulæ; as accedit, quod, to which is added, that &c.: or huc, accedit, quod; accedit, ut &c.: further, reliquum est, ut &c.; restat, ut &c., it remains that &c.: and also others. That this is a more elegant way of enumerating is quite obvious. Sometimes, however, they used primum, secundo &c.; e. g. *primum* — *secundo,* Varr. R. R. 1. 2. 4: *primum* — *secundo* — *deinde,* — Cic. Leg. 1. 13: *primum* — *secundo* — tertium, Cic. Planc. 20: *primo* — *secundo* — Phædr. 4. 10. 16: whence it is not incorrect so to enumerate; and it is sometimes more perspicuous.

CHAPTER V.

Of the Construction of Words with respect to their Interchange.

A VARIETY of expression is both necessary and agreeable. Yet here caution is requisite, that the interchange of words may not embarrass the meaning. All depends on the context, our knowledge of words, and a correct judgement.

§ 1.

Of the Interchange of Substantives.

I.) Substantives are sometimes interchanged with substantives; e.g. cognitio knowledge, with notitia and scientia; eruditio with doctrina; yet, where the context determines it, eruditio may also mean instruction: anni with ætas, the age or years of a man: auctoritas with consilium; yet auctoritas may be determined by the context to mean command: adolescentia is used for adolescentes: so iuventus, Cic. Or. 3. 34: Cæs. B. G. 3. 16: so senectus for senes; mens for cogitationes; e. g. mentem meam tibi declarabo, I will declare to you my mind: so, mors, obitus, finis vitæ, are equivalent: dies is used for tempus; e. g. *dies* levat luctum, Cic. Att. 3. 15: *dies*, quæ stultis quoque mederi solet, Cic. ad Div. 7. 28. cf. 5. 16, and elsewhere: nihil for nemo; e.g. *nihil* illo fuisse excellentius, for neminem—

excellentiorem, Nep. Alc. 1: *nil* fortunatius Catulo, Cic. Att. 2. 24: Dolabella tuo *nihil* mihi scito esse iucundius, Cic. ad Att. 9. 16. Cæs. On the contrary, sententia may not be used for opinio; since the former means a deliberate opinion, the latter a conjectural opinion: vitium, error, and peccatum differ; vitium, a fault generally; e. g. vitium hominis, vestis, parietis &c.; peccatum, a transgression or departure from a rule; error, a mistake or error, though perhaps only of the understanding: hence error fratris and peccatum fratris are not always equivalent: and so of many other words. So a puero is used for a pueritia, from childhood, Cic. Acad. 4. 36: Cic. Or. 1. 1: a pueris, Cic. Tusc. 1. 24: Ter. Heaut. 2. 1. 2.

II.) Substantives are used for their corresponding adjectives; e. g. victor exercitus, the victorious army, Cic. Manil. 9: Nep. Ages. 4. We must particularly remark Cic. ad Div. 5. 2. 22, *huius temeritati* si non restitissem, for huic temerario homini si non &c.: Phædr. 1. 12. 6, *crurum nimiam tenuitatem* vituperat, for crura nimis tenuia. This much deserves to be imitated where it applies: so, nihil rei, for nulla res: nihil pecuniæ, no money: nihil mali, no evil, Cic. Att. 8. 4: so nemo for nullus; e. g. nemo civis, Cic. Dom. 42: nemo Romanus, Liv. 3. 60: nemo homo, Cic. Nat. Deor. 2. 38: Cic. ad Div. 13. 55: Terent. Ad. 2. 3. 6.

III.) A substantive is used for a pronoun for the sake of emphasis; e. g. Cic. Cat. 1. 1, o tempora! o mores! senatus hæc intelligit, *Consul* videt, hic tamen vivit: here Consul videt is put for ego video; Cicero being then consul.

IV.) A proper name is sometimes put to denote some general character, as Hector, Achilles, for heros; Nestor for senex prudens &c.

V.) Two substantives are often used for one; e. g. he has offended his father, offendit patris animum: he has wounded his brother, corpus fratris vulneravit; since, properly, the whole man is not offended or wounded, but the mind is offended, the body wounded. So sævitia maris is used for mare, when reference is had to the fierceness or commotion of the sea; where sævitia maris is, in fact, put for sævum mare, and the accompanying substantive is not redundant, but adds emphasis, clearness &c.

VI.) A substantive both with and without a preposition is sometimes used as an adverb; as, præter opinionem for repente: per insidias craftily, for insidiose: singulis diebus, for quotidie: summo studio, for studiosissime &c. We are often obliged to speak in this way when there is no appropriate adverb; as, singulis mensibus, monthly &c.

§ 2.

Of the Interchange of Adjectives.

I.) Adjectives are interchanged with adjectives; as fessus and lassus, tired: certus, indubitatus, exploratus, certain: pulcher beautifu , both o the body and soul: formosus, beautiful, of the body: magnus great, gravis great, said of bad things, as, gravis morbus, a great sickness, grave bellum &c.: præclarus, egregius, eximius, præstans, excellens, excellent: sometimes also

insignis, which properly means remarkable, and singularis, singular; though these two last are used also of bad things; as insignis and singularis audacia: &c. We particularly observe: a) after sine, ullus is used for omnis; e. g. *sine ulla* dubitatione, Cic. Cat. 3. 6: Cic. Or. 2. 49, without all doubt, not sine omni &c.: *sine ulla* mora, Cic. Cat. 3. 2: *sine ulla* vituperatione, Cic. Cæcil. 8: yet we also find omni; e. g. *sine omni* periculo, Terent. Andr. 2. 3. 17: *sine omni* sapientia, Cic. Or. 2. 1: and elsewhere; e. g. Plaut. Bacch. 5. 2. 13: Ovid. Trist. 4. 8. 33. b) The comparative is often used for the superlative; e. g. te nemo est doctior, thou art the most learned: particularly after qui; as, quo nemo doctior, felicior est, who is the most learned, the most fortunate man: quo nihil pulchrius vidi, which is the most beautiful that I have seen: c) quantum is used for quot; as, quantum librorum, how many books? When *how many* is equivalent to *a few* or *how few!* quot is rarely used, but instead of it quotusquisque; e.g. quotusquisque hoc credit? how many believe this? that is, few believe it, no one believes it. Thus nullus is used for vilis, levis, of no value; e. g. *nullum* id argumentum est, Cic. Tusc. 2. 5: ob rem *nullam*, Terent. Hec. 5. 3. 2, i. e. a trifle; and elsewhere.

II.) Adjectives for substantives; e. g. dixit hoc vivus, he said this in his lifetime: me vivo factum est, it has been done in my lifetime: didicit hoc senex, he learnt this in his old age, where senex is for in senectute: so the participles; as, dixit moriens, i. e. at his death: proficiscens, at his departure; mortuo patre ibam, after may father's death I went: verum dicere, to say the truth, rather than veritatem: yet veritates dicere, Gell.

18. 7: further, civis Romanus, Albanus, a citizen of Rome, of Alba, not civis e Roma &c.: so, Epaminondas Thebanus, of Thebes &c.: further, mortales is often used for homines; e. g. Cic. in Cæcil. 2: Cic. Pis. 40: Cic. Fin. 2. 3: Cic. Nat. Deor. 3. 36. &c.

III.) Adjectives for adverbs; e. g. nullus dubito, I doubt not, for non dubito: so nullus is often used for non; e. g. tametsi *nullus* moneas, Ter. Eun. 2. 1. 10: Sextus ab armis *nullus* discedit, Cic. Att. 15. 52: *nullus* dixeris, Terent. Hec. 1. 2. 3: hæc bona — *nulla* redierunt, Cic. Rosc. Am. 44: misericordia, quæ tibi *nulla* debetur, Cic. Cat. 1. 7: auspicia, quæ *nulla* sunt, Cic. Div. 2. 33: so nulla when speaking of females; e. g. *nulla* colum novit, Virg. in Ciri, 177: especially primus, solus, unus, &c., are readily used for primum &c.; as, mater venit prima, my mother came first: Neutonus primus invenit, Newton first invented: mihi soli (uni) dixit, he told me only: amat solam pecuniam, he loves only money: virtus sola hominem reddit felicem, virtue alone &c. This deserves imitation: so also *priori* Remo augurium venisse fertur, Liv. 1. 7: urbs, quæ quia *postrema* ædificata est &c., Cic. Verr. 4. 53, i. e. last: Hispania *postrema* omnium perdomita est, Liv. 28. 12. Further, Cic. Rosc. Am. 6, erat ille Romæ *frequens,* for frequenter: ibid. 7, decem horis *nocturnis* sex et quinquaginta millia passuum cisiis pervolavit, for decem horis *noctu* &c.: see Chap. I. Sect. IV. § 2.

§ 3.

Of the Interchange of Numerals.

I.) With each other; e.g. duodeviginti, Cic. Acad. 4. 41: decem et octo, Liv. 9. 33: Hirt. B. G. 8. 4: Cic. Cluent. 9, where, however, Ernesti reads XVIII: octodecim, Frontin. Strat. 2. 7. 37: undeviginti, Cic. Brut. 64: decem novem, Cæs. B. G. 1. 8: novemdecim, Epit. Liv. 119: Liv. 3. 24. Drakenb.: decem et tres, Cic. Rosc. Am. 7, for tredecim: decem et sex, Cic. Cluent. 7, where Ernesti has XVI: Liv. 33. 4: sexdecim, Nep. Att. 16: decem et septem, Liv. 33. 21: Cic. Phil. 5. 7: septem et decem, Cic. Senect. 6: see before, Part I. Chap. III. Sect. II.

II.) Numerals for other adjectives; as sexcenti, centum, mille &c., for very many, innumerable: so centies, sexcenties, &c. i. e. sæpissime. Yet attention must always be paid to the literal sense: a man forty years old cannot say, I have kept my birth-day, centies, sexcenties, millies, for, very often: and so in other instances. Further, ut uno verbo dicam, i. e. paucis verbis.

§ 4.

Of the Interchange of Pronouns.

I.) With each other; e. g. a) nos, nobis &c., are continually used by Cicero for ego, me, mihi &c. b) id quod for quod; e. g. amas virtutem; id quod valde laudo, which also I much praise: c) nescio quis, quid &c., for quidam or aliquis, i. e. a certain one. It is often

applied to persons or things which one considers as unknown or of mean account; as, vidi hominem nescio quem, a man, I know not whom, or an unknown person: but it often merely means, some one, any one: scripsit librum nescio quem, a book not very valuable: also libri nescio quid. Yet nescio quid is used in a good sense, Cic. Arch. 5, illud nescio quid præclarum, that valuable something, or that something valuable: nescio quid may be commonly translated somewhat: d) ipse is continually used for ille, when the discourse is of a principal person who is to be separated from his followers; e. g. Cæsar præmisit legatos, — *ipse* post aliquot dies secutus est, but himself followed &c.: e) qui, quæ, quod, for is, ea, id, or ego, tu, in the conjunction of periods; e. g. doleo te non adfuisse. *Qui si* adfuisses &c., since if thou hadst been &c., for si tu: further, tu nos non amas. *Quos si* amares, i. e. si nos &c.: virtus est pulchra. *Quam si* &c, for eam si: particularly dignus sum, es, est, quem ament, i. e. ut me, te, illum ament. Further, misit mihi librum, quem (i. e. ut eum) legerem &c.: f) si quis for si aliquis, is very common, and more common than the latter: and so through all cases &c.; e. g. si quid, si cuius. So ne quis, quo quis &c., for ne aliquis, quo aliquis &c. Also literæ tuæ, a letter from you, is often used; e. g. raras *tuas* quidem — accipio literas, Cic. ad Div. 2. 13, and elsewhere: thus we may translate ibid. 12. 25, Liberalibus literas accepi *tuas*, a letter from you: exspectabam *tuas* literas, ibid. 10. 14, a letter from you.

II.) Pronouns for adjectives; e. g. 1.) ipse for integer, totus whole, with numerals, or just, exactly; e. g.

tres ipsos dies ibi fui, I was there three whole days, or just three days: Cic. Att. 3. 21, triginta erant dies *ipsi:* Cic. ad Div. 2. 8, cum Athenis decem *ipsos* dies fuissem: Cic. Verr. 2. 9, *ipso* vicesimo anno, just &c.: 2.) is for talis; e. g. tu es *ea* doctrina, ut &c., thou hast such learning &c. 3.) hic for præsens; e. g. hic homo, the man here standing, sitting &c., or the man now living: hæc tempora, the present times: 4.) hic for proximus; as, *his diebus* accidit, it happened on the preceding day: 5.) ille is commonly used for prior, when it may be translated the former, to which hic for posterior, the latter, corresponds; as, Cicero et Livius sunt legendi; *ille* ob eloquentiam, *hic* propter historiam, the former — the latter: 6.) quicunque and quisquis are continually used for omnis qui; e. g. quicunque deum amant, eos amo; for omnes eos, qui deum &c., I love all that love God: quisquis ita loquitur, mentitur, every one that so speaks, lies: quemcunque amas, eum amo, I love every one that you love: quidquid cupies, tibi dabo, all that you desire, I shall give you: quæcunque dixisti, ea vera sunt, all that you have said, is true. All these instances are to be imitated: also 7.) quis or qui for qualis; e. g. Xenophon, *qui* vir et quantus! Cic. Div. 1. 25: *quis* videor? Terent. And. 4. 2. 19: sed *quis* ego sum? aut quæ &c., Cic. Amic. 5: *quid* mulieris habes? Terent. Hec. 4. 4. 2, i. e. what sort of woman &c.

III.) Pronouns for adverbs; e. g. 1.) quid, i. e. cur? as, quid fles? 2.) ipse for adeo; e. g. ipse Cæsar, licet inimicus esset, laudavit Pompeium: Cic. ad Div. 6. 10, neque eum *ipse* Cæsar &c., even Cæsar &c.: Cic. Verr. 4. 14, in his *ipsis* rebus: thus we say, Cæsar him-

self, for even Cæsar: 3.) idem through all its cases is used for item, porro, or etiam, even, also, further, with the pronouns is, ego, tu &c.; e. g. Virgilius scripsit Bucolica: idem Æneida fecit, he also composed the Æneid: Cæsar vicit Gallos et Pompeium: idem fuit magnus orator, he was also &c.: fratrem laudat: eundem donavit, he also rewarded him: a patre accepi Horatium: ab eodem exspecto Virgilium, from him also &c., for ab eo etiam: ego multos libros nuper emi: idem plures emam, I also shall buy more, for ego etiam &c.: so also it may be used for tu etiam: 4.) ipse for commodum, just, exactly; e. g. triginta erant dies *ipsi*, Cic. Att. 3. 21: see above: so *ipsis* Nonis, Cic. Sext. 63: nunc *ipsum*, exactly now, Cic. Att. 7. 3: 12. 16, 40.

IV.) Pronouns for prepositions; as, quæ tua est humanitas, benevolentia &c., i. e. pro tua humanitate, benevolentia &c.: qui tuus est amor, for pro tuo amore &c.

V.) Pronouns for conjunctions; 1.) is for quidem; e. g. habeo multos libros, et eos (eosque, or eosdemque) pulchros, and indeed fine ones: see above, Chap. IV. n. IV. 2.) idem for etiam; as, Cicero multas orationes scripsit: idem edidit alios libros: 3.) especially qui is used for ut or cum, followed by other pronouns; as, a) for ut; dignus sum, qui lauder, i. e. ut ego lauder: dignus es, cuius libros legam, i. e. ut tuos &c.: b) for cum when or since, quod that: laudandus es, qui id feceris, since or because you have done &c. It is also used for connecting periods, partly instead of autem, vero, et &c.; as, tu non adfuisti. Qui si adfuisses &c., as was noticed before. We also find qui (at other times for quo modo) instead of ut that; e. g. illum tanti fa-

cio, *qui* non Cæsarem magis diligam, Cic. ad Att. 3. 15. Balb.: efficite, *qui* detur, Terent. And. 2. 1. 34: homines sunt hac lege generati, *qui* tuerentur illum globum, Cic. Somn. Scip. 3, and elsewhere.

§ 5.

Of the Interchange of Verbs.

I.) With each other; e. g. a) pati, ferre, sinere, to suffer, permit, allow: also permittere, or potestatem alicui dare: b) ferre, tolerare, perferre, perpeti, to bear, suffer, or endure; e. g. onus, fortunam adversam: also subire and sustinere: c) suadere, consilium dare, censere; e. g. censeo eundum: but not consulere alicui, which means to care for: d) habeo vestes, sunt mihi vestes, sum vestibus præditus, instructus, ornatus: so utor; e. g. parentibus bonis, libris, or non careo re, non sum expers rei. Yet here, as in the former instances, we must attend to the literal and proper sense, otherwise the interchange might be incorrect: thus versari is sometimes equivalent to esse, but properly means, to turn round in, to continue a long time in a place; thence, to be there: verba facere is the same as dicere, loqui, Nep. Them. 10: Liv. 29. 12: thence, to make a speech, Cic. Ver. 4. 66. So, prodere memoriæ, to hand down to remembrance, is different from narrare, memorare, commemorare, mentionem facere, and is principally applied to historians: so also referre, tradere. Promittere is the same as polliceri; but spondere means to be surety for; præstare, to stand in the place of, to tell for; recipere, to undertake for, means a very confident assurance. Audire, accipere, to hear, and cog-

noscere to perceive, are equivalent; but comperire to know or find, signifies more, viz. to get certain tidings of; and experiri means to try, or know by experience; e. g. mala expertus sum multa. Esse, when followed by inter, is equivalent to intercedere; as, inter te et me intercedit amicitia, or est amicitia. Declarare, manifestare, indicare, are equivalent: significare means, generally, to denote or signify, whether by words, looks, or gestures: profiteri, and præ se ferre, are often used for declarare, to make known, to inform. For non dico we may say nego: also e. g. for pater dixit, se non venturum, we properly say, pater negavit, se venturum: and so in similar instances. For negare deum, we may say, tollere deum. Credo, puto, arbitror, reor, existimo, statuo, to believe, are equivalent: so, videtur mihi res esse vera, I believe that the thing is true, is very common: so, videris mihi esse doctus, videor tibi esse doctus &c.: but opinor I conjecture, persuasum mihi est, I am quite persuaded, iudico, I believe with good ground; as, iudico te esse doctum. Debeo, and meum est officium, are equivalent: oportet, it is needful, useful: necesse est, it is necessary, indispensable: cogor, I am compelled, I must; e. g. liberi debent colere parentes: oportet me discere: necesse est hominem mori: cogitur patriam relinquere: for all which the participle in dus, or the gerund in dum, may be used; as, liberis parentes sunt colendi, mihi est discendum, homini est moriendum, patria ei est relinquenda. For non opus est, non est causa, when a verb follows, we commonly say, non est, quod; e. g. non est, quod fleas, rideas, thou hast no cause to weep, to laugh. Fateor, confiteor I confess, generally, whatsoever, or howsoever, with free will or compulsion: profiteor, I freely confess, make openly

known. For facere aliquem doctum, we find reddere aliquem doctum &c. Ægre ferre, moleste ferre, to take amiss, to be troubled, vexed for: but vitio vertere, to impute or allege as a fault. In malam partem accipere, to take in bad part; which can only be said of something that might be taken in good part. Imperare, to command or give orders: mandare, to commit or intrust: iubere, to bid any thing, whether by entreaty or command. For spero, we may say, spes mihi est, spe teneor, in spe sum &c. Erro and fallor indifferently mean, I err; yet we seldom find fallor in spe, opinione &c., I err in my hope, opinion &c.; but spes, opinio, me fallit. Lætari, gaudere, are equivalent; but lætitia efferre is more, and lætitia exsultare still more, to leap for joy. And thus more instances might be cited. The poets also often say venire for esse; e. g. pulchro *veniens* in corpore virtus, Virg. Æn. 5. 344. cf. 7. 470: Ovid. Met. 7. 195. &c.

II.) The parts of the verb are often interchanged:

A. The Modes: 1.) the indicative future for the present imperative; non facies for ne fac, is milder: so also 2.) the conjunctive instead of the imperative; as, ne facias for ne fac: 3.) the infinitive instead of the indicative; as, Cæsar proficisci, venire &c., for proficiscebatur &c., hostes fugere, the enemies fly, is very common in narrations. Further, the infinitive with the subject accusative, for ut, quod &c., with the indicative or conjunctive; as, gaudeo te vivere, and gaudeo quod vivis: necesse est homo moriatur, and hominem mori: 4.) also an indicative often stands where in English we might use the subjunctive; e. g. pæne tua me *perdidit* protervitas, Ter. Heaut. 4. 6. 10, for perdidisset.

B. Numbers: e. g. nunc dicemus, for dicam: cogita, quid dignitas et officium a te postulent or postulet: both are correct: so, pars capta est, and capti sunt: see above, Chap. I. Sect. IV. § 1.

C. Tenses: as 1.) the present instead of the imperfect conjunctive; si quis dicat, if any one shall say, i. e. now; which usage, perhaps, is necessary: see above, Chap. I. Sect. X. § 4: 2.) the present instead of the perfect in lively narrative; as, Cæsar imperat, proficiscitur &c., commands, marches &c., for imperavit, profectus est &c.: see above, Chap. I. Sect. X. § 4: 3.) the present instead of the future: a) when there is no future; as, spero me hoc efficere posse, I hope that I shall be able to effect this: yet sometimes the ancients in such cases use a present, though there is a future: b) when a future event is spoken of with much confidence, as though it were present; e. g. brevi infelix es, for eris: c) in such expressions as these; who will deny it? every one will allow &c., the ancients more commonly use the present; as, quis hoc neget? quisque fateri debet; not negabit, debebit: 4.) the imperfect instead of the perfect; as, memini me dicere, for dixisse, is very common: 5.) the perfect conjunctive instead of the present; as, ne dixeris for ne dicas: 6) the future indicative for the present imperative; non facies, for ne fac: which we lately mentioned: 7.) also the future perfect for the simple future; e. g. videro for videbo: see above, Chap. I. Sect. X. § 4.

D. The persons are sometimes interchanged, where in English we say *one*, *they* &c.; e. g. dicitur pax mox futura esse, and dicunt pacem mox futuram esse: ho-

nestum est, ea, quæ scias, alios docere, and quæ sciamus, what one knows: see Chap. 1. Sect. X. § 1.

E. The voices are interchanged; e. g. scio te libros amare, and libros a te amari. Yet in such examples of two accusatives, if they both denote persons, it is better for perspicuity to use the passive; as, scio te a patre amari, for patrem te amare, since the latter may mean, that thou lovest thy father, or that thy father loves thee: as in the well-known instance, Aio *te*, Æacida, *Romanos* vincere posse. Yet sometimes the ancients neglect this precaution, and then the context must decide; e. g. *me* — tamen *te* exspectaturum fuisse, Cic. ad Div. 5. 20. 8, i. e. that I &c.: *omnes socrus* oderunt *nurus*, Ter. Hec. 2. 1. 4: gerendus est *tibi* mos *adolescentibus*, Cic. Or. 1. 23.

III.) Verbs instead of substantives; e. g. 1.) the infinitive as a subject; as, errare humanum est, for error &c. This is often necessary when there is no appropriate substantive, as to learn, discere; e. g. didicisse fideliter artes emollit mores &c.: virtutem magni facere reddit homines felices, the high estimation &c.: see above, Chap. I. Sect. IV. § 1. n. 5. 2.) Participles are often used as substantives; as, pater moriens, proficiscens, dicebat, my father, at his death, on his departure, said: crede mihi adfirmanti, believe me on my word: feci hoc confisus tuæ humanitati, I did this from confidence in &c.: diffisus, from distrust &c.: timens, from fear: fugiebat timens patrem, he fled from fear of his father: in audienda re, at hearing of the matter: patrem puto doctum esse, your father in my opinion is learned: te etiam mortuum diligam, I will love you even after your death.

IV.) Verbs instead of adjectives; as, vix credi potest, for vix credibile est. Also soleo is used, where in English we say ever or always; e.g. soleo esse ultimus, I am always the last: Cic. Rosc. Com. 16, qui mentiri *solet*, peierare consuevit, he who always lies &c.: Cic. Or. 3. 50, *solitus est* versus hexametros fundere ex tempore: Cic. Tusc. 1. 40, Græci *solent* nominare &c.: Ter. Ad. 1. 1. 54, credo iam, ut *solet*, iurgabit. We must often use verbs for want of proper and usual adjectives; as, deus cerni nequit, for est invisibilis: dei magnitudinem mente complecti nemo potest, the greatness of God is incomprehensible: so, potest fieri ut fallar, Cic. ad Div. 13. 73, it is possible, for possibile est, which rarely occurs: so also non fieri potest, it is impossible.

V.) Verbs instead of adverbs; as, quid quæris? i. e. briefly, occurs in Cicero. The following expressions deserve particular notice: necesse est hominem mori, for homo moritur necessario: certum est, nihil esse melius virtute, for nihil profecto est melius virtute: manifestum est te mentiri, for manifesto mentiris; and so in other instances. It is often impossible to speak otherwise; e. g. fratrem tuum mortuum esse opinor, thy brother is probably dead.

VI.) Verbs, and especially participles, are often used for prepositions; as,

1.) for sine; homo carens libris non multa discere potest, a man without books cannot learn much.

2.) for cum; e. g. venit instructus magna multitudine, he came with &c.

3.) for propter: to these belong the participles ductus, ad-

ductus, impulsus, incitatus, motus, permotus; also inflammatus &c.; e. g. fecit amore ductus, incitatus &c., he did it out of love; properly, induced by love: necessitate impulsus, coactus, out of necessity; properly, moved, compelled by &c. Further, the participles impeditus, exclusus, prohibitus, when the discourse is of a hindrance; as, non potui ad te venire angustia temporis impeditus, exclusus, from want of time: occupationibus prohibitus, impeditus, on account of business: to these also belong other participles; as, carens magistro nil discere potuit, from want of a teacher he could learn nothing: timens, from fear &c.

4.) for post; e. g. cœnatus cubitum ivit, after supper he went to bed, for post cœnam: pransus, i. e. post prandium: mortuus, i. e. post mortem: mortuo tibi gratiam adhuc habebo, I shall still thank you after your death: his literis acceptis, after the receipt of these letters: patre mortuo, after his father's death &c.

5.) for in; as, iter faciens, for in itinere: iter faciens per Britanniam ad me veniebat, in his journey &c.: scribens moriebatur, i. e. in scribendo, in writing &c.

6.) for ex; e. g. scio hoc experientia edoctus, I know it from experience, is better than ex experientia scio.

7.) for præter, the ablative of exceptus is used; e. g. libros meos, paucis exceptis, except a few: nemo, te excepto &c., no one, except you &c.

8.) for iuxta, apud; as, adsidens libris moriebatur, he died at his books.

VII.) The verb, viz. the participle, is often used for the conjunctions cum, postquam &c.; e. g. dicebat cœnans, for dum cœnabat, whilst he was supping: fecit hoc timens, because he feared: his dictis mortuus est, after he had said this &c.: so, noli dicere, for ne dicas: noli scribere, for ne scribas, ne scribe: cave dicas, for ne dicas &c.

§ 6.

Of the Interchange of Adverbs.

I.) With one another; e. g. 1.) ita, sic, tam, are equivalent: if *as* follows, then ut is used after ita, sic, quam after tam: 2.) rursus, denuo again, and iterum: yet iterum is used only when *again* is equivalent to *a second time:* 3.) instead of alias at another time, for alio tempore, we find olim, antea; e. g. olim homines &c.: but alioqui, alioquin, more commonly than alias mean otherwise, in other places &c.: 4.) tantum, tantummodo, solum, duntaxat, modo only, are equivalent; for which non nisi may often be used; e. g. habeo non nisi tres libros, I have only three books &c.: solummodo is not usual with the ancients, though it occurs Plin. H. N. and Pand.: 5.) saltem, duntaxat, certe at least, are the same: yet certe must be used only when *at least* is the same as *certainly;* e. g. si non hodie, cras certe, redibo, I shall return at least to-morrow &c.: 6.) ferme, fere, pæne, propemodum, tantum non, nearly: 7.) cum primum, ut primum, simul with ac or atque, or without either; e. g. cum primum potero, ut primum potero, simul ac potero, simul potero, as soon as I can; but quam primum, very soon, not, as soon as, as beginners often imagine: 8.) æque ac, atque, or quam, non minus quam, are equivalent: 9.) for si aliquando, ne aliquando &c., we often find si quando, ne quando &c.

II.) Adverbs instead of substantives; as, 1.) vere in truth, vere dicere possum: liquido iurare, to swear confidently: considerate, prudenter, agere to act with consideration, with prudence: misere periit, he came to a

miserable end &c.: 2.) hic, istic, illic, are often used for hoc in loco, isto in loco, illo in loco, also for in hac, ista, illa re: huc, istuc, illuc, for in hunc, istum, illum locum: also instead of ad (in) hanc, istam, illam rem; hinc, istinc, illinc, for ex hoc, isto, illo loco; also for ex hac, ista, illa re. Particularly in his epistles Cicero uses hic, huc, hinc, with reference to his own situation; istic, istuc, istinc, of the place to which he writes; and illic, illuc, illinc, of a third place. Hinc also is often the same as ex hac re; so unde, for e qua re &c.: 3.) ita is not merely used for hoc modo in this way, but often a) for hac conditione; as Cic. Off. 1. 9, nam hoc ipsum *ita* iustum est, si est voluntarium, upon that condition is right &c.: b) for hoc exitu; as, locutus sum cum illo *ita*, ut mihi adsentiretur, with such effect: c) for hoc consilio, with this intention; e. g. *ita* nos esse natos, Cic. Fin. 4. 2: *ita* sese armat eloquentia, Cic. Invent. 1. 1.

III.) Adverbs for adjectives: breviter rem dicere, i. e. paucis: thus sic and ita are often used for talis; e. g. *sic* vita hominum est, such is the life of man, Cic. Rosc. Am. 30: cf. Cic. Att. 4. 1: Ter. Ad. 1. 2. 63: Phorm. 1. 2. 20: 1. 3. 20. But a singular expression occurs Ter. And. 1. 2. 4, *heri semper lenitas*, my master's continual mildness; which should not be imitated. On the other hand, non is often used for nullus; e. g. quod mel *non* habebant, Nep. Ages. 3: eget exercitatione *non parva*, Cic. Amic. 5: particularly it must be used with adjectives; e. g. thou hast no fine books, non habes pulchros libros, not nullos pulchros &c.

IV.) Adverbs for pronouns; as 1.) cum when, of

time; e.g. erat tempus, cum &c., for quo: temporibus illis, cum, at the time in which &c., for quibus: 2.) unde very often is used for a quo, qua, quibus, or ex quo, qua &c.; e. g. homo, unde venisti, from whom thou art come: domus, unde veni, for e qua: 3.) hic for in hoc, herein, or in hac re; e. g. hic laudandus est, herein he is to be praised: 4.) hinc for ex hoc, or ex hac re, hence, from this; e. g. hinc sequitur, hence it follows: it is also used for ex hac parte, as illinc for ex illa parte; e. g. Liv. 32. 10, multis *hinc* atque *illinc* vulneribus acceptis, when many wounds had been received on this and that side: we may also say hinc illinc, on both sides, without atque: 5.) ut as, ita so, are often used for quo — eo; e. g. for quo quis est doctior, eo solet esse modestior, we may say, ut quisque est doctissimus, ita solet esse modestissimus: in such instances quisque is used for quis, and the superlative for the comparative.

V.) Adverbs are sometimes used for verbs; as ecce, en, behold, for vide, videte; e. g. ecce me, see, behold me; lo, here I am.

VI.) Adverbs for conjunctions; e. g. 1.) ita with ut, for quidem, sed; e. g. amo priscos ita, ut recentiores non spernam, I love the ancients indeed, but do not despise the moderns: 2.) ut followed by ita is used for et — et, or tum — tum &c.; as, amant te, ut docti, ita indocti, both the learned and unlearned love thee: all these are very common.

§ 7.

Of the Interchange of Prepositions.

I.) With each other; e. g.

1.) for apud at or near, iuxta, ad, propter, are often used; as, ad urbem esse, to be at a city: propter viam, near the road: also secundum; e. g. *secundum* viam, Varr. R. R. 1. 14: iter facere *secundum* mare, Cic. Att. 16. 8, and elsewhere.

2.) for ante, a) ob; as, ob oculos ponere, versari, to place, to move, before the eyes: b) præ; as, præ se agere pecus, armentum, to drive a flock, a herd, before him: c) pro; as, pro castris legiones constituit, i. e. ante castra, Cæs. B. G. 7. 70, and elsewhere.

3.) for circiter, in numerations, we find *ad;* e. g. ad duo millia, about two thousand: *ad* ducentos, Cic. Q. Fr. 2. 1: *ad* quatuor millia, Liv. 3. 15: *ad* viginti matronis accitis, Liv. 8. 18: cf. 38. 36: Cæs. B. G. 2. 33, and elsewhere.

4.) for contra against, contrary to, a) adversus, in; as, dicere in aliquem, against any one: b) præter; as, præter morem, consuetudinem, spem &c., contrary to custom, hope &c.

5.) for erga, we find in or adversus; as, amor in (adversus) parentes &c.

6.) for ex, we find de; as, unus ex civibus, or de civibus.

7.) for de, we find super; as, super hac re multa scripta sunt, upon or concerning &c.

8.) for inter, in occurs; as, in doctis numerari, to be numbered amongst the learned: nemo in his invenitur, for inter hos.

9.) for post, we may use a) ex; as, ex hoc tempore, after this time: ex quo tempore, or ex quo, from which time &c.: b) a; as, a meridie, after noon: c) secundum; as Cic. Verr.

Act. 1. 10, *secundum* Kalendas Ianuarias, after the first of January: *secundum* binos ludos, ibid. 11, and elsewhere; e. g. Cic. Or. 1. 62: Cic. Att. 3. 12.

10.) for pone, we find secundum or post; e. g. *secundum* aurem, behind the ear, Sulp. in Cic. ad Div. 4. 12: yet it may be, near the ear: *secundum* aram aurum abscondidi, Plaut. ap. Prisc. 10.

11.) for secundum, a) pro; e. g. pro dignitate, according to worth: b) ex; as, ex æquo, according to equity: ex lege vivere, according to law: c) ad; as, ad voluntatem alicuius loqui, to speak according to the will of any one.

12.) for propter or ob, a) per, in entreaties; e. g. rogo te per deum, I ask thee for God's sake: per nostram amicitiam &c.: b) pro; e. g. pro amicitia id facias, do that for the sake of our friendship: c) præ; as, præ gaudio, lacrymis, loqui non possum &c.

13.) for super over, per is more commonly used in such expressions as, currere per agros, to run over the fields: ducere exercitum per montes, over the mountains &c.

14.) For versus, ad is often used; as, tendere ad urbem, towards the city: though versus and ad are often used together.

II.) Prepositions for particular substantives; e. g.

1.) A for a parte: as, stare ab aliquo, to stand on any one's side: so, a fronte, on the front; a tergo, on the rear; for a parte frontis, tergi: also for ratione, in respect to; e. g, firmus a peditatu, laborare a re frumentaria &c.

2.) Ad a) for in comparatione, which sometimes, though incorrectly, occurs; as, nihil ad Persium, Cic., nothing in comparison with Persius: b) for ratione, with respect to, after adjectives; as, hæc res est ad fructum uberrima.

3.) Contra for a regione: e. g. contra Italiam, on the opposite side to Italy.

4.) De for ratione, with respect to: as Cic. ad Div. 3. 12. 3, *de* me autem suscipe meas partes, with respect to me; and elsewhere: also for a or ex; e. g. *de* patre, for ex patre, Cic. Or. 3. 33, and elsewhere; e. g. Cic. ad Div. 11. 12: quærere *de* aliquo, for ab (ex) aliquo, Cic. Att. 1. 14: Cic. Pis. 9: Cic. Vatin. 4: Liv. 4. 40.

5.) Ex for per occasionem, on occasion of: Cic. ad Div. 2. 15. 2, quid si meam (epistolam) legas, quam *ex* tuis literis misi, which I sent on occasion of &c.

6.) Pro for loco, in the place of: also in defensionem; e. g. pro aliquo dicere, to speak in defence of another.

7.) Præ for in comparatione, in comparison of; as, felix sum præ te, in comparison of thee.

III.) Prepositions instead of verbs, especially participles; e. g. clam patre, i. e. patre ignorante: legi omnes scriptores præter Homerum, for excepto Homero: sum felix præ te, for comparatus tecum, or si quis me tecum comparet, if one compare me with you: coram patre, in presence of my father, for patre præsente, or vidente.

IV.) A preposition may also be used for a conjunction; e. g. pater cum matre profectus est, for pater et mater profecti sunt.

§ 8.

Of the Interchange of Conjunctions.

I.) With each other; e. g.

1.) Et, at, que, atque, are equivalent: so nam, enim: aut, vel; which must not be interchanged with sive or seu. Aut and vel are mostly said of different things; as, Pallas aut Iuno, Mi-

nerva vel Iuno : but sive and seu of different names of the same thing, Pallas seu Minerva ; Apollo sive Phœbus. Yet we find also sive or seu for vel (aut); e.g. regis Philippi sive Persæ, Cic. Agr. 2. 19: matri seu novercæ, Liv. 1. 3 : resistas, sive etiam ultro occurras, Cic. Q. Fr. 1. 11 : Parthus sive Cythou, Virg. Æn. 12. 585.

2.) Ut is often used a) with tam, ita prefixed, for et; e.g. for deus est valde benignus et dat nobis &c., we say, deus est tam benignus ut det &c.: for non possim tam inhumanus esse et tibi denegare, we always say, non possim tam inhumanus esse ut tibi denegem : b) with tam, ita, tantus &c. prefixed, for nam, enim &c.; as, for sum infelix : nihil enim habeo, quo meam vitam sustentem, we may say, sum ita infelix, ut nihil habeam, quo &c.: c) for igitur, hinc &c.; e. g. for tu neminem amas : hinc non mirum est, te a nemine amari, we may say, tu neminem amas, ut non mirum sit, te &c.

3.) Etsi, licet &c., are generally used for quidem indeed, and then are followed by tamen for sed, autem, vero : as, for doctrinæ initium est quidem difficile, sed eius fructus dulces sunt, we rather say, etsi initium doctrinæ difficile est, tamen eius &c.

4.) For etiam, quoque or et is used : vel is used for etiam when it means even.

II.) Conjunctions are sometimes used for verbs ; as, a) nisi : habes nihil nisi libros, thou hast nothing except books, for exceptis libris : b) ut, suppose that: it is common in Cicero and elsewhere ; e. g. ut hæc omnia vera sint, tamen &c., suppose that all these things are true &c., for faciamus, fingamus, ponamus, or finge &c., hæc omnia esse vera.

III.) Conjunctions are sometimes used for adverbs ; e. g. a) neque for non : but only at the beginning of a period ; as, neque vero, neque tamen, neque enim : of which we spoke above : b) ut for hinc ; e. g. pater et

mater profecti sunt: ut nos nunc soli simus, hence we are now alone.

§ 9.

Of the Interchange of Interjections.

E. g. for quam miser ego sum! we may say, o me miserum! for quam terribilis mors est hominibus, how terrible is death to men, we may say, o mortem hominibus terribilem! for audi, we sometimes find heus! &c.

§ 10.

Of the means of the Interchange of Words.

I.) Instead of the word itself, we may continually use a double negative; e. g. non indoctus, for doctus: non est obscurum, for est manifestum: non nescio, or non ignoro, for scio: non nemo, for aliquot: nemo non, for omnes or quisque: non nihil, for aliquid: nihil non, for omne, omnia: non nulli, for aliquot: non nunquam, for interdum: nunquam non, for semper: non semel, for sæpe: non dubito quin, for certo credo, or mihi persuasum est: non oblitus sum, for recordor, and non recordor, for oblitus sum: non multi, for pauci, and non pauci, for multi: non difficile est, for facile est: non pœnitet me, e. g. rei, fortunæ, for contentus sum re, fortuna &c.: all which instances are usual and well known. Especially non sine for cum; e. g. non sine laude, for cum laude; besides that we cannot always use cum, but non sine applies every where.

II.) Sometimes the preceding is used for the conse-

quent idea or the contrary, by a metonymy; as, subire onus, properly, to go under a burden; suscipere, to undertake one, for ferre, perferre, tolerare. So Cicero says petasatus, having on a travelling-cap, for paratus ad iter. So, vale dicere, or iubere aliquem valere, for discedere; as we say, he took leave, i. e. he departed. Thus the ancients said signa conferre, properly, to unite the standards, to let them clash together, for prœlium committere: so, inferre signa, for invadere: convellere signa, properly, to pull up the standards, for abire, to depart: 2.) the consequent for the preceding; as, beatus blessed, for mortuus: pallere to be pale, for timere; but the former is more forcible.

III.) The cause is used for the effect or the contrary, by a metonymy: 1.) the cause for the effect; as Mars for bellum; mens for cogitationes; mobilis for inconstans; memor and immemor, for gratus thankful and ingratus unthankful: meminisse alicuius, to think on one, for scribere ad aliquem, is tenderly said by Cicero, ad Div. 15. 17: memineris mei, remember me, i. e. write to me: 2.) the effect for the cause; as trepidare for valde timere, or terreri.

IV.) The genus for the species; as commodare, properly, to be obliging, to do a favour, for to lend: vivere cum aliquo, for uti, to be intimate with: appellare, properly, to address, for to summon: dicere, to speak in general, for to hold a formal speech: accipere, to receive, for discere, to learn or hear, since the learner and hearer receives something: tradere, to deliver, for to teach or relate, speaking of historians: adesse alicui, to be present with any one, for to assist: adferre, to bring, instead of nuntiare: curare, to take

care of, for sanare: decedere, to depart, instead of to die: satisfacere, to give satisfaction to, for to pay: quiescere, for dormire: honorem alicui habere, properly, to do honour to, for præmio adficere, since pay is a kind of honour: otium leisure, for pax peace: tempus, for occasio: honores, all sorts of outward honours, for offices: fabula, a narration, for a comedy or tragedy: mortales, for homines &c.

V.) The whole for a part and the contrary, by a synecdoche; e. g. pater est sepultus, or patris corpus est sepultum: offendere aliquem, and alicuius animum.

VI.) Metaphorical expressions, when words are interchanged on account of their resemblance; as fons, for causa; ignis, for amor vehemens: abstergere metum, for demere &c.

VII.) A reversed relation; e. g. tu es filius meus, or ego sum pater tuus: molestum est tali servo uti, and talis hominis herum esse: donasti me libro, and accepi a te librum dono: tu mihi non scripsisti, and ego nihil literarum abs te accepi: emi domum a Caio, and Caius mihi domum vendidit: fui eius discipulus, and is fuit meus magister: tu es me superior, and ego sum te inferior: and innumerable other examples.

VIII.) Periphrasis for a single word; e. g. auditores mei, or qui me audiunt: qui nos genuere, for parentes nostri: qui post nos futuri sunt, for posteri &c.

IX.) Proverbs for direct expressions; e. g. oleum et operam perdidi, for frustra laborem impendi. Yet here caution is necessary; since many proverbs of the ancients do not suit our times and circumstances, and many of them are not clear to us. Hence it is better to use only the most common.

X.) Pleonasm and Ellipsis also subserve variety of expression; e. g. nisi, or nisi si: paucis, or paucis verbis: see of both hereafter.

XI.) There is also a variation in discourse by a change of cases, tenses, modes &c.; e. g. ne dixeris, and ne dicas: si quis obiecerit, and obiiciat: es doctior patre, and quam pater: dignus est laude, and qui laudetur: referre in diis, and in deos: pœnitet me facti, and fecisse: ea res, and id rei: oportet discas, and te discere: venit ut me videret, visurus, ad me videndum, mei videndi causa: spero venturum fratrem, and spero fore ut frater veniat &c. All these and other instances are common in the ancients.

CHAPTER VI.

Of the Construction of Words with respect to Pleonasm or Redundancy, both apparent and real.

§ 1.

Of real Redundancy or Pleonasm.

I.) ITA, sic, hoc, id, illud, are often used by Cicero and other writers, before the accusative and infinitive, as it is called; e. g. Cic. ad Div. 13. 10. 2, sed cum *ita* sibi persuasisset ipse, meas de se accurate scriptas literas maximum apud te pondus habituras, but when he was persuaded that &c.: ibid. 2. 3. 3, brevi tamen *sic* habeto, in eum statum temporum tuum reditum incidere &c. So *hoc* is used, Cic. ad Div. 6. 3. 6: 13. 77: *illud,* ibid. 2. 12. 1: *id,* Cæs. B. G. 1. 7: Terent. Eun. 4. 4. 57: thus in English we say, know *this,* that &c.: the same words are often also used redundantly before ut; e.g. *id, illud,* te rogo, ut &c.: Cic. Q. Fr. 1. 1, *illud* te et oro et hortor, ut &c.: Plaut. Amph. Prol. 64, *hoc* me orare a vobis iussit Iupiter, ut &c.

II.) Quoad eius fieri potest, quoad eius facere potero &c. Here eius, i. e. in ea re, is redundant: Cic. ad Div. 3. 2. 4, quoad eius facere potueris, as far in it as thou canst do: Gronovius seems at all times for quoad eius, to prefer the reading quod (i. e. quantum) eius; which seems correct: see above, of the Genitive, Chap. I. Sect. V. § 4. n. VII.

III.) Ut ne, for ne or ut non, that not, in order not, is common; e. g. opera datur, *ut* iudicia *ne* fiant, Cic. Q. Fr. 3. 2, i. e. that no &c.: iustitiæ munus est, *ut ne* cui &c., Cic. Off. 1. 7: *ut ne* quid &c., ibid. 1. 29, i. e. in order that — not; and elsewhere; e. g. ibid. 10: Cic. Amic. 21: Cic. ad Div. 1. 4: Cic. Red. Sen. 5: Terent. Phorm. 5. 7. 8.

IV.) Nisi si, unless if, for nisi, often occurs; e. g. nisi si quis &c., Cic. ad Div. 14. 2: and elsewhere; e. g. Cic. Att. 2. 2: so, nisi vero si quis &c., Cic. Cat. 2. 4: cf. Liv. 6. 26: 26. 3: Ter. And. 1. 5. 13: Colum. 2. 18. 4: 4. 16: 4. 29. 11. &c.

V.) Interea loci, in the meantime, for interea: postea loci, for postea, sometimes occurs, where loci is redundant: so, sæpe numero, for sæpe, properly, often in number, coincides with the English oftentimes, where *times* is redundant. But in ubi locorum, quo locorum, minime gentium &c., there is no redundance, but a more forcible expression: see above, of the Genitive, Chap. I. Sect. V. § 4.

VI.) Mihi, tibi, nobis, vobis, are often redundant, as in English, there is a man *for you:* Cic. ad Div. 9. 2. 3, ac *tibi* repente paucis post diebus, cum minime exspectabam, venit ad me Caninius &c.: see above, Chap. I. Sect. VI. § 4. n. XI. It seems merely a confidential way of speaking.

VII.) Imo vero, on the contrary, yea rather, is often used for imo: Cic. Off. 3. 23, silebitne filius? *imo vero* obsecrabit: cf. Terent. Hec. 4. 4. 104: Phorm. 5. 7. 43. Perhaps it is more emphatical, vero being used for vere, profecto.

VIII.) Id quod is often used for quod when it refers to the whole sentence; as, tu acriter discis: *id quod* mihi placet: Cic. Or. 1. 44, *id quod* debet; Cic. ad Div. 1. 4, *id quod* fecerunt: and elsewhere; e. g. Cic. Or. 1. 20: Cic. Planc. 14: Nep. Timol. 1.

IX.) Item also, in sentences which are opposed, e. g. I love Caius, not you, amo Caium, non *item* te, is very common: Cic. Att. 2. 21, uni iucundum, ceteris non *item:* Cic. Or. 43, radices non *item:* and elsewhere; e. g. Cic. Tusc. 4. 14: Cic. Nat. Deor. 2. 24.

X.) Ille quidem is often so used that ille is redundant; as Cic. Marc. 4, ceteræ (res) duce te gestæ sunt magnæ *illæ quidem,* sed tamen &c., are indeed great &c.: Cic. Senect. 18, et ea vitia habent aliquid excusationis, non *illius quidem* iustæ, sed quæ probari posse videatur, those faults have some excuse, not indeed sufficient, but &c.: and elsewhere; e. g. Cic. Off. 2. 6: 3. 9: Cic. Marc. 3: Cic. ad Div. 5. 15: 12. 9. We may therefore say, habeo libros, non illos quidem multos, sed tamen pulchros, I have indeed not many, but fine books: thus *is quidem* is used Cic. Att. 12. 10.

XI.) Magis and potius are often used with comparatives, and after malo, præopto, præstat, and therefore redundantly: a) potius; e. g. Cic. Lig. 2, an ille — Uticæ *potius* quam Romæ esse *maluisset:* Nep. Con. 5, *potius* patriæ opes augeri quam regis *maluit:* Cic. ad Div. 15. 5. Cat. casum *potius* quam te laudari *mavis:* Terent. Ad. 2. 2. 13, *mallem* auferre *potius:* Cic. Pis. 7, ut emori *potius* quam servire *præstaret:* Terent. Hec. 4. 1. 17, ut puerum *præoptares* perire *potius* quam &c.: Plaut. Capt. 3. 5. 30, meum *potius* me caput periculo

præoptavisse, quam is periret, ponere: Val. Max. 4. 1. 5, seque *potius* urgeri — *præoptavit*: so with comparatives; e. g. cum ei fuerit *optabilius*, oblivisci posse *potius* — quam &c., Cic. Or. 2. 74: cum bonis *potius* ominibus — libentius inciperemus, Liv. Præf.: *favorabiliores* rei *potius* quam actores habentur, Pand. 50. 17. 167: b) magis; e. g. *magis malle*, Liv. 22. 34: and with comparatives; e. g. *magis dulcius*, Plaut. Stich. 5. 4. 22: and elsewhere; e. g. ibid. Men. Prol. 55: ibid. Pœn. Prol. 82: ibid. Capt. 3. 4. 112: Virg. Culic. 78: Val. Max. 3. 7. 1: Iustin. 12. 11. So also the Greeks; see Vechner. Hellenol. p. 167. Ed. Heusing.

XII.) Thus we also find together sed autem, Terent. Phorm. 4. 2. 11: Virg. Æn. 2. 101: sed vero, Plaut. Pœn. 1. 2. 16: at vero, Cic. Marc. 2, 4: Cic. Off. 2. 20: Cic. Rosc. Am. 40 (yet *vero* with *at* may be used for *vere*): at enimvero, Liv. 5. 9: repente subito, Plaut. Mil. 2. 2. 21: repente e vestigio, Cic. in Cæcil. 17: repente improvisus ait, Virg. Æn. 1. 594 (598): propere ocius, Plaut. Cist. 3. 8: olim fuit quondam &c., Terent. Eun. 2. 2. 15: hercle certe, Plaut. Merc. 1. 2. 74: Terent. And. 2. 2. 10, or certe hercle, Terent. And. 3. 2. 15: sane hercle, ibid. Eun. 3. 5. 59: ibid. Hec. 3. 5. 9: ædepol næ, ibid. Hec. 2. 3. 1: quoque etiam, Terent. Hec. 5. 1. 8: Plaut. Merc. 2. 2. 56: ibid. Pers. 4. 9. 7: or etiam quoque, Lucret. 5. 518: so et (i. e. etiam) quoque, Plin. H. N. 8. 16: so et (i. e. etiam) etiam, e. g. addam *et* illud *etiam*, Cic. ad Div. 5. 12: ne *et* nos *quoque*, Liv. 41. 24: cf. Nep. Ages. 6: Colum. 12. præf.: ergo igitur, Plaut. Trin. 3. 3. 37: itaque ergo, Liv. 1. 25: 3. 31: 28. 12: 39. 25: tum deinde, Colum. 4. 24: post deinde, Ter. And. 3. 2. 3:

Virg. Æn. 5. 321: Gell. 7. 3: deinde post, Nep. Eum. 5: post inde, Lucret. 3. 528: deinde postea, Cic. Mil. 24: tandem denique, Apul. Met. 4. p. 153. 3. Elm. cf. 3. p. 138: 10. p. 245: at enim, for at, Cic. Phil. 2. 15: Cic. Manil. 17: Liv. 3. 19.

XIII.) We find also other redundancies; e. g. noli velle, for noli; e. g. noli me velle ducere, Nep. Att. 4: nolite velle experiri, Liv. 7. 40: and elsewhere; e. g. Cic. Cœl. 32: Cic. Balb. 28: further, nemo quisquam, for nemo, Ter. Eun. 5. 9. 2: Gell. 2. 6: nemo unus, Cic. Tusc. 5. 36: Liv. 9. 16: 28. 35: unus nemo, Auct. ad Herenn. 4. 5: nihil quidquam, for nihil, Cic. Or. 1. 30: Plaut. Bacch. 4. 9. 113: *nihil unum* insigne, Liv. 42. 20, for nihil insigne: volo me esse, for volo esse; e. g. iudicem me esse volo, Cic. Or. 33: iucundum se esse volebat, Cic. Off. 1. 31: cf. Plaut. Pœn. 1. 2. 53: so malo; e. g. principem se esse mavult, Cic. Off. 1. 19, cf. Nep. Timol. 3: Cic. Tusc. 2. 24: Cic. Cat. 1. 7: so, unus quisque, for quisque &c.: so nihil, nullus, non, nunquam &c., before nec — nec or neque, without any change of meaning: e. g. nihil tam — nec — nec &c., Cic. Cat. 1. 2: cf. Liv. 3. 26: Cic. Cluent. 1: Cic. Mil. 28. &c.

§ 2.

Of apparent Redundancy or Pleonasm.

There often appears to be a redundancy, when there really is none; where greater perspicuity, emphasis &c., are intended; e. g.

I.) Quod si often occurs at the beginning of a period

for si: so, quod nisi for nisi: sometimes quod ubi and quod utinam, for ubi and utinam; e. g. Cic. Catil. 2. 5, *quod si* in vino et alea comissationes et scorta quærerent, if at wine &c.: cf. Cic. Q. Fr. 1. 1. 9: Nep. Eum. 8: Terent. And. 1. 5. 23: 5. 4. 2: Cæs. B. G. 1. 44, *quod nisi* discedat &c., unless he depart &c.: cf. Cic. Harusp. 11: Nep. Hann. 1: Terent. Phorm. 1. 3. 3: Cic. ad Div. 14. 4. 1, *quod utinam* minus vitæ cupidi fuissemus! so Sall. Iug. 14: Cæs. B. C. 2. 16, portæ relinquuntur. *Quod ubi* hostes, ea &c., when the enemy saw that &c.: so Cic. Verr. 1. 26: Cic. Or. 2. 49: so, *quod cum* for *cum*, Cæs. B. G. 3. 68: *quod ut* for *ut*, Plin. H. N. 18. 23: *quod ne*, for *ne*, Colum. 5. 11. Since in such instances quod does not stand like si or nisi at the beginning of a speech, discourse &c., but in a certain measure refers to what precedes, it is clear that it confirms the connection and tends to perspicuity, and is therefore not redundant. It seems to be an accusative, where perhaps propter or ad, e. g. quod adtinet ad, must be understood; it is, therefore, equivalent to qua in re, qua re &c. It may frequently be translated thence, therefore &c.

II.) In *doctissimus quisque*, the most learned man, i. e. the most learned men; optima quæque, the best things &c.; quisque, quæque &c., are not redundant, but express a universality: without quisque, doctissimus means a very learned man, and optima the best things, individually, but not in general. It is a different thing to say optimus hoc facit, a very good man does this, and optimus quisque hoc facit, all very good men do this: so, optima amo, I love very good things, and optima quæque amo, I love all things that are very

good. It is the same with the numerals: decimus the tenth, viz. an individual who is the tenth; but decimus quisque, every tenth man: thus interfecit decimum, he slew a man who was tenth; but decimum quemque interfecit, he slew every tenth man. Septimus dies, and septimus quisque dies, are very different: septimus dies, a seventh day: septimus quisque dies, every seventh day; e. g. septimus quisque dies est sacris faciendis consecratus, every seventh day, or the seventh day continually, is consecrated to religious services. It would be ridiculous to say that here quisque is redundant: it is the same with quotus quisque: see above, Chap. II. num. I.

III.) Scribendum putavi, censui &c., faciendum putavi, for scripsi, feci, contain nothing redundant: the purpose is particularly expressed, that a person wrote or acted with due deliberation: I believed that I ought to write &c.

IV.) We find fac eas, fac scribas &c., for eas, scribas: but fac is not without force; it adds an emphasis; be sure and go, be sure and write &c.

V.) Vero is found at the beginning of many epistles of Cicero, and therefore seems redundant, because there is nothing to which *but* can refer: but it always implies something real, earnest, or emphatical; e. g. Cic. ad Div. 4. 6, ego *vero*, Servi, vellem, ut scribis, in meo gravissimo casu adfuisses, indeed, my dear Servius, I could wish thou hadst been present &c.: and thus vero is often used for vere, as Cic. Mur. 31: Cic. Divin. 1. 46. &c.

VI.) Non is sum, qui negem &c., I am not the man

to deny it, is not equivalent to non nego; but, as every one will perceive, implies something much stronger.

VII.) Isque, or et is, is not appended redundantly; e. g. habeo multos libros, *eosque* pulchros, not, I have many fine books, but, I have many books, and indeed fine ones: the latter is more emphatic.

VIII.) Si quis, or si qui, is often used by Cicero for qui, or is qui; but with a hypothesis or uncertainty implied; e. g. Cic. ad Div. 9. 11. 3, quod scribis, prœlia te mea causa sustinere, non tam id laboro, ut, *si qui* mihi obtrectent, a te refutentur, quam &c. Cicero might have said ut ii, qui mihi &c.: but si qui, i. e. si aliqui, sounds more mildly, and shows that he did not fully believe or take it for granted, but only supposed the case, that he had enemies. Thus I may correctly say, rogo te, ut si quid negotii habeas, id mihi mandes, for ut negotium, quod habeas &c.: but it will not always apply; e. g. none would say of a parricide, hic homo, si quis eum genuit, eum interfecit, for eum, qui &c.: since here there is no uncertainty.

IX.) Quid est quod, for cur? or quid? is more emphatical. Quid fles, or cur fles? merely means, why dost thou weep? but quid est quod fleas? means, what reason can there be, why thou shouldst weep?

X.) Amabo, quæso, obsecro, are not used redundantly, but imply something soothing or entreating: for quæso and obsecro mean, I entreat: amabo, I will love you if you do, that is, I beseech you; e. g. scribas ad me, amabo, write to me, I beseech you: sometimes it may be translated, attend!

XI.) The ancients often accompany an ablative by a participle, which apparently might be omitted, since it cannot always be expressed in English, but still increases perspicuity: such are ductus, adductus, motus, permotus, commotus, impulsus, incitatus, inflammatus, incensus inflamed, doctus, edoctus, captus captivated, delinitus, corruptus, actus, deceptus, victus, fretus, confisus, coactus, prohibitus, impeditus, exclusus, lacessitus, perterritus, attonitus, ictus &c. It is only necessary to examine these participles according to their true sense, and it will be found what the ancients intended by them, and how they should be applied; e. g. for fecit amore, or odio tui, or cupiditate, desiderio, rei &c., he did it from love or hatred to thee, from desire or longing for any thing, we find, fecit amore tui, cupiditate rei, ductus, motus, impulsus, incitatus: or to express a more vehement love, hate, desire &c., they used incensus, inflammatus inflamed, abreptus hurried away, coactus compelled. So, for cupiditate, from desire, we find cupiditate captus, captivated with desire: for cœpit fugere hostium metu, from fear of the enemy, cœpit fugere hostium metu ductus, adductus, motus, permotus, commotus, impulsus, incitatus, exterritus, conterritus, or perhaps abreptus, ictus, ablatus, attonitus &c., according to the degree of fear intended. With words which denote an obstruction, impeditus, prohibitus, exclusus &c., are used; as, non potui hoc facere multis occupationibus impeditus, through many occupations: scio experientia edoctus, I know it by experience: so, fecit hoc pollicitationibus captus, delinitus, deceptus, fretus, confisus &c.: also victus metu, from fear; literally, conquered by fear, which denotes that one could not withstand it; e. g. Cic. Verr. 4. 34, ita-

que aliquando *multis malis magnoque metu victi* Segestani prætoris imperio parendum esse decreverunt, on account of many calamities and great dread &c., literally, overcome by many calamities &c.: Cic. Fin. 1. 10, *blanditiis* voluptatum *deliniti*: Liv. 1. 7, Cacus *captus pulchritudine* boum &c.: ibid. 1. 45, *religione tactus*, from a religious scruple: ibid. 1. 16, Romana pubes velut orbitatis *metu icta*, from fear of orphanship &c.: all which deserve attention.

XII.) The ancients often unite two verbs, one of which is in the participle, where it appears as if one might have been omitted. But they have both their use: one expresses the action, the other its consequence; or one the cause, the other the effect; and therefore are more perspicuous; e. g. miles sagitta ictus periit: ictus means struck, and is not superfluous; and periit is the consequence, and can still less be omitted, since not every one that is wounded by an arrow, dies: Cic. Acad. 4. 1, sic ille in animo res *insculptas habebat*: this is not the same as insculpserat, he had engraved, but implies that being engraved he continued to have them in his mind, which is more forcible: Cic. Or. 1. 10, Stoici vero nostri disputationum suarum atque interrogationum laqueis te *irretitum tenerent*, is more emphatic than if tenerent failed; since to keep entangled is more forcible than to entangle; a person entangled once, may have escaped, but to keep entangled, shows that he is still in the net: Liv. 1. 31, ipsum regem credunt *fulmine ictum* cum domo *conflagrasse*, this is not merely equivalent to ictum esse, since a person may be struck by a thunderbolt, and yet not burnt up with his house. In general, therefore, we

must believe that the ancients had a reason for using two verbs for one.

XIII.) The ancients often unite two or more words by et, ac &c., of which one seems redundant; e. g. auctoritas et consilium: thus *consilio et auctoritate* defendebant, Cic. Senect. 6: so, feci hoc *auctoritate et consilio* tuo, which some would translate, I have done this by your advice, so that *auctoritate* would be superfluous: but if we translate, by your representation and advice, there is no redundancy. In general, an imperfect acquaintance with the meaning of words is the cause why many are reckoned superfluous. It is true, indeed, that if it had been necessary, either auctoritate or consilio might have been omitted; but since both are used, both should be translated. Such additions generally promote perspicuity or emphasis. We remark, therefore, that the ancients often use two words connected by et, ac, atque &c., where one would have been enough, but such as are mostly either entirely or partially distinguished in sense; since to unite words of exactly the same sense would be a childish tautology. Thus we find *culpa* and *peccatum*, crime and transgression, Cic. ad Div. 5. 2. 14: *auctor* and *dux*, Cic. ad Div. 2. 6. 9, *dux* nobis et *auctor* opus est, where auctor might have been omitted: *laus* and *gloria*, Cic. Font. 11, qui maxime *gloria* et *laude* ducuntur: also *gloria* and *fama*, Cic. Arch. 10. So, *acerrime fortissimeque* pugnare, Cæs. B. G. 5. 43: bellum *magnum* atque *difficile*, Cic. Arch. 9: formosus, pulcher and amabilis occur together, Cic. ad Div. 9. 14. 9, nihil est enim, mihi crede, virtute *formosius*, nihil *pulchrius*, nihil *amabilius*, which

is more forcible, especially by the repetition of nihil for et. Particularly the ancients often unite such words as follow:

1.) When one is a cause, the other an effect; e.g. liberalitas a noble or generous behaviour or character, goodness or kindness, and beneficentia beneficence, good and kind conduct towards another, which arises from the former: humanitas, love to mankind, and facilitas, readiness to benefit them: ingeniosissimus and eloquentissimus: sapientia and fortitudo or constantia: so also sapiens and fortis or constans, because wisdom, that is, a correct insight into the value of things, is the source of courage and firmness. Thence we may say, *liberalitas* et *beneficentia: sapientia* et *fortitudo* &c.: Cic. Deiot. 9, *largus, beneficus, liberalis.*

2.) When one denotes the preceding, the other the consequent idea; e. g. factum et consilium, since the design should and with intelligent people does precede the deed: so Cic. Fin. 1. 10, blanditiis præsentium voluptatum *deliniti atque corrupti,* allured and corrupted.

3.) When one denotes the genus or whole, the other a species or part; e. g. Cic. Font. 13, qui tanta *virtute* et *integritate* fuit, who was so virtuous and upright: where integritas, uprightness, is a species of virtue.

4.) When the last is stronger than the first; e. g. promitto ac spondeo, I promise and pledge myself; where promitto is unnecessary, but the emphasis is increased by the gradual expression. So, credas tibique persuadeas, believe and be persuaded: so, *aversari* and *exsecrari,* Liv. 8. 12, and Cic. Man. 2: quod maxime vestros animos *excitare* atque *inflammare* debet, to excite and inflame.

5.) When they are both figurative expressions of different origin, or one at least is figurative; e. g. debilitare and frangere, to weaken, often occurs; one means to weaken, the other to break; as, vires reipublicæ sunt *fractæ* et *debilitatæ:* Cic. ad

Div. 5. 13, nullum (membrum reipublicæ) reperies, quod non *fractum debilitatumve sit*. So via and ratio together, denote a mean, though via literally means, a way: Cæs. B. G. 6. 31, qui aliquo sunt *numero* et *honore*, where numero is figurative.

6.) Particularly when one is negative, the other affirmative; e. g. homo *magnus* nec *obscuræ famæ*: res est *præclara* nec ubivis *obvia*. Yet here sed is more commonly used; as, res est minime contemnenda, sed maximi æstimanda, where minime contemnenda might have been omitted.

Observations.

1.) The same remarks apply also to sentences, and even more particularly: two or three sentences are continually used for one, for the sake of perspicuity and emphasis. Yet they must be distinguished in the manner already explained.

2.) We cannot however deny that, in the ancients, words are often connected of which it is impossible to explain the distinction; e. g. Cic. Fin. 1. 7, ista *sua sponte* et *per se* esse iucunda; where it is not easy to distinguish sua sponte and per se: Cic. Har. 10, *renovata* atque *instaurata*: Cic. Catil. 1. 6, quoties vero (sica illa) *excidit* casu aliquo et *elapsa* est; where there seems no difference between excidit and elapsa est: ibid. 2. 1, *abiit, excessit, evasit, erupit,* which words cannot be accurately and thoroughly distinguished. Yet in such instances the warmth of feeling may be an excuse for apparent repetition. So Cæs. B. G. 5. 58, *dispersi dissipati*que: Ter. And. 1. 1. 35, *perferre* ac *pati*: Cic. ad Div. 5. 13, *deletum exstinctum*que: Cæs. B. C. 2. 31, *dissimulare* et *occultare*: *erudire* atque *docere,* Cic. Off. 1. 44: Cic. Div. 2. 2: *instituere* atque *erudire,* Cic. Verr. 3. 69: Cic. Or. 3. 9.

CHAPTER VII.

Of the Construction of Words with respect to Conciseness or Ellipsis.

CONCISENESS of expression is often requisite for perspicuity, beauty, and emphasis of style. It is threefold: 1.) several words are expressed by one: 2.) a whole sentence is expressed by a single word: 3.) words are omitted.

§ 1.

Sometimes several words are expressed by one; e.g.

I.) Particles; as,

1.) Nisi or ni for si non; e. g. nisi discis, doctus fieri non potes, i. e. si non discis.

2.) Nec or neque, for et non, or etiam non, is very common; e. g. cum pater rediisset, nec domi me reperisset &c., for cum pater rediisset, et domi me non reperisset. In this way we must always speak. So, nec tu vidisti? hast thou also not seen? for et tu non &c., or etiam tu non &c. Of this we have already spoken in the fourth chapter.

3.) Quin is used in many ways for conciseness: viz. a) for ut non, with the conjunctive; as, non fieri potest, quin homo magno ingenio, magnaque industria præditus, multa discat, it is not possible, that a man — shall not learn &c., more briefly, a man — must learn &c., for ut non homo &c., which is also right: b) for quod non, tanquam non, quo non, as if not, with the con-

junctive; as, non quin te amem, not as if I love thee not: Cic. ad Div. 4. 7, etsi eo te adhuc consilio usum intelligo, ut id reprehendere non audeam, non *quin* ab eo ipse dissentiam, sed &c., not as if I do not dissent myself from it &c., for non, tanquam non, or non, quo non &c., which also are correct: c) for qui non, with the conjunctive, it continually occurs; as, quis est, quin sciat, credat &c., who does not know, believe &c., nemo est, quin sciat &c.: yet qui non is equally correct: d) in interrogations it is often used for cur non; e.g. Liv. 1. 57, *quin,* si vigor iuventæ inest, *conscendimus equos* &c., why do we not mount our horses &c.: also without an interrogation, when causa precedes; Cic. Quint. 9, cum in altera re causæ nihil esset, *quin* secus iudicaret ipse de se &c.

4.) Libentissime for cum summa voluptate; e. g. rem feci libentissime, I have done it with the greatest pleasure: libenter with pleasure, for cum voluptate: libenter audire aliquem, to hear one with pleasure: libentius, with greater pleasure: so iucundius, for cum maiori suavitate: Cic. Tusc. 5. 34, Darius — negavit, unquam se bibisse iucundius, said, that he had never drunk with greater pleasure. So, studiosissime rem incepit et celerrime perfecit, he began the thing with the greatest eagerness, and accomplished it with the greatest celerity: diligenter with diligence, diligentius with more diligence &c.: and so other instances.

5.) Hic, a) for in hac re; as, hic peccavit, herein he sinned: so hinc, i. e. ex hac re: b) hac in urbe, hoc in loco: so huc for hunc in locum, hanc in urbem: hinc for ex hoc loco, ex hac urbe &c.: so illic, illuc, illinc: istic, istuc, istinc: so unde, i. e. e quo loco; e. g. domo unde egressus sum, i. e. e qua: unde sequitur, i. e. e qua re: also of persons; as, homo unde didici, i.e. a quo: Cic. Flacc. 26, adsunt Athenienses, *unde* humanitas, religio, fruges — ortæ, i. e. a quibus: so ubi; as, ubi fuisti? with whom hast thou been? urbs, ubi natus est, for in qua: so alio, i. e. ad alium hominem; e. g. Cic. ad Div. 1. 4. 1, qui a te causam regiam *alio* (i. e. ad alium) transferebant: so, aliunde stare, for ab alius partibus, or ab alio stare, to side with another: so

alibi for in alia re; e. g. Liv. 7. 41, se nolle *alibi* quam in innocentia spem habere: also alicunde, i.e. ab aliquo or aliquibus; e.g. Cic. Att. 10. 1, non quo *alicunde* audieris, not as though thou shalt have heard &c.: and so in other instances.

6.) Ita and sic promote conciseness, not only for hoc modo, but in many other instances; e. g. a) for hoc exitu: Cic. Man. 3, triumphavit Sulla — Murena, sed *ita* triumpharunt, ut ille pulsus superatusque regnaret, but triumphed with such consequences, that &c.: b) for hac conditione; Cic. ad Div. 15. 2. 2, crebris nos literis appellato, atque *ita*, si idem fiat a nobis, write often to me, but so, on that condition, if I do the same: c) for hoc consilio, with this intention; e. g. *ita* nos esse natos, ut &c., Cic. Fin. 4. 2: qui vero *ita* sese armat eloquentia, ut oppugnet &c., Cic. Invent. 1. 1: d) sic, i. e. in this fashion, *sic* se infert, Virg. Æn. 5. 622: so, i. e. in the fashion &c.

7.) And there are other examples of the kind; as sæpe, for multis temporibus: semper, for omni tempore: ubique, for omni loco: simul, for eodem tempore: igitur, for hanc ob rem: hinc illinc, for ex hac et illa parte: repente, for præter opinionem &c.: all which latter instances are very common.

II.) Verbs; e. g. contemno is often put for non timeo; e. g. contemnere alicuius iram, not to fear one's anger: careo, for non habeo: negligo, for non curo, I care not for; also for non magni facio, non punio, non ulciscor; e. g. negligere peccata alicuius: Cic. Manil. 5, vos vitam ereptam *negligetis?* will you pass it over? i. e. not revenge it? so nego is readily used for dico non; e. g. negavit, hoc fieri posse, for *dixit*, hoc fieri *non* posse: admonere, for facere ut aliquis recordetur &c.

III.) Participles; as, rediens dicebat, at his return; moriens, at his death &c.: mortuus, mortui, i. e. post

post mortem; e. g. mortuo patre &c.: tibi mortuo gratiam adhuc habebo: *positis armis*, Cic. ad Div. 6. 2. 4, i. e. post depositionem armorum: *perditis rebus*, ibid. 6. 1. 12, for post iacturam rerum, and so continually.

IV.) Adjectives: e. g. in prima urbe habitat, for in prima urbis parte: in *prima provincia*, Cic. ad Div. 3. 6: in summo monte, on the top of the mountain, for in summa parte montis: in libro extremo, at the end of the book, for in extrema libri parte: so also in *ultima Phrygia*, Cic. Verr. 1. 59, i. e. in ultima parte Phrygiæ: so, in *ultimam provinciam*, Cic. Att. 5. 16; all which are very common.

V.) Substantives; as,

1.) Fecit hoc puer, for in pueritia: dixit Cicero hoc consul, for in consulatu: didicit literas senex, for in senectute &c.

2.) The ablative a) for per; as, virtute factum est, i. e. per virtutem; both are correct: b) for quam, after comparatives; as, doctior patre, for quam pater.

3.) Especially the preposition propter is often omitted, so that the substantive is governed by the verb; as, for invidere alicui propter divitias, we say, invidere alicuius divitiis: for ignovi fratri propter eius adolescentiam, ignovi fratris adolescentiæ. So Cic. Rosc. Am. 1, ignosci *adolescentiæ meæ* poterit, for mihi ob adolescentiam meam, I may be pardoned, on account of my youth: Cic. ad Div. 9. 14. 14, hoc si tibi fortuna quadam contigisset, *gratularer felicitati tuæ*, for gratularer tibi propter felicitatem tuam, or quod tam felix esses.

4.) The preposition propter or per is often rejected, and the accusative turned into the subject by a personification; as, pudor meus mihi aditum ad te interclusit, for propter pudorem meum mihi aditus ad te interclusus fuit: Cic. ad Div. 4. 13. 18, et in ipsius (Cæsaris) consuetudinem (i. e. familiaritatem,)

quam adhuc *meus pudor mihi clausit*, insinuabo, for et in ipsius consuetudinem, quæ mihi ob pudorem meum adhuc clausa est &c.: ibid. 5. 12. 8, potest enim mihi denegare *occupatio* tua, thy engagement may deny to me, for tu potes mihi ob occupationem tuam denegare, thou mayst, on account of thy engagement &c.: so, for tu per doctrinam tuam clarus es factus, we may say, te doctrina tua clarum reddidit &c.

VI.) Pronouns; e. g.

1.) Quicunque and quisquis are commonly used for omnis qui; as, for omnes eos, quos tu amas, amo, we rather say, quoscunque amas, eos amo: for omnia, quæ dixisti, vera sunt, we say, quæcunque dixisti, vera sunt &c.: so, for omnis est felix, qui virtutem amat, we say, quisquis virtutem amat, est felix: for omnes ii, quibus tu uteris (with whom thou art intimate), sunt probi, we say, quibuscunque uteris, ii sunt probi: so, quidquid tibi placet, bonum est, for omne quod &c., or omnia quæ &c.

2.) Hic is often used by Cicero for qui hic est, qui nunc vivit; e. g. Cic. Off. 3. 16, Cato, *huius* nostri Catonis pater, Cato, the father of Cato, who is now living: Cic. Rosc. Am. 20, si *hos* bene novi, i. e. the nobles here sitting, here present: so in epistles, iste is used for qui *istic* est, who is in that neighbourhood to which the letter goes; e. g. Cic. ad Div. 9. 17, ex me quæris, quid de *istis* agris futurum putem, what will be done with the lands there, in thy neighbourhood.

3.) Qui especially deserves to be noticed; it stands,

a) for ut ego, ut tu, ut is, ut eius, ut meus &c.; e. g. dignus sum qui amer, for ut ego: dignus es, qui ameris, for ut tu ameris: dignus sum, quem ames, for ut me: dignus es, quem laudem, for ut te: digni fuistis, quibus parceremus, for ut vobis parceremus: dignus es, cuius libros, for ut tuos &c. And this is the regular and proper usage, except where qui already precedes; as, qui, ut amaretur, dignus erat &c.: here ut must remain unaltered. Further, misisti mihi librum, quem legerem

statim, for ut eum &c.: Cic. ad Div. 6. 1, nemo est tam afflictus, *qui* non possit &c. Further, tu es ea doctrina, qua si ego essem ornatus, ab omnibus laudarer, for tu es ea (tali) doctrina, ut, si ego ea (tali) &c.: Cic. Catil. 2. 9, non vident, id (i.e. tale quid) se cupere, *quod* si adepti fuerint, fugitivo alicui aut gladiatori concedi sit necesse? Do they not see, that they desire some such thing, that, if they attained it, it must afterwards be granted to a runaway slave? Thus also is qualis used; e.g. tu talis es, qualis si ego essem, valde laudarer, for ut, si ego talis essem &c.

b) For cum ego, cum tu, cum is, through all cases, numbers &c.: cur me contemnis, quem ne noris quidem? for cum me ne &c.: pater, qui id sciret, the father, when he knew that: quis miretur homines mori, quos sciamus mortales esse natos? for cum eos sciamus &c.: ne vestra doctrina gloriamini, quorum libros nemo legere velit, for cum vestros libros: nolite ægre nobis facere, quorum miseriam iam satis magnam esse sciatis, for cum nostram miseriam &c.: quis Ciceronem non legat, cuius libros tam præclare scriptos esse constet? for cum eius libros &c.

c) At the beginning of a period for et ego, et tu, et is &c.: ego vero, tu vero, is vero &c.; e.g. pater mortuus est. *Qui* cum sepeliendus esset, for et cum is, or cum vero is &c. Te sæpe desideravi. *Qui* si adfuisses &c., for ac si tu &c. All these instances deserve imitation. See above, Chap. IV.

§ 2.

A single word sometimes expresses a whole sentence, and then one sentence is used for two; e.g.

1.) At, when one imagines an objection, stands for at obiici possit, potest, solet; e.g. at nihil prodest, but one will say, it is of no use: this is common with Cicero in his speeches, epistles &c.; e.g. ad Div. 6. 6. 20, where he praises Cæsar, for speak-

ing honourably of Pompey, though his enemy, numquam nisi honorificentissime Pompeium appellat. *At* (here follows the objection) in eius personam multa fecit asperius. Armorum (this is the answer) ista et victoriæ sunt facta, non Cæsaris; where *at* in eius &c. stands for at obiici, dici, potest &c.: cf. ibid. 9. 6. 9: ibid. 4. 5. 7. Sulp., in which latter place it stands, *at vero* malum est liberos amittere, but certainly one may say &c.

2.) Quod is often used for quod adtinet ad id quod, for what pertains to the circumstance, that &c.; as in English, for that you complain thereof, I can promise you &c. Thus Cicero often speaks; e. g. ad Div. 3. 4. 7, *quod* scribis, tibi manendi causam eam fuisse, ut me convenires, id mihi, ne mentiar, gratum est, for that thou writest, that thy reason for remaining, was to speak with me &c.: so ibid. 3. 5. 7, 14: 5. 2. 5: 5. 12. 13: and elsewhere.

3.) Ita, with the conjunctive, expresses the English formula, so truly wish I, that &c.; where ut usually follows, with a conjunctive when it expresses a wish, and an indicative when it expresses an assurance; e. g. ita me deus adiuvet, ut diu vivas, so truly wish I, that God may help me, as I wish that thou mayst live long: it is, therefore, instead of, quam verum est, me optare, ut deus me adiuvet, tam verum est, me optare, ut diu vivas: but literally, so may God help me, as thou mayst live long. Further, ita sim felix, ut nihil præclarius est virtute, for quam verum est, me optare, ut sim felix, tam verum est, nihil esse præclarius virtute, so truly wish I to be prosperous, as it is true that nothing is more excellent than virtue; literally, so may I be prosperous, as nothing &c.: thus the ancients frequently speak; Cic. Div. in Cæcil. 13, *ita* deos mihi velim propitios, *ut*, cum illius temporis mihi venit in mentem, non solum commoveor animo, sed etiam toto corpore perhorresco, so truly wish I that the gods may be favourable to me, as when &c.: cf. Cic. Verr. 5. 14: Catil. 4. 6. It may stand also without ut; e. g. Terent. Eun. 3. 2. 21, *ita* me dii ament, honestus est, i. e. quam verum est, me optare, ut dii me ament, tam verum est, illum

esse honestum, so truly may the gods love me, as he is an honourable man: *ita* me dii iuvent, te desideravi, Cic. Att. 1. 16: *ita* vivam, Cic. ad Div. 16. 20, i. e. as I live! by my life!

4.) Quicunque, quodcunque, quæcunque, quisquis, quidquid, are generally used, where in English we say, be he whom he will, be it what it will &c., where it would be wrong to say, sit, quis sit, sit quid, or quod sit &c.; e. g. hoc nunquam credes, quisquis dicat, this you will never believe, be he whom he will that says it: nunquam veniam, quemcunque miseris: quidquid dicas, ille tamen in sua sententia permanebit: ianuam non aperiet, quisquis, or quicunque venerit: quæcunque videris, thou mayst have seen what thou wilt: quoscunque libros legeris, tamen nihil inde didicisti &c. So quantuscunque, qualiscunque, quandocunque, ubicunque &c., are used; as, quantuscunque est, be he as great as he will: qualiscunque es &c.; e. g. homo, quantuscunque est, tamen est inferior dei, the man, be he as great as he may, is inferior to God: quantascunque res vidisti, tamen fuerunt parvæ præ his: qualescunque libri hi sunt, tamen non prosunt, nisi leguntur, be these books of what sort they may &c.: quandocunque venerit, or veniat, ad eum statim ibo: ubicunque es, or sis &c.: all which instances are very common.

5.) Participles, and some substantives and adjectives, when they include the notion of time, are often used for sentences; e. g. moriens dicebat, for cum moriebatur &c.: patre mortuo, recepi me, for postquam pater mortuus erat &c.: vivus hoc mihi mandabat, whilst he still lived &c.: senex literas didicit, after he was old &c.: puer hoc audivi: Cicero hoc fecit consul &c.

6.) Utinam for quam, or quantopere opto, ut &c., or for quam optandum est, ut &c.; which is its proper meaning, since it is used for uti or ut, with opto understood; nor can it always be translated *would God,* as it is sometimes; e. g. utinam Deus omnibus cupiditatem virtutis iniiciat, I would that God may send on all the desire of virtue; or, more briefly, o! that God &c.: so, utinam hoc cogitemus &c. In the same way o! si is used.

7.) A causal sentence is often expressed by a single word; e. g. ignovi tuæ adolescentiæ, for ignovi tibi, quia eras adhuc adolescens: laudant omnes tuam sapientiam, for laudant te, quod sapiens es: gratulor tuæ felicitati, for tibi, quod tam felix es: invident fratris divitiis, for fratri, quod est instructus divitiis.

8.) For tu es tali vultu, quali pater tuus, we may say, tu es similis patri: for hic homo est eodem animo, quo pater eius fuerat, is of the same mind as his father, we may say, hic homo est patri similis. Thus Terent. Eun. 3. 2. 43, quid tibi ego multa dicam? *domini similis es,* thou art like thy master.

9.) Respondere, satisfacere &c., are used for abbreviating; e. g. for ego non tantum dicere possum, quantum vos cupitis audire, we may say, oratio mea tuæ cupiditati audiendi non respondet, satisfacere nequit: for non semper id evenire solet, quod homines sperant, we say, non semper spei hominum respondet eventus: so, spei meæ exitus respondebat, for id fiebat, quod ego exspectabam: for aliter res cecidit, evenit, ac pater opinatus est, we may say, exitus rei non respondit opinioni patris: Cic. Phil. 2. 23, etsi nullo modo poterit mea oratio *satisfacere* vestræ scientiæ, for etsi nullo modo potero tantum narrare, quantum iam nostis: Cic. Manil. 11, iam vero virtuti Pompeii quæ potest *par* oratio inveniri? for iam vero quænam verba possunt inveniri quæ tanta sint, quanta virtus Pompeii est, or quæ verba inveniri possunt, quæ magnitudinem virtutis Pompeii satis exprimere valeant?

10.) For hic homo putat, omnes esse ipso inferiores, or se omnibus hominibus esse superiorem, we may say, hic omnes præ se contemnit, despicit, or se omnibus antefert, sibi omnes postponit &c.

11.) Numeral adjectives, as primus, secundus, tertius &c., unus, solus, ultimus &c., readily omit the verb esse, by which omission a sentence is much compressed; e. g. my father was the first who came, may properly be translated, pater primus

venit: he was the last that went away, ultimus discessit: my father is the only one that knows, pater scit solus: and so through all cases: thou art the only one whom I have told, tibi soli dixi: Caius is the only one whom I believe, with whom I am intimate, Caio soli credo, Caio solo utor &c.: Cic. Verr. 2. 1, quod omnium nationum exterarum *princeps* (i. e. prima) Sicilia se ad amicitiam fidemque populi Romani applicuit, because Sicily was the first of all foreign nations which devoted itself &c.: ibid. *prima* omnium — provincia est appellata, it was the first of all that was called a province: ibid. 2. 2, sic porro nostros homines diligunt, ut his *solis* (Siculis) neque publicanus, neque negotiator odio sit, where *ut his solis* stands for ut hi soli sint, quibus &c., that they are the only men to whom &c.: Cæs. B. G. 4. 16, Ubii autem, qui *uni* ex transrhenanis ad Cæsarem legatos miserant &c., but the Ubii, who of those on the other side of the Rhine, were the only ones that had sent &c.: Cic. ad Div. 16. 6, *tertiam* ad te hanc epistolam scripsi, for hæc est epistola tertia, quam ad te scripsi, this is the third letter which I have sent to you &c.: ibid. 16. 7, *septimum* iam diem Corcyræ tenebamur, it was already the seventh day, that we were detained at Corcyra. All these instances deserve imitation.

12.) Alius aliud, alius alio, alius aliter, especially conduce to conciseness; e. g. alius aliud dicit, for alius hoc, alius illud, dicit, one says this, another that: alius alium sequitur, one follows this, another that: aliud alii dedit, he gave one thing to one, another to another: Cic. Invent. 2. 1, natura — *aliud alii* commodi muneratur, nature gives one advantage to this man, another to that; where aliud commodi is put for aliud commodum. So alius alio, or aliorsum, for alius huc, alius illuc: Cic. Div. 1. 34, simia — *aliud alio* dissipavit, the ape scattered one thing hither, another thither: so, alius alibi, for alius hic, alius illic; Liv. 9. 2, diversos *alium alibi* pascere iubet, one here, another there. Further, alius aliunde, for alius ex hac parte, alius ex illa parte: Terent. Phorm. 2. 2. 19, *aliis aliunde* est periculum, some have danger on this side, others on that: Liv. 44. 12, qui *alii aliunde* coibant: so alius, or alii aliter; Cic. Or. 2. 19,

quoniam ab *aliis aliter* digeruntur, because they are arranged by some one way, by others another. It is the same with alter, where the discourse is of two; e.g. vis — lepos: — duæ res maximæ *altera alteri* defuit, Cic. Brut. 55, i. e. to one this, to the other that.

13.) Obtemperare alicui, for facere ea, quæ aliquis fieri voluit: *dolori suo obtemperare*, Cic. Manil. 19, for ea facere, quæ dolor postulat.

14.) Falso, male, recte, non iniuria &c., are often used for whole sentences; falso it is false, or it is or was not so: male, it is, or was not, right: Cic. Off. 3. 18, in talibus rebus aliud utile interdum aliud honestum videri solet. *Falso*, nam &c., which is false, incorrect; or it may be translated, falsely: Nep. Alcib. 9, sperans ibi facillime suam fortunam occuli posse. *Falso*, nam &c., but he was deceived &c.: Cic. Rosc. Am. 40, in rebus minoribus socium fallere turpissimum est, æqueque turpe atque illud, de quo ante dixi. *Neque iniuria*, nor is this contrary to right, without reason.

15.) Every metaphor is an abbreviation; e.g. if we say, vita nostra est pulvis et umbra, it is instead of vita nostra tam breviter durat quam pulvis et umbra, or tam celeriter evanescit quam pulvis et umbra, or est talis, qualis esse solet pulvis et umbra, or est instar pulveris et umbræ: and so in other instances.

16.) It is also an abbreviation when, by a Metonymy, the consequence is put for what precedes; e.g. miles fortissime pugnans cecidit, for occisus est et cecidit; where occisus est may be readily understood. Hence cecidit is not actually put for occisus est: and we may say the same of other instances.

§ 3.

A word is often omitted from the custom of language, where the word which is omitted may be readily supplied from the context. This omission is called an ellipsis, from a Greek word signifying *defect*. We shall only mention the most usual instances, which must be imitated.

I.) Substantives are often omitted; as,

1.) *Homo, homines* (or also aliquis, aliqui); e. g. est, qui tecum loqui velit, for est homo, or aliquis, qui &c., some one wishes to speak with you: aiunt, dicunt, they say, sc. homines: omnes credunt, sc. homines: omnium est officium, sc. hominum: sunt, qui dicant, for sunt homines, or aliqui &c.: non erat, cui literas darem, there was no one to whom I could commit a letter, sc. homo. This is very common.

2.) *Ædes: ad Castoris,* Cic. Quint. 4: Cic. Mil. 33: *ad Opis,* Cic. Phil. 2. 37: *ad Iuturnæ,* Cic. Cluent. 36: *ad Dianæ,* Ter. Ad. 4. 2. 43: *a Vestæ,* Cic. ad Div. 14. 2; and elsewhere.

3.) *Locus;* e. g. we may say, habes, ubi ostendas tuam doctrinam, non habeo, quo confugiam, sc. locum: so, ut haberet, quo fugeret, Nep. Dion. 9.

4.) *Tempus;* e. g. erat, cum ita cogitabam, for erat tempus &c.: ex quo, since: brevi, sc. tempore, in a short time, Nep. Them. 2: Cic. Verr. 5. 54.

5.) *Negotium* or *aliquid*; as, non habeo, quod agam, I know not what to do, for non habeo negotium &c.: non habeo, quod edam, bibam &c., I have nothing to eat, drink &c., where negotium or aliquid must be understood: est, quod fleas, gaudeas, there is cause why you should weep, rejoice &c., for est negotium, propter quod &c.: so, non est, quod fleas, rideas &c.,

thou hast not cause &c. This is the usual mode of expression. To it belongs parentum est alere libros; est liberorum colere parentes; where negotium or officium is understood: so, meum est, tuum est &c.: especially in the formula, boni est pastoris tondere pecus &c., negotium fails.

6.) *Verba, verbis;* e. g. quid *multa?* sc. verba dicam: ut *paucis* dicam, sc. verbis, to speak briefly: quid *multis* te moror? sc. verbis.

7.) And others: e. g. primæ, sc. partes; e. g. *primas agere*, Cic. Brut. 90: cf. ibid. 95: Cic. in Cæcil. 15: Cic. Or. 3. 56: qua, sc. parte, or via, i. e. where, is continually used: crimine also, or nomine, is understood in accusare aliquem furti: also uxor, filius, filia, servus, discipulus; e. g. Hectoris (sc. uxor) Andromache, Virg. Æn. 3. 319: see above, Chap. I. Sect. V. § 1 n. VIII. 8, b. Further, ne reticeat, Cic. Verr. 4. 7, sc. metus est: so, ne reddita essent, Liv. 2. 3, sc. ob metum, or timentibus.

II.) Pronouns are often omitted:

1.) The nominatives ego, tu, nos, vos, are commonly omitted before verbs, unless an emphasis, or antithesis be denoted; e.g. amo te is correct, for ego amo te: but amo te, tu me odisti, is not correct, for ego amo te, where ego must be expressed. Thus adfirmatis, alii negant is incorrect, for vos adfirmatis, alii negant, on account of the antithesis.

2.) Is, ea, id, is often omitted, when it may be easily understood; e. g. frater me rogabat, ut hoc facerem: nec *roganti* denegare potui, for ei *roganti*, him asking. Especially it is omitted where it is almost equivalent to an article, and the antecedent to qui, quæ, quod, which follows or precedes in the same case; e. g. laudatur (is), qui ita agit, or qui ita agit, (is) laudatur: errant qui putant, for ii errant qui putant: Cic. Verr. 1. 26, rogat Rubrium, ut, *quos* ei commodum sit (invitare), invitet, for ut eos, quos &c. *Note:* It also fails after ad; e. g. redeo *ad quæ* mandas, Cic. Att. 5. 11. p. 665. Ed. Ernest.: after

sine; e. g. age iam, cum fratre, an *sine?* for sine eo, ibid. 8. 3.

3.) Meus, tuus, suus, noster, vester, are readily omitted when they may be understood, that is, when there is no uncertainty; e. g. I have travelled with my father, have talked with my mother, profectus sum cum patre, locutus sum cum matre; not cum patre meo, cum matre mea, since, the pronouns not being expressed, it is plain that the speaker means his own father or mother. But if we say, I and thou have talked with my father, Caius talked with my mother, we must use the pronouns; e. g. cum meo patre, cum matre mea; otherwise we might suppose, *thy* father, *his* mother, to be meant. So we say, ivi cum fratre, Cicero scribit in libro, not in libro suo &c.: tu per omnen vitam id egisti, through thy whole life: vos per omnem vitam miseri eritis, through all your lives. In general, the pronouns may always be omitted, except they are required for antithesis or emphasis.

III.) Verbs are sometimes omitted; e. g.

1.) Scito, when a sentence precedes, which begins with si, ne, ut that, quod as to that; e. g. si, ubi pater meus sit, scire vis, Romam profectus est, if you must know where my father is, (know that) he is gone to Rome, for scito eum Romam profectum esse. Thus Cicero continually writes; e. g. Rosc. Am. 27, si ipsum arguis, *Romæ non fuit,* for scito eum Romæ non fuisse: ad Div. 7. 26. 5, attamen, ne mireris, unde hoc acciderit (sc. dysenteria) quomodove commiserim, *lex sumtuaria mihi fraudi fuit,* for scito legem — fuisse, thou must know that &c.: ibid. 5. 11. 2, quod mihi feminam primariam Pompeiam uxorem tuam commendas, *cum Sura nostro statim tuis literis locutus sum,* ut ei &c., for scito me cum Sura &c.: cf. ibid. 3. 5. 14: 5. 12. 30. &c.

2.) Dicere is often omitted, as in English; e. g. he wrote to him, and invited him; it was the best time to come, there was no hindrance &c., i. e. *he said* it was the best time &c.: Liv. 1. 27, equitem — redire in prœlium iubet, *nihil trepidatione opus esse,* for redire iubet et dicere &c.: Nep. Ages. 4, nuntius ei domo venit, *Athenienses et Bœotios bellum in-*

dixisse Lacedæmoniis, for nuntius ei — venit, dicens &c.: and elsewhere; e. g. Capius olim (dixit): non omnibus dormio, Cic. ad Div. 7. 24. To these belong the formula, sed hæc hactenus, but so much of this; e. g. Cic. ad Div. 12. 25, where, perhaps, dixi or scripsi must be understood: also the formula, verum hæc coram, Cic. Att. 6. 1, or sed hæc coram, ibid. 7. 3, sc. dicemus, loquemur &c., but of this personally.

3.) The infinitive is omitted when it may be readily understood; e. g. non tantum efficere possum, quantum tu potes, sc. efficere, as in English, as thou canst: Cic. Verr. 1. 26, rogat Rubrium, ut, quos ei commodum sit, invitet, for commodum sit invitare, it may be convenient to invite: Cic. Or. 2. 45, neque enim facile est perficere, ut irascatur ei, cui tu velis, iudex, where iudicem irasci is understood after velis, and therefore the accusative iudicem is omitted as well as the infinitive.

4.) Facere or agere sometimes is, or seems to be, omitted; as, nihil aliud quam flevit, he did nothing else but weep: Suet. Aug. 83, mox nihil aliud, quam vectabatur, for nihil aliud faciebat (or agebat), quam ut vectaretur: Liv. 3. 26, et illa quidem nocte *nihil præterquam* vigilatum est in urbe, for nihil factum est præterquam &c.: Liv. 4. 3, quid aliud quam admonemus, for quid aliud agimus &c. Yet more frequently facere or agere cannot be understood, but nihil aliud quam is an expression for tantummodo; e. g. sed ab lictore *nihil aliud quam* prehendere prohibito, Liv. 2. 29: donec *nihil aliud quam* in populationibus res fuit, ibid. 2. 49: et hostes quidem, *nihil aliud quam* perfusis vano timore Romanis — abeunt, ibid. 2. 63: *nihil aliud quam* ad audienda probra nominatos, Liv. 23. 3, i. e. merely, just: cernens *nihil aliud* ab suis *quam* inopia aggravari socios, Liv. 24. 36: nec *quidquam aliud quam* ad deforme &c., ibid. 31. 24. Also other verbs are omitted; e. g. hæc tu melius, sc. nosti, intelligis, scis, Cic. ad Div. 12. 23: hæc coram, i. e. dicemus, disputabimus, loquemur: nihil ad rem, sc. refert or pertinet, Cic. Leg. 2. 6: nihil ad me, Cic. Or. 63. The verb esse is often omitted; e. g. omnia præclara rara, sc. sunt, Cic. Amic. 21: agro mulctati, sc. sunt, Liv. 8. 11: pars

obiecti, Sall. Iug. 14, and elsewhere: also the infinitive esse; e. g. quemque abituros, Liv. 1. 50: so we may say, audio, patrem venturum: scio, matrem id facturam &c.: and so other examples; e. g. manum de tabula, Cic. ad Div. 7. 25, where tolle or aufer is understood: ne reddita essent, Liv. 2. 3, sc. timentibus or ob metum.

IV.) Sometimes adverbs are omitted; e. g.

1.) Scilicet (which properly is for scire licet, one may know), and nempe namely, are used in the explanation of a subject, but may be readily omitted; as, I see what you wish, namely, that your father may soon return, video quid optes, ut pater &c., not nempe, scilicet ut &c.: Cic. ad Div. 7. 16. 4, id utrum Romano more locutus sit, bene te numatum fore, whether he said that in the Roman fashion, namely, that you &c.: Cic. Agr. 2. 3, ego, qualem Kalendis Ianuariis acceperim rempublicam, intelligo; plenam sollicitudinis, plenam timoris, in what state I received the commonwealth on the kalends of January, I understand; namely, full &c.: Cic. Fin. 2. 13, sic hominem ad duas res, ut ait Aristoteles, ad intelligendum et ad agendum esse natum, namely, for understanding &c.

2.) Non is often omitted: a) after non modo, or non solum, not only not, when ne quidem follows; e.g. hic homo *non modo* scribere, sed ne legere quidem didicit, has not only not learned to write, but not even to read: Cic. Off. 3. 19, *non modo* facere sed ne cogitare quidem: Cic. Rosc. Am. 23, propterea quod, qui tantum facinus commiserunt, *non modo* sine cura quiescere sed ne spirare quidem sine metu possunt, not only not without care, but &c.: Cic. ad Div. 1. 9. 23, *non modo* præmiis — sed ne periculis quidem compulsus ullis, not only not by reward, but &c.: Cic. Or. 1. 46, *neque solum* inscientiam meam, sed ne rerum quidem &c.: Cic. Pis. 10, cum senatui *non solum* iuvare rempublicam, sed ne lugere quidem liceret, for non solum non iuvare &c.: yet both in Cicero and other writers, non modo non, non modo nullus, often occur, although ne quidem follows; e. g. *non modo non* patricium, sed *ne* civem *quidem* Romanum, Liv. 5. 3: et *non modo* ad spem consulatus *non* auderet, sed *ne* tri-

bunis *quidem*, ibid. 5. 35 : *non modo non* tentato certamine, sed *ne* clamore *quidem* &c., ibid. 5. 38 : ut de his *non modo non* necesse sit, sed *ne* utile *quidem* &c., Cic. Invent. 2. 28 : *non modo non* mortuus, sed *ne* natus *quidem* esset, Cic. Cæcin. 18 : *non modo — non* antepono, sed *ne — quidem* &c., Cic. Att. 10. 4: *nec solum* — deterriti *non* sunt, sed *ne — quidem*, Cic. Or. 2: *non modo noluit*, sed *ne — quidem* &c., Cic. Or. 1. 53 : *non modo nemo* edixit, sed *ne — quidem* &c., Cic. Verr. 1. 43 : b) after haud scio an, or nescio an, i. e. I know not whether it be not, I believe or think it is; e.g. Cicero fuit orator magnus et nescio an maximus, and I know not whether *not* the greatest, i.e. I believe or think the greatest: Cic. ad Div. 9. 15. 4, est id quidem magnum, atque *haud scio an* maximum, for annon : Cic. Senect. 20, sed *haud scio an* melius Ennius, sc. loquatur, I know not whether Ennius does not say better, i. e. I think he does: ut tibi tanti honores haberentur, quanti *haud scio an* nemini, Cic. Q. Fr. 1. 1. 10, i.e. in my opinion, to none: contigit enim tibi, quod *haud scio an* nemini, ut &c., Cic. ad Div. 9. 14. 13. Yet the ancients say, haud scio an, nescio an, in their proper sense, I know not whether, where non is not to be understood : Nep. Timol. namque huic uni contigit, quod *nescio an* ulli, to him alone befell, what, I know not whether to another, or more briefly, what in my opinion befell no other: quod *nescio an* ulli unquam nostro acciderit imperatori, Cic. ad Div. 9. 9. Dolab., where, however, Ernesti reads nulli, because he thinks ulli incorrect: *haud scio an* ulla beatior esse possit, Cic. Senect. 16. Ed. Græv., where, for the same reason, Ernesti substitutes nulla for ulla : quo quidem *haud scio an — quidquam* melius homini sit natum, Cic. Amic. 6. Ed. Græv., where Ernesti reads nihil quidquam : all which changes, in my opinion, are needless.

3.) Utrum, or the appended particle ne, is often omitted when an follows; e. g. we may say, scribis an legis? dost thou write or read? for utrum scribis &c., or scribisne &c. So, nescio scribas an legas, for utrum scribas, scribasne &c., which also are correct : Cic. Rosc. Am. 27, quomodo occidit? ipse percussit (i. e. occidit), an aliis occidendum dedit? for utrum ipse per-

cussit, or ipsene percussit &c.: Liv. 8. 13, ut, sit Latium deinde, an non sit, in vestra manu posuerint, that they have placed in your hands, whether henceforth Latium shall exist or not; for ut, utrum sit &c., or ut, sitne &c. So also when necne follows; Cic. ad Div. 2. 17. 5, Parthi transierint *necne* — dubitare neminem, whether the Parthians passed over or not &c.: cf. Cic. Verr. 1. 5: Nep. Eum. 11. Further, *velit, nolit,* scire difficile est, Cic. Q. Fr. 3. 8, i. e. whether he will or not: though velit, nolit, is sometimes used in a different sense: see hereafter, VI. 5.

4.) Ut is often omitted: a) in the formula, puto, opinor, credo, I believe; as pater, puto, rediit, my father, I believe, has returned, for ut puto: Cic. ad Div. 5. 9, Vatin. non, *puto,* repudiabis &c., cf. Ovid. Am. 3. 1. 8: 3. 11. 24: ibid. Pont. 1. 2. 43: also when it stands first; e. g. *puto,* inter me teque convenit, Senec. Ep. 92: so credo; e. g. male, *credo,* me rerer, Cic. Fin. 1. 3: and elsewhere; e. g. Cic. Tusc. 3. 26: Cic. Senect. 20: Cic. Cat. 1. 2: Cæs. B. C. 2. 31: opinor; e. g. sed, *opinor,* quiescamus, Cic. Att. 9. 6: and elsewhere; e. g. Cic. ad Div. 7. 24: Cic. Tusc. 1. 38: also at the very beginning; e. g. *opinor,* primum — esset, Cic. Cluent. 23: so Cic. Verr. 1. 10: reor; e. g. nam *reor,* nullis — posset esse iucundior, Cic. Tusc. 1. 39: b) especially the accusative with the infinitive is often used instead of it; as, patrem puto rediisse, my father, as I think, is returned: this is very common, and particularly to be imitated with qui, quæ, quod; e. g. pater quem sanum esse credebam, who, as I believed, was in good health. This also occurs with other verbs; as, hunc librum a patre te non accepturum certo scio, this book, as I certainly know, thou wilt not &c.: mox spero patrem reversurum esse, soon, as I hope, my father will return: libros emisti, quos certo scio præclaros esse &c.

5.) Quam is often omitted after plus, minus, amplius, and similar comparatives, without an ablative following them; as, *minus* triginta diebus, Cic. Div. 1. 12: Nep. Them. 5: *plus* quinque millia cæsi, Liv. 23. 46: *amplius* sunt sex menses, Cic.

Rosc. Com. 3: *plus* millies, more than a thousand times, Ter. Eun. 3. 1. 32: see above, Chap. I. Sect. IX. § 3. n. II. 8, observ. 6.

6.) Potius is sometimes omitted before quam; e. g. statuit congredi, quam refugere, Nep. Dat. 8: and elsewhere; e. g. Plaut. Men. 1. 2. 26: Rud. 4. 4. 10: Val. Flacc. 7. 428: also potius, magis, or tam, is often omitted; e. g. pacem, *quam* bellum probabam, sc. magis, Tacit. Ann. 1. 58: nec mea ars, *quam* benevolentia me perturbat, Curt. 7. 7. 27, where tam or magis must be understood: ipsorum, *quam* Hannibalis, interesse, sc. magis, Liv. 23. 43: ut lenire suo privato incommodo, *quam* minimo publico populi Romani liceret, Liv. 5. 21, where magis or potius must be understood.

V.) Prepositions also are often omitted; as,

1.) *Ad*; e. g. we may say ad summum or summum, at the highest; ad minimum or minimum, at the least; e. g. dabo tibi tres, summum (or ad summum) quatuor libros: da mihi quatuor, minimum (or ad minimum) tres libros: Cic. ad Div. 2. 1, a te bis terve *summum* literas accepi: and elsewhere; e. g. Cic. Verr. 2. 52: Cic. Att. 12. 44: 13. 21: Liv. 21. 42: 31. 35: ita fiunt omnes partes *minimum* octoginta &c., Varr. R. R. 2. 1. 12: and elsewhere; e. g. ibid. 3. 3: Cels. 2. 8: minimum also means *very little*; e. g. valere, Cic. ad Div. 1. 9: dormire, Plin. Epist. 3. 5: non *minimum* commendat, Nep. Dion. 1, i. e. not a little: thence ne *minimum* quidem similes, Cic. Acad. 4. 18, not in the least: also, at least, Plin. H. N. 18. 16.

2.) *Propter, ob*; e. g. quid fles? quid rides? why dost thou weep? laugh? for propter quid, for what: so, quid est *quod* fleas, for quid est, *propter quod* &c.: est quod fleas, gaudeas &c., thou hast cause to weep &c., for est, propter quod &c.: non est, quod fleam, for non est, propter quod &c.

3.) *Per*; e. g. *tres menses* ibi fuit, *biduum* ibi mansi &c., for per tres menses, &c.

4.) *In*; e. g. erudire aliquem artibus, for in artibus: superiori nocte, hoc die &c.

5.) *A*; e. g. liberare morbo, malo &c., for a morbo &c.

6.) *De*; e. g. meo consilio, mea sententia, for de meo &c.

7.) *Cum*; e. g. summo studio, summa cupiditate &c., for cum summo studio &c.

VI.) Conjunctions also are omitted; e. g.

1.) *Ut*: a) after verbs of willing and entreating: particularly velim; e. g. velim facias, dicas, tibi persuadeas: Cic. ad Div. 5. 20, rogo atque oro, te *colligas*: ibid. 8, velim *existimes*: ibid., velim *scribas*: and elsewhere: also after mando, præcipio, iubeo &c.; e. g. mandat, *adeat* &c., Cæs. B. G. 3. 11: præcipit omnes *petant* &c., ibid. 5. 58: iube *respondeat*, Terent. Eun. 4. 4. 24; and elsewhere: b) after necesse est, oportet; e. g. oportet *discas* illud: homo *moriatur* necesse est, where ut is seldom used; e. g. Cic. Rosc. Am. 22, tum singularis audacia *ostendatur* necesse est: ibid., hæc cum sint omnia, tamen *exstent* oportet expressa sceleris vestigia, for oportet *ut* exstent, if these things be so, yet there must exist &c.: ibid. 24, *accedat* huc oportet odium &c. Sometimes ut fails after potius; e. g. perpessus est omnia potius quam conscios *indicaret*, Cic. Tusc. 2. 22: filiam occidit potius, quam ea — *dederetur*, Cic. Fin. 2. 20: also after reliquum est, Cic. ad Div. 9. 9: 15. 21: permittere, Liv. 24. 14: 33. 45: after concedo, Catull. 112. 5: after fac; e. g. fac *valeas*, Cic. ad Div. 10. 17: fac bono animo — *sis*, ibid. 29.

2.) *Ne* after cave; e. g. cave dicas, facias, say not, do not: cave *ignoscas*, Cic. Lig. 5: cave *existimes*, Cic. ad Div. 9. 24: cave *putes*, ibid. 10. 12: cave *dubites*, ibid. 5. 20: cave *dixeris*, for dicas, Terent. Ad. 3. 5. 12: cave *faxis*, for facias, ibid. And. 4. 4. 12: cave *audiam*, ibid. Heaut. 5. 4. 8: cave *dirumpatis*, for cavete, Plaut. Pœn. Prol. 117: cave quisquam — *fecerit*, ibid. Men. 5. 7. 5: it seems as if cave were here used simply for ne.

3.) *Et, vero,* and *autem,* are readily omitted in antithetical sentences, where in English we use *and* or *but;* e. g. thou art rich, but I am poor, tu es dives, ego sum pauper, not ego vero, or et ego: I have many books, but thou few, ego habeo multos libros, tu paucos: Cic. ad Div. 6. 6. 20, armorum ista et victoriæ sunt facta, non Cæsaris, those are the deeds of arms and victory, but not of Cæsar: tibi ignosco, nos in culpa sumus, Cic. ad Div. 10. 26. 8, for et nos &c.: ut insignia victoriæ, non victoriam reportarent, Cic. Manil. 3, and elsewhere. Yet we also find vero and autem expressed; e. g. tuum factum — meum vero &c., Cic. ad Div. 3. 6. 7: ego — statuam tu autem putes &c., Cic. Or. 1. 2.

4.) *Et, ac, atque, que,* between two or more words, are often omitted in rapid and emphatical sentences; e. g. deum debemus amare, colere, for et colere: doctrinam, virtutem amo: vitium, inscitiam odi, for et virtutem &c.: Cic. Catil. 2. 1, abiit, excessit, evasit, erupit: Cic. Quint. 27, cui Romæ domus, uxor, liberi, procurator esset &c. In rhethoric these instances are called Asyndeta (*ἀσύνδετα,* Quintil. 9. 4. 23), that is, unconnected members (also *ἀσύνδετον,* Quintil. 9. 3. 50.); and on the contrary, when *et* is often repeated, Polysyndeta, or Polysyndeton; as, amisi domum, et agros, et pecora. Both forms are very common.

5.) Also *sive* or *seu* is omitted; e. g. velim, nolim, for seu (sive) velim sive nolim, whether I will or not, Cic. Nat. Deor. 1. 7; so velint, nolint, Plin. Paneg. 20: at other times, seu velint seu nolint, Liv. 8. 2.

So far of the omission of words.—There are also more instances. Thus potius or magis fails before multiplex; e. g. Liv. 7. 8, multiplex, quam pro numero, damnum est. Yet potius or magis is more often omitted before quam; see above, IV. 6. So cum *with,* is omitted, though an accompaniment be denoted; e. g. Cæs. B. G. 2. 19, subsequebatur *omnibus copiis,* for cum omnibus &c., which often occurs in historians: see of the Ablative, Chap. I. Sect. 9. § 2. n. I, 7, where more

examples are cited. Sometimes the preposition fails with names of islands, to the question whither? e. g. *Sardiniam* venit, Cic. Manil. 12: so, *Cyprum* — miserunt, Nep. Paus. 2: also with other names of countries; e. g. *Ægyptum* proficisci, Nep. Dat. 4: navigare *Ægyptum* pergit, Liv. 45. 10: rediens propere *Italiam*, Sueton. Tiber. 72: *Italiam* venit, Virg. Æn. 1. 2. (6). Also si is omitted; e. g. at dares &c., Cic. Off. 3. 19: recesseris &c., Cic. Phil. 13. 11: and elsewhere; e. g. Virg. Æn. 6. 31: Ovid. Fast. 6. 113: ibid. Remed. 745: Tibull. 1. 7. 43 (1. 6. 37): Propert. 4. 5. 9: Hor. Sat. 1. 3. 15. &c.

Appendix I.

Of Anglicisms.

It has been properly observed, that, in writing Latin, we must avoid Anglicisms, i. e. expressions which are peculiar to the English language, and cannot be translated into Latin word for word. The inexperienced, however, are apt erroneously to believe, that whatever is thus translated word for word, is an Anglicism. The Latin idiom often verbally coincides with the English, nor is it always easy to decide what is an Anglicism. We shall therefore introduce a few apparent and real Anglicisms for the assistance of the learner.

A. *Apparent Anglicisms.*

Esse in spe, to be in hope, Cic. ad Div. 14. 3: in exspectatione, ibid. 10. 4: in ære alicuius, in any one's debt, ibid. 13. 62.

Sors exiit, the lot has come out, Cic. Verr. 2. 51.

Spem habere, to have hope, Cic. ad Div. 6. 14: febrem, to have the fever, Cic. Fat. 8.

Sol often means the sunshine or warmth: thence ambulare

in sole, to walk in the sun, Cic. Or. 2. 14: ponere in sole, to place in the sun, Colum. 12. 14: so also sedere in sole &c.

Facere librum, to make a book, Varr. R. R. 2. præf. 7: versus, Cic. Q. Fr. 3. 5: Sall. Cat. 25: sermonem, to make a speech, Cic. ad Div. 9. 9: pecuniam, to make money, Cic. Verr. 2. 6: aliquem consulem, Cic. Senect. 5: Cic. Mur. 21: Cic. Agr. 2. 1: dictatorem, Liv. 2. 21: aliquem heredem, Cic. Verr. 1. 43: quid hoc homine faciatis? what will you make of this man? Cic. Verr. 1. 16: cf. Cic. Sext. 13: Cic. Verr. 2. 16: quid fecisti cum pecunia? what have you done with the money? Plaut. Capt. 4. 11: facio, me — agere, I make, as if I did &c., Cic. ad Div. 15. 18.

Dare bibere, to give to drink, Terent. And. 3. 2. 4: dare operam, to give one's self trouble.

Cadit pecunia in illam diem, the money falls due on that day, Cic. Att. 15. 20: suspicio cadit in me, the suspicion falls on me, ibid. 13. 10: adventus cadit in tempus, Cic. ad Div. 14. 14: animus cadit, his courage falls, Cic. Amic. 7: Liv. 1. 11: cadere in morbum, to fall into a disease, Cic. Tusc. 1. 32: 4. 14.

Fidem frangere, to break faith, Cic. Rosc. Com. 6.

Sub ea conditione, under that condition, Cic. Arch. 10. There are other instances; e. g. sic sum, so I am, Terent. Phorm. 3. 2. 42, for talis: also sic vita hominum est, Cic. Rosc. Am. 30: sic vulgus est, Cic. Rosc. Com. 10, and elsewhere: ire in semen, to go to seed, Cato R. R. 1. 161: rumor it, report goes, Ovid. Met. 6. 147: it clamor cœlo, the cry goes to heaven, Virg. Æn. 5. 451: &c.

B. *Real Anglicisms.*

Magnus homo, a man of great stature, for longus.

Nullus for neuter, speaking of two: so quis for uter: yet it is so used Phædr. 1. 24. 8.

Vel or aut, after utrum or ne; e. g. is it true or false? utrum

verum est aut falsum? Here an must be used for aut: and so in every double interrogation, either direct or indirect.

Quot sunt vestrum? how many are there of you? i. e. together; for quot estis? and so in all similar instances.

Homo odit alium, or alterum, for homo hominem odit: and so in all similar cases; as, manus manum lavat &c.

Hinc venit, ut &c., hence it comes, that &c., for hinc fit, ut &c.

Res est facile intelligenda, the thing is easy to be understood; for res facile intelligitur, facile est rem intelligere &c.

Communicare aliquid alicui, for cum aliquo.

Cor for animus; e. g. cor habere &c., to have courage &c.: so, non habeo cor, for non audeo &c.

Appendix II.

Of Grammatical Figures.

I.) There are certain peculiarities in the ancients to which grammarians improperly apply the name of figures: for a figure is properly a different turn of expression, which gives a greater emphasis or vivacity to the thought.

A.) Some relate to letters or syllables:

1.) We sometimes in the poets find a letter doubled; e. g. relligio, relliquiæ, quattuor, repperit, reppulit &c., for religio, reliquiæ, quatuor &c.: this takes place to lengthen the syllable. This is called by a Greek name Diplasiasmus (διπλασιασμὸς), reduplication.

2.) Sometimes a letter is inserted, which is called Epenthesis; e. g. siem, sies, siet, for sim, sis, sit, Ter. And. 1. 4. 7:

Eun. 1. 1. 21, and elsewhere: also possiem, es, et, Ter. Ad. 5. 4. 23: Cic. Arat. 304: Plaut. Most. 2. 2. 34: 4. 2. 68: alituum, for alitum, Virg. Æn. 8. 27: Mavortia, for Martia, ibid. 1. 276 (280): Mavors, Cic. Nat. Deor. 2. 26: 3. 24: Virg. Æn. 8. 630, for Mars. Yet we may ask, whether we must here generally suppose an Epenthesis, and whether, e. g. siet be not the complete form, and sit a contraction. This is the opinion of Cic. Or. 47, where he says, *siet* plenum est, *sit* imminutum: and this was probably the opinion of others in his time. It is the same with possiet, since possum is compounded of potis or pote, and sum. So Mavors seems not to come from Mars, by the insertion of *vo*; rather Mars may have come from Mavors by contraction. Here some reckon navita for nauta; but navita is the direct derivative from navis, and nauta a contracted form. Some add to these Induperator for Imperator; but indu or endo is the old preposition for in.

3.) On the contrary, one or more letters are rejected from the middle of a word, which is very usual: a) in prose; e.g. deûm, numûm, sestertiûm, for deorum, numorum, sestertiorum; e. g. deûm, Terent. And. 1. 5. 2: ibid. Heaut. 1. 1. 9: Phorm. 2. 3. 41: Liv. 8. 13: Sall. Cat. 20: Cic. ap. Prisc. 7: numûm, Cic. Verr. 3. 60: Cic. Rosc. Am. 2: Hist. B. G. 8. 4: Terent. Heaut. 3. 3. 45: Hor. Epist. 2. 2. 5: Suet. Aug. 46: sestertiûm, Plin. H. N. 10. 20: Cic. Or. 46, remarks that sestertiûm, numûm, are more usual than sestertiorum &c.: so, decem millia talentûm, for talentorum, Cic. Rab. Post. 8: medimnûm, for medimnorum, Cic. Verr. 3. 33, three times over: ibid. 3. 34, 45: ducentûm iugerum, Varr. R. R. 3. 2: quaternûm iugerum, Plin. H. N. 9. 3: oppidûm cadavera, Cic. ad Div. 4. 5. Sulp.: in codicem acceptûm et expensûm referri, Cic. Rosc. Com. 3, for acceptorum &c.: amasti, amastis, amassem, amasse &c., for amavisti, amavistis, amavisse &c.: cognosse, for cognovisse: nostis, noram, nossem &c., for novistis, noveram &c.: valde is always used for valide: and we find commosse for commovisse, Cic. ad Div. 7. 18. 11: b) particularly in poets and dramatic writers: thus virûm, for virorum, Virg. Æn. 1. 87 (91):

Georg. 2. 167: cœlicolum, for cœlicolarum, Virg. Æn. 3. 21: Dardanidûm, for Dardanidarum, ibid. 2. 241, and other instances: currûm, for curruum, Virg. Æn. 6. 653: sæcla, vincla, for sæcula, vincula &c. So vinclum, Cic. ad Div. 5. 15: vincla, Cic. Att. 6. 2: Cic. Verr. 4. 24. in Edit. Ernest.: dixti, for dixisti, Ter. Eun. 1. 2. 87: also Cic. Cæcin. 29, dixti, for dixisti, according to Quintilian 9. 3. 22, though the latter is the reading of all the editions; accestis, for accessistis, Virg. Æn. 1. 201 (205): exclusti, for exclusisti, Ter. Eun. 1. 2. 18: occlusti, for occlusisti, Plaut. Trin. 1. 2. 151: cognosti, for cognovisti, Terent. And. 3. 4. 7: aspris, for asperis, Virg. Æn. 2. 379: mensum, for mensium, Ovid. Met. 8. 500: ibid. Fast. 5. 187, 424: Cæs. B. G. 1. 3. Ed. Oudend.: Cic. Phil. 12. 9. Ed. Græv.: dixe, for dixisse, Varr. ap. Non. 6. n. 17: duxti, for duxisti, Varr. ap. Non. 4. n. 130: misti, for misisti, Catull. 14. 14. 6: sensti, for sensisti, Ter. And. 5. 3. 11: repostum, for repositum, Virg. Æn. 1. 26 (30): ibid. 1. 249 (253), compostus &c.: lenibant, for leniebant, Virg. Æn. 4. 528. cf. 6. 468: so polibant, ibid. 8. 436: iusti, for iussisti, Ter. Eun. 5. 1. 15: amisti, ibid. 2. 2. 10: extinxem, for extinxissem, Virg. Æn. 4. 606: admorunt, for admoverunt, ibid. 367: cresse, for crevisse, Lucret. 3. 683: sultis, for si vultis, Plaut. Capt. 2. 3. 96: so also sis, for si vis, which occurs also in prose. This contraction is called Syncope. In this some include the contraction of two vowels; as ingeni, for ingenii, Ter. And. 1. 1 86: Hor. Od. 1. 6. 12: peculi, for peculii, Virg. Ecl. 1. 33: tuguri, ibid. 69: oti, for otii, Virg. Georg. 4. 564: negoti, Ter. And. Prol. 2: obsoni, ibid. 2. 2. 23: auxili, Hor. Epod. 1. 21: consili, Ter. And. 1. 1. 32, in some editions &c. Others call this Crasis, though in fact it is the same as Syncope.

4.) On the other hand, sometimes the poets make one syllable into two, which is called Diæresis; as syluæ, a trisyllable, for sylvæ, Hor. Epod. 13. 2: persoluënda, for persolvenda, Auct. Consol. ad Liv. (subjoined to Ovid) 370. Here some reckon aulai for aulæ, Virg. Æn. 3. 354: terrai, Lucret. 1. 213: gelidai aquai, ibid. 3. 693: notitiai, ibid. 2. 123: naturai, ibid. 1.

580: pictai, Virg. Æn. 9. 26: animai, Lucret. 1. 113. &c.: but these are all old genitives, which occur very often in Lucretius.

5.) The beginning of some words is at times rejected. This is common with aliquis, aliquando &c., from which ali is generally omitted after ne or si: e. g. both in prose and verse we find si quis for si aliquis; si qui, si cuius, ne quis, ne cuius, si quando, sicubi, nequando, necubi &c., for si alicuius, si alicubi, ne aliquando &c. Yet si aliquis, si aliquando &c., ne aliquis &c., are also used. Ali is also rejected after num, quo, quanto &c.; as, num quis &c. This is called Aphæresis. Whether, however, there be more words of which the beginning is rejected, is uncertain. Some reckon mitte for omitte, Hor. Od. 1. 38. 3: pono, for depono: voco invoke, for invoco: linquo, for relinquo: temno, for contemno &c. So fert, for aufert, Virg. Ecl. 9. 51, omnia *fert* ætas &c. But in general simple words are often put for their compounds: we, therefore, need not imagine any omission.

6.) Sometimes a letter is rejected at the end of a word, which is called Apocope: this was the effect of rapid pronunciation; e. g. dic, duc, fac, fer, are regularly used for dice, duce &c., though we occasionally find dice, duce, face; e. g. *dice,* Plaut. Curc. 1. 2. 43: ibid. Capt. 2. 2. 10: ibid. Bacch. 4. 4. 65: *duce,* Plaut. Epid. 3. 3. 18: ibid. Most. 1. 4. 11: *face,* Plaut. Asin. 1. 1. 77: Ter. And. 5. 1. 14: Nep. Paus. 2: Ovid. Her. 20. 152: ibid. Am. 2. 2. 40: ibid. Rem. 337: ibid. Medic. 60: ibid. Fast. 1. 287: 5. 690. So tun' is used for tune, Ter. And. 3. 3. 3: Eun. 1. 2. 6: audin', for audisne, ibid. And. 1. 5. 65: 5. 2. 24: Eun. 5. 8. 7: so also nostin', Ter. Eun. 2. 3. 59: 3. 1. 15: 3. 5. 15: vidistin', ibid. Eun. 2. 3. 58: potin' es, for potisne es, i. e. potesne, ibid. And. 2. 6. 6: satin', Liv. 1. 58, in the formula of welcome, *satin'* salvæ? viden'? Liv. 1. 39. And so satin'; e. g. Plaut. Amph. 2. 2. 1: ibid. Epid. 5. 2. 1: ibid. Most. 1. 1. 73: Ter. And. 4. 4. 10: 5. 5. 9: Cic. Nat. Deor. 1. 41 &c.: particularly ain' is very common for aisne, and apparently was always used; e. g. Cic. ad Div. 9. 2, ain'

tandem? meanest thou so? is it possible? and thus ain'? or ain' tu? or ain' tandem? or ain' vero? is often used; as Plaut. Aul. 3. 6. 3: Ter. Eun. 4. 7. 33: ibid. Ad. 3. 3. 52: Cic. Leg. 3. 6: Cic. Att. 6. 2: Liv. 10. 25: &c.

7.) On the other hand, the syllable *er* is added to the infinitive in i, often in poetry, sometimes in prose: this is called Paragoge: e. g. farier, for fari, Virg. Æn. 11. 242: egredier, Plaut. Pœn. 3. 4. 32: utier, for uti, Plaut. Cas. 2. 3. 4: Ter. Phorm. 4. 2. 13: monerier, for moneri, Plaut. Mil. 3. 3. 8: haberier, ibid. 2. 6. 111: claudier, for claudi, Ter. And. 3. 3. 41: Eun. 1. 2. 84: revertier, Phædr. 4. 17. 14: dicier, Pers. 1. 28. Yet dicier also occurs in prose; e. g. Cic. ad Div. 5. 9. 1. Vatin., cliens advenit, qui pro se causam *dicier* vult: this form, therefore, was not peculiar to poets, but must occasionally have occurred in familiar discourse; which is the more probable, since it is frequent in comedy.

8.) A compound word is sometimes divided into its parts by another word interposed, which is called Tmesis (τμῆσις, or section); e. g. Virg. Georg. 3. 381, talis Hyperboreo *septem* subiecta *trioni*, for *septemtrioni*: so, *septem*que *trionem*, Ovid. Met. 1. 64: so the plural septemtriones is divided, Cic. Nat. Deor. 2. 41. ex Arat.: quicunque in particular is often thus divided; e. g. Virg. Æn. 1. 610 (614): *quæ* me *cunque* vocant terræ &c., for *quæcunque*: so Ter. And. 1. 1. 35, cum *quibus* erat *cunque*: ibid. 1. 5. 28, *quæ* meo *cunque* animo lubitum est facere: Cic. Or. 3. 16, *quam* se *cunque* in partem dedisset: Cic. Fin. 4. 25, *quod* erit *cunque* visum &c.: Cic. Div. 2. 2, *qua* re *cunque* &c.: so also hactenus; e. g. Virg. Æn. 6. 62, *hac* Troiana *tenus* fuerit &c., for *hactenus*: so ibid. 5. 603. Also pergratum is so divided; e.g. Cic. ad Att. 1. 20, *per* mihi, *per*, inquam, *gratum* feceris: pergratum est, *per*que *iucundum*, Cic. Q. Fr. 3. 1. 4: so, *per* pol *sæpe* peccas, Plaut. Cas. 2. 6. 18: *per* pol *scitus*, puer, Ter. And. 3. 2. 6: cf. ibid. Hec. 1. 1. 1: but it is quite obvious that only a compound word could be thus divided.

9.) In the poets, obsolete words sometimes occur: this and all obsolete forms of expression are called Archaismi; e. g. *olli*,

for *illi*; *ollis*, for *illis*, are frequent in Virgil; e.g. Æn. 6. 730: 9. 740: Lucret. 6. 207: also in old laws, Cic. Leg. 2. 8.: 3. 3: so *olla*, for *illa*, ibid. 2. 8, 9. So *alid* is used for *aliud*, Lucret. 1. 264: 5. 258, 1304, 1455. Also *ipsus*, for *ipse*, is frequent in Terence: *fuat*, for *sit*, Virg. Æn. 10. 108: Ter. Hec. 4. 3. 4: Lucret. 4. 641: *fuam*, Plaut. Mil. 2. 6. 112: *fuas*, ibid. Capt. 2. 3. 71: *fuant*, ibid. Pseud. 4. 3. 12: *impetrassere*, for *impetraturum esse*, Plaut. Mil. 4. 3. 35, and similar infinitives: *rapsit*, Cic. Leg. 2. 9. e Leg. XII. tabb. Ed. Ernest., for *rapuerit*, where some editions have rapserit: *œnus*, for *unus*, ibid. 3. 3. e Legg. XII. tabb.: *œsus*, ibid. 4: *cœratore*, *cœrandi*, for *curatore* &c.: *prohibessit*, for *prohibuerit*, ibid. 2. 3. e Legg. XII. tabb.: *iudicassit*, *irrogassit*, for *iudicaverit* &c., ibid.: *opperibor*, for *opperiar*, Ter. Heaut. 4. 1. 6: *experibere*, for *experieris*, ibid. 4. 6. 20: *cupiret*, for *cuperet*, Lucret. 1. 72: *escit*, for *erit*, Lucret. 1. 613: which also occurs in the laws of the twelve tables, ap. Gell. 20. 1: *escunt*, for *erunt*, in the same, ap. Cic. Leg. 2. 24; 3. 3: *nenu*, for *non*, Lucret. 3. 200: 4. 716: *indu*, for *in*, ibid. 2. 1095: 5, 103: for which *endo* is used, ibid. 4. 776: Cic. Leg. 2. 8. e Legg. XII. tabb.: thence *endogredi*, Lucret. 1. 83, for *ingredi*: *endopediri*, for *impediri*, ibid. 4. 68: *endoperator*, for *imperator*, Enn. ap. Cic. Div. 1. 48. All these instances must at one time have been usual, not only with poets, but in common discourse, though not all equally frequent. The ancients also said *sam* for *suam*, Fest. in Calim: for *eam*, Enn. ap. Fest. in Sas: *sum*, for *eum*, Enn. ap. Fest. in Sum: *sos*, for *eos*, Enn. ap. Fest.: for *suos*, Fest.: *sas*, for *eas*, Enn. ap. Fest. Hither some refer *here* for *heri*, yesterday: but since *here* occurs not only Plaut. Amph. 1. 3. 16: ibid. Capt. 1. 2. 2: Mil. 1. 1. 59, 60: but also Hor. Sat. 2. 8. 2: Ovid. Fast. 3. 852: Juvenal. 3. 23: Mart. 1. 44. 2: 3. 12. 2: Cic. Att. 10. 13, it seems that both are equally correct; i. e. some said *heri*, some *here*, some occasionally used both: Quintil. 1. 7. 22, says that in his time *here* was more common: cf. ibid. 1. 4. 7.

Note: 1.) There are peculiarities in scanning, which the grammarians honour with the name of figures: a) *Systole*,

when a long syllable is used as short; as tulĕrunt with penultima short, Virg. Ecl. 4.61: b) *Diastole,* when a short syllable is used as long; e. g. Italiam, Priamides &c., where the first syllable is lengthened: c) *Synizesis,* when two syllables are pronounced as one; as *Dii*que like *Di*que: d) *Elisio,* when a vowel at the end of a word is cut off before a word beginning with a vowel; as, *durate et, iste hic:* e) *Hiatus,* when this elision does not take place; e. g *pecori et* as a quadrisyllable: f) *Ecthlipsis,* when *am, em, um,* at the end of a word, are swallowed up by a vowel at the beginning of the following word; e. g. *tandem ad* as a dissyllable: *istum hunc* a dissyllable &c.

2.) There are in grammar other peculiarities relating to letters and syllables, which have distinct names:

a) *Prosthesis,* when a superfluous letter or syllable is prefixed; as *gnatus* and *gnavus,* for *natus, navus: tetulit,* for *tulit,* Ter. And. 5. 1. 13: *tetulissem,* ibid. 4. 5. 13: *tetuli,* Plaut. Amph. 2. 2. 84: *tetulero,* ibid. Cist. 3. 19: *tetulisse,* ibid. Rud. 4. 1. 21. Yet it is more probable that g originally belonged to gnavus, gnatus, and was afterwards omitted for Euphony: it is the same with gnarus. Moreover gnatus, gnata, are often used in Terence, and gnavus, Cic. Manil. 7: Hor. Epist. 1. 6. 21: 1. 18. 90. It is the same with gnaviter &c. Tetulit for tulit, is properly the old perfect of tulo, as cecidi of cado: in the time of Plautus and Terence, tetuli must have been in common use, otherwise they certainly would not have adopted it; since it is not probable that they inserted *te* contrary to common speech. In these words, therefore, there is no Prosthesis. Some cite adstans for stans, Virg. Æn. 2. 328: but there adstans means, standing at or by.

b) *Metathesis,* i. e. a transposition of letters; e. g. Evandre, Virg. Æn. 11. 55: Thymbre, ibid. 10. 394, for Evander, Thymber. But Evandre and Thymbre are from Evandrus and Thymbrus; since it is not uncommon for a noun to have two forms, in *er* and *rus;* e.g. Phæder and Phædrus. Further, i præ is used for præi, Ter. And. 1. 1. 144: Eun. 5. 2. 69: Plaut. Pseud. 1. 2. 37: but we also find abi præ, Ter. Eun. 3. 2. 16: Plaut.

Amph. 1. 3. 45: whence præ is used adverbially, like many other prepositions, and there is no metathesis.

c) *Antithesis,* when one letter is put for another; e. g. volnus, for vulnus; so volt, voltis &c.: olli, for illi &c.: but this is either an archaism, or more probably, the ancients pronounced and spelt both ways; volt, vult; voltis, vultis; volnus, vulnus; olli, illi; as inclutus, inclytus &c.; for poets and prose writers must follow common usage, and cannot capriciously transpose or substitute letters. Volt, voltis, are generally used in Terence and Plautus: also in Virgil, where Heyne throughout prefers vo to vu, as volnus, volgus, voltus &c.: voltus occurs Sall. Cat. 31. 61: Iug. 106. Ed. Cort.: volgus, ibid. Iug. 69. So servos, for servus; servom, for servum &c.

We might, therefore, entirely dispense with Prosthesis, Metathesis, Antithesis, and, for the most part, with Aphæresis.

B.) Peculiarities in the construction of words, which have been mostly cited in their proper places: we shall here mention a few of them:

1.) Sometimes the number, case &c., are not in exact concord; e. g. absente nobis, Ter. Eun. 4. 3. 7, for absentibus: but the discourse is of one person, and absente is used as if me followed: præsente nobis, Plaut. Amph. 2. 2. 194: præsente testibus, Pompon. ap. Non. 2. n. 66: præsente his, Acc. ibid.: præsente suis, Fenestella, ibid.: *exemplorum* eligendi potestas, Cic. Invent. 2. 2, for exempla: facultas detur—*agrorum* condonandi, for agros, Cic. Phil. 5. 3: licentia diripiendi *pomorum,* Suet. Aug. 98: nominandi *istorum* potestas, Plaut. Capt. 4. 2. 72: see above, Chap. I. Sect. X. § 7. n. III. Obs. 4: further, quas daturus dixit, for se daturum esse, Plaut. Asin. 3. 3. 44: speraret (Penelope) visura Ulyssem, for se visuram esse, Prop. 2. 9 (7). 5: terra dolet iniecta, for se iniectam esse, Hor. Od. 3. 4. 73: Virg. Æn. 2. 377, sensit medios *delapsus* in hostes, for sensit se delapsum esse in medios hostes, which is a Greek idiom, like the construction of the verb *αἰσθάνομαι*: see Viger.

Idiot. Græc. ling. Chap. VI. Sect. I. n. XVI, and Vechn. Hellen. ed. Heus. p. 357.

2.) Sometimes writers unite two substantives to one verb, or one verb to two infinitives, when, properly, it only applies to one: this is termed Zeugma; e. g. Sall. Iug. 46, *pacem* an *bellum gerens* perniciosior esset, in incerto haberetur, where gerens suits bellum, but not pacem, since we do not say gerere pacem: Sallust should have said, pacem faciens an bellum gerens &c. The following is a harsh construction, Sall. Iug. 14. 9, semperne in *sanguine, ferro, fuga versabimur?* viz. versari suits in sanguine and in fuga, but not in ferro: Nep. Hann. 8, namque alii *naufragio*, alii a *servis* ipsius *interfectum* eum scriptum reliquerunt, where interfectum corresponds to a servis, but not to naufragio: periisse would have been preferable: Ter. And. 3. 5. 18, nam hocce tempus *præcavere* mihi me, haud te *ulcisci, sinit:* Tacit. Ann. 12. 64, quæ filio *dare* imperium, *tolerare* imperitantem *nequibat,* where quibat is to be understood before dare. There are still harsher constructions, particularly in the poets; yet they are not so much peculiarities of the language, but of particular writers, especially when expressing strong emotion. Nego in particular is often joined to two sentences, so that in one of them aio must be understood; e. g. negant Cæsarem mansurum, postulataque interposita esse, sc. aiunt, dicunt, Cic. Att. 7. 15: negat se pertimescere, virtuti suorum — credere, Sall. Iug. 106, where ait or dicit is understood before credere: Demipho negat esse cognatam? neque se scire, sc. dicit, Ter. Phorm. 2. 3. 6.

3.) Sometimes the order of thought is anticipated, and the succeeding action is put first: this is called Hysteron proteron, i. e. the last first, and often occurs in expressions of violent emotion; e. g. Virg. Æn. 2. 353, moriamur et in media arma ruamus, for in media arma ruamus et moriamur. It sometimes occurs without emotion; e. g. Virg. Æn. 1. 264 (268), moresque viris et mœnia ponet, for mœnia et mores, i. e. leges &c., since the city must be built, before laws are enacted: Ter. Heaut. 3. 1. 21, Chremes answers Menedemus, inquiring after his son, valet et vivit, for vivit et valet.

4.) Sometimes two substantives are united by et, one of which

is used instead of an adjective; this is called Hendiadys, or ἓν διὰ δυοῖν, i.e. one by two, and is usual only in poets; e.g. Virg. Georg. 2. 192, *pateris* libamus *et auro,* for pateris aureis: yet such instances are less common than is generally supposed, since many apparent examples may be understood literally; and we should always, when it is possible, abide by the literal explanation: Virg. Æn. 1. 1, *arma virumque* cano, is not a Hendiadys for virum armatum, since arma may be interpreted bella, and explained, I sing of wars, and the hero &c.: and so in other places.

5.) Sometimes the construction is inverted, which is called Hypallage; e.g. Ovid. Met. 1. 1, in *nova* fert animus *mutatas* dicere *formas corpora,* for corpora mutata in novas formas: which, however, Burmann disapproves: Virg. Æn. 11. 202, cœlum *stellis* fulgentibus *aptum,* for cui stellæ fulgentes aptæ sunt: ibid. 4. 482: fides apta pinnis, Enn. ap. Cic. Off. 3. 29, i. e. winged: Liv. 33. 8, simul, ne facile perrumperetur acies, *dimidium* de fronte *demtum* introrsus *porrectis ordinibus* duplicat, for dimidio — demto introrsus porrectos ordines duplicat, if the reading be correct. In general, in such instances, it is unnecessary to suppose a Hypallage; e. g. Cic. Marc. 6, gladium vagina *vacuum* in urbe non vidimus; here vacuum is the same as nudum, destrictum, carentem: hence there is no Hypallage, and vaginam vacuam gladio, would give a wretched sense: so ebur (i. e. vagina ebore ornata) vacuum ense, Ovid. Met. 4. 148. So some cite Virg. Æn. 3. 61, dare classibus austros, as if it were for dare classes austris: but it may be understood literally, by spreading the sail to bring the wind to the ship: so Virg. Ecl. 7. 47, solstitium pecori defendite, is not for defendite pecus a solstitio, but literally means, keep off the sun's heat from the flock; since this is one sense of defendere.

6.) Sometimes, what might be expected, does not follow: this is called Anacoluthon, ἀνακόλουθον, or oratio ἀνακόλουθος i.e. carens consequentia: and from it there arises a confusion in the construction; e. g. Ter. Hec. 3. 1. 6, nam *nos omnes,* quibus alicunde aliquis obiectus est labos, omne, quod est interea, tem-

pus, priusquam id rescitum est, *lucro est.* Here nos omnes does not well connect with lucro est, it should either have been nobis omnibus, or in lucro ponimus, pro lucro habemus. We must suppose that Terence, when he used nos omnes, intended to write pro lucro habemus; but that when he came to it, he imagined that he had put nobis omnibus, and therefore used lucro est: it was therefore negligence, and not design. Frequently the following sentence is wholly omitted: this happens from emotion, or even where the writer intended to add it. It is thus sometimes in Cicero's Epistles; e. g. ad Div. 14. 3. 9, si perficitis, quod agitis, me ad vos venire oportet: *sin autem:* sed nihil opus est reliqua scribere. Here, after sin autem, the sentence which should follow is omitted.

Note: There are, besides, many peculiarities in the ancients, which may be easily explained by the help of grammar, particularly under the direction of an able teacher, who carefully examines the thoughts and expressions. For this purpose the study of Sanctius' Minerva, and the notes of Perizonius, will be eminently useful. Yet these peculiarities do not always belong to the Latin language, but are confined to particular writers, and are sometimes nothing but errors.

CHAPTER VIII.

Of the Construction of Words with respect to the Quantity or Length of Syllables: i. e. with respect to Prosody.

A VERSE consists of various feet: a foot of two or more syllables. We shall, therefore, first treat of syl lables, next of feet, lastly of verses.

Observations.

1.) A verse (*versus*) properly means, a furrow in a field, a line in a book, from verto to turn, because at the end of a line we turn and begin again. In prosody it means a poetical line, a line of a poem consisting of a certain determined number of feet. It thus differs from the modern meaning of the term *verse,* which denotes a strophe or certain number of lines of a poem, after which the measure begins as from the first.

2.) Every learner of the language should understand and be accustomed to make verses, a) that he may be able to judge of Latin poetry; b) that he may be acquainted with the quantity of words which is best acquired in this way; c) that he may understand many particulars in the poets which are otherwise unintelligible.

3.) The art of making verses must not be confounded with that of poetry. The poet makes verses, but the verse-maker is not necessarily a poet. Versification is only the exterior of poetry; it merely relates to the construction of words according to the quantity of the syllables. But poetry moreover and especially consists in fine, exalted, affecting thoughts, descriptive paintings of man, virtues, vices, passions, and the whole compass

of nature. Such descriptions must generally be the product of the imagination, yet probable and natural; must relate to imaginary objects, and adorn some suitable and dignified subject, to which they properly apply. Poetry, therefore, is a kind of eloquence, but with a stronger, more sensible, and more affecting expression. We shall confine ourselves here to versification, as belonging to grammar.

Section I.

Of Prosody, or the Quantity of Syllables.

A syllable is used by the poets as exclusively long or short, or as common, i. e. either long or short at pleasure. Long syllables are denoted by a straight mark —, short syllables by a bent one ˘, and a common syllable by ⏓; as, ēst pătrĭs. *Note:* producere, properly, to lengthen out, means to pronounce a long syllable, because the ancients extended it to the length of two short syllables. Corripere, properly, to snatch together, to seize rapidly, means to pronounce a short syllable, because it was spoken in a hasty manner, so as to be scarcely heard. Hence sometimes in verse two short syllables were substituted for a long one; e. g. Virg. Georg. 4. 38, tĕnŭĭă is taken as a trisyllable, as if tē-nwĭă. On the contrary, a long syllable is used for two short ones; e.g. Virg. Ecl. 4. 49, cara deum soboles, magnum Iovis incrēmentum, where for the long syllable crē in incrementum, two short should properly have been used. Hence it also happens that in hexameter verse a dactyl and spondee are so often interchanged.

There are both general and particular rules for knowing the quantity of syllables, which must be severally explained.

§ 1.

Of the Quantity of Syllables in general.

The quantity of syllables can generally be learnt only from the poets. Their authority or example is properly the only rule. Hence grammarians say that a syllable is short or long by authority, that is, by the example of some poet. But since this is tedious for a learner, the following assistances are usually given, which are called general rules.

I.) A diphthong makes a syllable long; e. g. in cœnæ and cautes, the syllables cœ, næ, cau, are long. Yet præ, in the middle of a word and before a vowel, is sometimes found short; e. g. Virg. Æn. 7. 524, Stipitibus duris agitur sudibusque *præ̆*ustis. We may also notice, ibid. 3. 211, Insu*læ̆* Ionio in magno &c., where *læ* is short, being followed by a vowel. This is in imitation of the Greek poets.

II.) When two consonants follow a vowel, they make it long, and the syllable in which it stands; e. g. nunc is a long syllable: so the first syllable in collis, temno, discere. X and z have the same effect, because they represent two consonants, as rex, gaza.

Observations.

1.) This concurrence of two consonants is called Position.

2.) The consonant h in prosody is not considered as a consonant, that is, has no more effect than if it did not occur; and therefore makes no position: e. g. in *adhuc, ad* remains short: so at the end of words; as, serpit humi, where pit remains short.

For many term it position when a word ends with a consonant and the next word begins with a consonant, as, serpit tum, where pit is long on account of t following.

3.) Qu, or (as others write) qv, makes no position, since u is properly a vowel: hence the first syllable in aqua is short, and so in other words. Some imagine that Lucretius has used the first syllable in aqua long; e. g. 6. 551, fit quoque ubi in magnas *aquæ* &c.: but Creech reads, fit quoque ubi magnas in aquæ &c.: so again ibid. 868, quæ calidum faciunt *aquæ* tactum atque vaporem; but Creech reads laticis for aquæ.

4.) When l, m, n, r, which are called liquids, follow one of the other consonants, called mutes, if the preceding vowel be short, the syllable may be either long or short. Thus the middle syllable in volucris, alacris, lugubris, tenebræ, is found both long and short, because it is short by nature, from volŭcer, alăcer, where *lu* and *la* are always short; and lugubris, tenebræ, may come from the obsolete lugŭber, tenĕber &c. So in patris, Atlas, Procne &c., the first syllable is found both long and short. Yet here we must attend to the usage of poets; e. g. 1.) the first syllable in magnus, agnus, lignum, agmen, tegmen &c., is never short, and in general the rule principally applies to the letter r, as in patris, tenebræ &c.; and sometimes to the letters l, m, n, in Greek words, as ˘Atlas, Prŏcne, Tĕcmessa, in Horace: 2.) the compounds of ad, ob, sub &c., are not included; as ablego, abnuo, obrepo, sublevo &c., in which the first syllable is always long. 3.) It should be noticed, that the syllable can be long and short only when the liquid follows the mute, as in patris, not in partis &c.

But if the syllable, or in other words, if the vowel be naturally long, it always remains so, even though a mute and liquid follow; e. g. mātris, simulācrum, salūbris &c., because *ma*, *la*, *lu*, are long by nature, or contain a long vowel.

III.) When I, used as a consonant, occurs in a simple word, in the middle between two vowels, it makes the preceding syllable long; e. g. peior, eius, maior,

cuius &c.: probably, because it is contracted from ii; e. g. maior, for maiior &c.: but if it occurs in a compound word, the preceding syllable remains short; e. g. biiugus, multiiugus &c., where *bi*, *ti*, are short: probably, because here there is no contraction.

IV.) When two syllables are made one in pronunciation, which is called contraction, this single syllable is long by nature; e. g. mi, for mihi: nil, for nihil: cogo, for coago: tibicen, for tibiicen: alius, Gen. for aliius: ni, for nisi: malo, for mavolo, or magisvolo: bigæ, for biiugæ: quadrigæ, for quadriiugæ: nonus, for novenus: denus, for decenus: iunior, for iuvenior: fructus, pl. for fructues; fructus, gen. sing. for fructuis.

V.) A vowel before another vowel or diphthong is short, as pius, tenuis, ruo, meæ &c.: so nihil, mihi &c., because h is not reckoned.

Exceptions.

1.) A vowel which is long by nature, remains long; e. g. alius, Gen. because it is a contraction. To this class belong words in ia, ea, eus &c., from the Greek. When i or e comes from a Greek long vowel or diphthong, it remains long; e. g. Alexandria, Antiochia, Idololatria, Litania, Samaria, Darius, Basilius, Arius, Dius &c., from *Αντιόχεια* &c.: chorea, platea, Museum, Laodicea, Pythagoreus, Spondeus, Epicureus, Æneas &c., from *χορεία*, *πλατεῖα* &c.: also chorĕa, Virg. Æn. 6. 644, and platĕa, Hor. Epist. 2. 2. 72, according to the Latin rule. Also the first syllable is long in Eos, Aer, Menelaus, Archelaus &c.: in Academia the penultima is long or short. Patronymics in eis, from nouns in eus, have the penultima generally long, but sometimes short, according to the Greek variation; e. g. Nerĕides, Virg. Æn. 5. 240, *Nereidum* &c.:

Ovid. Met. 13. 899, *Nerēides* undis. So in Diana the first, and in Geryon the middle, syllable is common.

2.) I in fio is long, except when r occurs, when it is short: Ovid. Trist. 1. 7. 7, omnia iam *fient, fieri* quæ posse negabam.

3.) Genitives and datives of the fifth declension in ei have the penultima long when a vowel precedes; e. g. diēi, aciēi &c.: when a consonant precedes, it is short; as rei, spei, fidei: yet it is sometimes long; e. g. fidēi, Lucret. 5. 103: Enn. ap. Cic. Senect. 1: rēi, Lucret. 1. 689: 2. 111: 6. 918.

4.) Genitives in ius, as unius, totius &c., have the penultima common; except solīus, alīus, in which it is always long, and alterĭus, where it is short.

5.) The first syllable in eheu is long; in ohe common.

6.) The vocatives Cai, Vultei, Pompei, have the penultima long.

7.) The old genitives in ai have the penultima long; as aulāi &c.

8.) The particle o! before a vowel is common.

Observations.

1.) I, when it is the last letter of a diphthong, is sometimes separated from it, and is then short; e. g. Mart. 9. 94. 4, Pervigil in pluma Cāĭŭs ecce iacet; where Caius is a trisyllable.

VI.) Every final syllable of a word that ends in a consonant is long, when the next word begins with a consonant; e.g. quid censes? here quid is lōng, though in itself short: so, nēc tu, āt me, sūm tamen; where nec, at, sum, are long.

VII.) Greek words retain in Latin their original quantity; e. g. in idolum, the syllable do is long, because in Greek there is a long vowel. So in Nilus the

first syllable, in Simois the last syllable is long, because in Greek there is a diphthong. On the contrary, in exodus, periodus, methodus, o is short, because it is so in Greek. Hence it appears how necessary is the knowledge of Greek words for those who would pronounce Latin properly. *Note:* Yet the poets are not always so scrupulous ; e. g. chorea, platea, occur with a short penultima &c.

VIII.) Sometimes the poets use a syllable as long, though it neither is nor can be long: 1.) in some long words, where the first three syllables are short, they use the first as long, in order that they may be able to make use of such words ; e. g. Priamides, Italiam &c. : Virg. Æn. 3. 346, *Priamides* multis &c. ; though Pri is short; as it is also in Priamus, ibid. 2. 56, *Priami*que arx. So Italiam is used with the first long, ibid. 5. 361, *Italiam* non sponte sequor; though the first syllable is short; e. g. ibid. 1. 111 (115), Saxa vocant *Itali:* 2.) they use the short final syllable of many words as long; e. g. Ovid. Met. 1. 114, *subiit* argentea proles ; where *it* is used long : ibid. 193, Fauni*que* Satyrique ; where que is long : ibid. 2. 247, *Tænarius* Eurotas ; where *us* is long : ibid. 7. 644, esse *nihil.* At tu &c. ; where hil is long : some think it is on account of the cæsura. They also use other freedoms ; e. g. in steterunt, abstulerunt &c., they sometimes have the penultima short.

IX.) We may here mention two other helps for learning the quantity : 1.) the pronunciation : 2.) analogy or resemblance.

1.) The pronunciation cannot properly be the rule of quantity, since it must first be determined by the quantity : nor could

it apply, unless we pronounced all Latin words with their proper quantity. But we pronounce the penultima of all dissyllables, whether long or short, as if it were long; e.g. bonus and malus, of which the penultima is short: and only in words which have more than two syllables, does our pronunciation of the penultima coincide with the quantity. Since, however, in words of more than two syllables our pronunciation of the penultima agrees with the quantity, we may sometimes hence determine the quantity of other syllables: thus in impĕdīmentum, pe is short on account of impĕdis, and di long on account of impedītum: so scri in scribo is long on account of rescrībo, li is short in ligo, on account of collĭgo &c.

2.) Sometimes analogy is useful; e.g. as the penultima is long in tutēla, it is so in loquela, querela: as the penultima is long in virtūtis, it is long in salutis, iuventutis: as from corpus we have corpŏris, so from pectus, pectŏris; from tempus, tempŏris &c.: as from amor, amōris; so from honor, honōris; from decor, decōris &c.: as we say amābo, docēbo, scribĕrem; so clamābo, monēbo, tollĕrem &c. Yet here caution is necessary; e.g. though we have amāre, amātum, yet circumdăre, circumdătum &c.

§ 2.

Of the Quantity of the first Syllables in particular.

I.) Derivatives retain the quantity of their primitives; e.g. since do is short in dominus, it is so in dominor, dominari, dominatio: since le is short in lego, it is also in legam, legebam, lege, legere, legendi &c.: on the contrary, since le is long in legi, it is also in legerim, legeram, legissem, legero, legisse: thus gi is short in virginitas, from virgĭnis: verecundus has re long from verēri: punio has pu long, from pœna: suffoco has fo long, since it comes from fauces, instead of suffauco: and so on.

Exceptions:

1.) Some syllables which in the primitives are short, in the derivatives are long; e. g. hūmanus, from hŏmo: rēgis (rex) rēgula, from rĕgo: mācero, from măcer: sēcius, from sĕcus: sēdes (subst.), from sĕdeo: suspīcio, from suspĭcor: tēgula, from tĕgo: vōcis, from voco, unless voco be from vox. To these some add lēgis (subst.), from lĕgo: lāterna, from lăteo: iūgerum and iūgis, from iŭgum: pēnuria, from pĕnus: which is true, if these instances be correctly derived.

Note: a) It is singular that fi is short in fĭdes, fĭdelis, fĭdeliter, perfĭdus, perfĭdia, but long in fīdo, fīdus, fīducia, although they all seem to be of the same origin: b) contraction naturally causes an exception: therefore nōnus for nŏvenus, from nŏvem: dēnus for dĕcenus, from dĕcem: iūnior for iŭvenior, from iŭvenis.

2.) On the contrary, sometimes syllables are short in the derivatives which are long in the primitives; as dĭcax, from dīco: dŭcis (subst.), from dūco (unless duco be rather from dux): glŏmero, from glōmus: lŭcerna, from lūceo: mŏlestus, from mōles: năto, from *nātum*, the supine of *no*: nŏta, from nōtus: păciscor, from pax pācis: săgax, from sāgio: sŏpor, from sōpio: văricosus, from vārix. To these some add ărista, from āreo: cŏma, from cōmo: dĭtio, from dīs ditis: though it is doubtful whether these be correctly derived. So from the supine stătum we have stăbilis, stătus, stătio, stăbulum &c.: so ŏdium, from ōdi; which last may be from the old present ŏdio.

II.) Compounds retain the quantity of their simple words: e. g. avŏco, advŏco &c., from vŏco: adĭmo, exĭmo, redĭmo, from ĕmo: adspīro, conspīro, from spīro: collĭgo, elĭgo &c., from lĕgo: decĭdo, incĭdo, accĭdit, from cădo: decīdo, concīdo &c., from cædo: discēdo, concēdo &c., from cēdo: adĭgo, exĭgo &c., from ăgo: impŏtens, from pŏtens: insānus, vesānus, from sānus:

inīquus, from æquus: inĭmīcus, from ămīcus: concŭtio, discŭtio &c., from quătio: conquīro, inquīro &c., from quæro &c.: so both syllables in quare must be long from quā rē: so quāpropter for quæpropter, from proper quæ.

Observations:

1.) Some compounds vary from the quantity of their primitives; e. g. a) some shorten the syllable which was long before composition; as deiĕro, peiĕro, from iūro: innŭbus, pronŭbus, from nūbo: maledĭcus, causidĭcus, veridĭcus, fatidĭcus, from dīco: nihĭlum, from hīlum, as some suppose, for ne hilum quidem: agnĭtum, cognĭtum, from nōtum: semisŏpitus, from sōpitus. With these some reckon perfĭdus, from fīdus; but it should be derived from fĭdes; though fidus, fides, and fido, are allied: b) connubium, from nūbo, has the syllable nu sometimes long, sometimes short; e. g. Virg. Æn. 4. 535, connūbia supplex: and ibid. 1. 73 (77), connŭbio iungam &c.: it is the same with the first syllable in gradivus, though it probably comes from grădus; e. g. Ovid. Met. 5. 421, ducentem forte *Grădivo*: Virg. Æn. 3. 35, *Grādivum*que patrem &c.: c) the supine ambitum has the penultima long, though it comes from itum with short penult. So ambītūs; e. g. Ovid. Met. 1. 37, iussit et *ambitæ* &c.: on the other hand, we have ambĭtus (subst.) and ambĭtio.

2.) When the first part of Latin compounds ends in a or o, the syllable is long: a) in *a*: quāre, quāpropter, quātenus; except quăsi: b) in *o*: primōgenitus, contrōversus, retrōversus, quandōque, quandōcunque, aliōque, utrōbique &c.; except hŏdie, quandŏquidem, ŏmitto, ŏperio &c., where o is short.

Note: In Greek words *o* is short when it represents omicron; as argŏnauta, bibliŏpola, chirŏgraphum, œcŏnomus &c.: long, when it represents omega; as Minōtaurus, Geōmetra. Yet Iuv. Sat. 3. 12, Gemetres.

3.) When the first part of a compound ends in e, i, u, y, and is not a preposition, the syllable is generally short; as nĕfas, nĕfandus, nĕfarius, omnĭpotens, velĭvolus, horrĭsonus, unĭversus, sĭquidem, bĭiuges, bĭpes, quadrŭpes, dŭcenti, Polÿdorus, dŭplex, multĭplico &c.: yet the last two may be long by position.

Exceptions:

a) E is long in trēvir (i. e. triumvir), venēficus, vidēlicet, rēfert (impersonal), nēquam, nēquitia, vēsanus, vēcors, nēdum, nēquaquam, nēquidquam.

b) E is common in liquefacio, tepefacio, calefacio, patefacio, rarefacio.

c) I is long in quīvis, cuīlibet, utrīque, plerīque, tantīdem, quantīvis, quantīcunque, ibīdem, ubīque, utrobīque, scīlicet, īlicet, sīve; to which siqua and siquando are added, but, properly, are two distinct words: further, the compounds of dies; as bīduum, trīduum, prīdie, postrīdie, merīdies, merīdianus.

Note: The reason for most of them is, that the *i* is long by nature; e. g. tantī, quantī &c.

d) I is common in quotidie, quotidianus, ubivis, ubicunque &c.

e) Idem, from is and dem, has i long in the masculine and short in the neuter; as, per quod quis peccat, per *ĭdem* punitur et *īdem*.

4.) Prepositions which end in a single consonant, in composition, remain short; as ăbigo, ĭneo, sŭbeo, pĕrago, intĕreo, pĕreo, cĭsalpinus, ĭnhabito, supĕraddo, circŭmeo: though when followed by a consonant, the syllable is long by position; as concurro, iniicio &c.

5.) Monosyllabic prepositions which end in a vowel, in composition, when followed by a consonant, are long; as āverto, dēpono, ēligo, prōfero, dīiudico, sēiungo, vēsanus: so tra, for trans; e. g. trānare, trāiicere &c.: but before a vowel or h, are

short; e. g. dĕamo, dĕhisco, prŏinde, sĕorsum. The dissyllables have the last syllable short; as antĕfero: except contrā before a consonant, as contrādico.

Exceptions:

a) *Re* in compound words is generally short; e.g. rĕfero: yet it is long in refert (Impers.), reiicio, reiecto: sometimes in religio, reliquiæ, recido, reduco, reficio, refugio, refero and relatum, repello, reperio; where some believe that the following consonant must have been doubled; as relligio, relliquiæ, reppulit, repperit &c.: and this reduplication is found in many editions of the poets.

b) *Di* is short in dirimo and disertus, but otherwise long.

c) *Pro* is short in procella, profanus, profari, profecto, profectus, proficiscor, profiteor, profugus, profundus, prohibeo, pronepos, protervus: also in Greek words (from πρὸ); as propheta, prologus, prodromus &c.: it is common in procumbo, procuro, procreo, propino, propago (verb and subst.), propello, propulso, professus, profusus, profugio: it is also long in procello; e. g. dum furibunda mero mensam procellis et in me, Prop. 3. 8. 3, where some editions have propellis.

III.) Dissyllable perfects and supines have their penultima long, which is equivalent to the temporal augment in Greek, as the reduplication in cecidi &c. is like the syllabic augment; e. g. lĕgo lēgi; căveo cāvi; sĕdeo sēdi; făveo fāvi; mŏveo mōvi; ăgo ēgi; ĕdo ēdi; căpio cēpi; fŏdio fōdi; fŭgio fūgi; ĕmo ēmi; linquo līqui; vĭdeo vīdi; făcio fēci; so ōdi, nōvi &c.: even where a vowel comes before another; as rŭo, rūi &c.

Exceptions:

1.) In seven dissyllable perfects the penultima is short, dedi, tuli, steti, stiti from sisto, bibi, fidi from findo, scidi from scindo;

with their compounds, as addidi, adtuli, circumsteti, constiti, ebibi, diffidi, conscidi &c.

Note: We must not confound abscĭdi from abscindo, and abscīdi from abscīdo (from cædo).

2.) In nine dissyllable supines the penultima is short; datum, ratum, satum, itum, litum, citum, quitum, situm, rutum, from do, reor, sero, eo, lino, cieo, queo, sino, ruo; with their compounds, as circumdatum, abitum (except ambītum, from ambio), consitum, illitum, desitum, dirutum &c. So also the correspondent participles; e. g. consitus &c. *Note:* Citum or citus, from cio, cire, has the penultima long; e. g. excĭtus, from cieo, Virg. Æn. 4. 301 : 7. 376: Ovid. Met. 2. 779: excītus, from cio, Virg. Æn. 10. 38 : Lucan. 5. 498 : Sil. 7. 634.

3.) Four perfects have the first syllable short, though from presents with the first long; genui, from gigno, though properly from geno: potui, from possum, properly from potis: posui, from pono: coegi, from cogo, properly from coago.

4.) The supine statum, from sto, with its compounds, has the syllable *sta* long; but statum from sisto, and compounds of sto which have the supine in stitum, make the penultima short; as præstitum &c.

IV.) When the perfect has a reduplication of its first syllable, which is the syllabic augment, and is then a trisyllable, the first and second syllables are short; as cĕcĭdi, cecini, didici, pepuli, peperi, pupugi, tutudi, tetigi, from cado, cano, disco, pello, pario, pungo, tundo, tango.

Note: Yet the second syllable may be long by position; as poposci, cucurri, peperci, fefelli &c.: also cecīdi, from cædo; pepēdi, from pedo.

V.) Polysyllable perfects in vi and si, and supines in tum and sum, have their penultima long; as amo,

amāvi, amātum; cupio, cupīvi, cupītum; quæro, quæsīvi, quæsītum; divido, divīsi, divīsum; peto, petīvi, petītum: so solūtum, statūtum, volūtum, minūtum &c., from solvo, statuo, volvo &c. On the contrary, supines in *itum*, which do not come from perfects in ivi, have their penultima short; as fugio, fugi, fugĭtum; noceo, nocui, nocĭtum; credo, credidi, credĭtum; cognosco, cognovi, cognĭtum; agnosco, agnovi, agnĭtum &c.: except recenseo, recensui, recensitum, of which the penultima is long.

VI.) The quantity of the penultima may often be known from the analogy of the declension or conjugation; e. g. corpŏris, from corpus; so pectŏris, from pectus &c.: legēbam; so also scribēbam. Yet this help sometimes fails; e. g. das, da, from do, are long, as amas, ama: but in the other words from do, da is short; as dămus, dătis, dăbam, dăre, dătum &c.: so also circumdămus &c.

VII.) In the first person plural of verbs, umus has the penultima always short; as sŭmus with the compounds, possŭmus, prosŭmus &c.; quæsŭmus, from quæso; volŭmus, nolŭmus, malŭmus &c.

VIII.) The plural terminations of verbs imus and itis, have the penultima short; as legimus, legitis; amabimus, amabitis &c.; except the present of the fourth conjugation; as audīmus, audītis; with sīmus, sītis, and their compounds; as possīmus, possītis: so velīmus, velītis; nolīmus, nolītis; malīmus, malītis.

Note: The penultima of the second person plural of the future perfect is also sometimes found long; e. g. Ovid. Met. 6.

357, vitam *dederĭtis* in unda: contigerĭtis, Ovid. Pont. 4. 5. 6: transierĭtis, ibid. 6.

IX.) Datives and ablatives in bus and bis have their penultima in a, e, or o, long; as deabus, rebus, nobis, ambobus: in u or i short; as artibus, quibus, lacubus.

Note: Bobus, or the more usual form bubus, has the penultima long, by contraction from bovibus.

X.) The third person plural of the active indicative perfect has its penultima in e long; as amaverunt, amavere, legerunt &c. Yet sometimes the poets use it short; as Virg. Æn. 3. 48, obstupui, *stetĕrunt*que comæ, vox faucibus hæsit: so tulĕrunt, Virg. Ecl. 4. 61: annuĕrunt, Hor. Sat. 1. 10. 45: dedĕrunt, Hor. Epist. 1. 4. 6: abstulĕrunt, Ovid. Met. 6. 617: defuĕrunt, ibid. 585: abfuĕrunt, ibid. 10. 55: paruĕrunt, ibid. 4. 225. &c.

XI.) Nouns in *al, are, aris,* have their penultima long; as tribunal, vectigal, altare, solaris, speculare, specularis, talaris, torale; except animal, capital, toral for torale, mare, bimaris, torcular, specular for speculare: and foreign words; as Hannibal, Hasdrubal, Phalaris &c., of which the penultima is short.

XII.) Latin words in *le, ela, ola* and *etum,* have their penultima long; as cubile, monile, loquela, tutela, œnopola, propola, arboretum &c.: except insile, a rare word used by Lucret. 5. 1352, where insilia occurs, for which Vossius would read ensilia, and Greek works with ε, as Nephele, Cybele &c.

XIII.) Words in *do, go,* have the penultima long; as alcedo, capedo, caligo, imago; except comedo,

unedo, spado, ligo, harpago, Macedo. Yet in Macedonia we find *ce* long ; Ovid. Met. 12. 466, qui clypeo, galeaque, *Macedoniaque* sarissa : more probably from the impossibility of otherwise using it in verse, than that it was ever written in Greek with η.

XIV.) Words in *icus*, *idus*, have their penultima short ; as rusticus, famelicus, vitricus, herbidus, limpidus, lividus, Gallicus &c. : except amicus, pudicus, apricus, posticus, mendicus, caprificus, lumbricus, umbilicus, and proper names in icus, as Andronicus, Granicus &c.

XV.) Superlatives and derivatives in *imus*, from nouns, have their penultima short ; as doctissimus, celerrimus, citimus, maritimus, legitimus, millesimus, decimus &c. : except primus, imus from inferus, bimus, trimus, quadrimus, patrimus, matrimus, opimus.

Note : When the superlatives or other adjectives end in umus for imus, the quantity remains unaltered ; as decŭmus, optŭmus, maxŭmus &c.

XVI.) I before v is long ; as dives, divus, rivus, vivus, vivo, lixivia, furtivus, Gradivus &c. : so also audivi, petivi &c. : except nivis from nix, bivium, trivium, redĭvivus.

XVII.) *Bi* and *tri* are short in composition ; as biceps, triceps, bidens, tridens, bifrons, triformis, tricorpor &c. : except biduum, triduum, bigæ, trigæ &c., where they are long.

Note : Bigæ and trigæ are properly for biiugæ, triiugæ, and therefore long by contraction.

XVIII.) Nouns in *inus*, from names of animals, have

the penultima long; as anserīnus, asininus, equinus, lupinus, cadaverinus &c.: to these we may add intestinus, intergerinus, mediastinus, internecinus, marinus, supinus, divinus, genuinus, pulvinus, inquilinus, libertinus, inopinus, binus, trinus, quinus, matutinus, vespertinus, clandestinus, adulterinus, peregrinus, vicinus, collinus: further, proper names, and gentile names; as Ticinus, Iustinus, Valentinus, Sibyllinus, Aventinus, Fescenninus, Venusinus, Tiberinus, Gabinus, Collatinus &c.: and relative names; as sobrinus, consobrinus, amitinus. On the contrary, the penultima is short in those which denote a material, or are derived from inanimate things, as trees, stones &c.; e. g. fagĭnus from fagus, adamantinus, amaracinus, amygdalinus, crystallinus, cedrinus, oleaginus, cupressinus, crocinus, myrrhinus, prasinus, succinus (made of amber), oporinus (from the Greek ὀπωρινὸς, autumnal), coccinus &c.: to which we add crastinus, perendinus, pristinus, serotinus, diutinus, vaticinus, faticinus, hornotinus, pampinus, acinus, fraxinus, cophinus.

XIX.) Masculine patronymics in *ades* have their penultima short; as Anchisiădes, Æneades, Æneadæ.

XX.) Masculine patronymics in *ides*, from nouns in *eus*, have *i* (which stands for *ei*) long; as Atrides, Pelides, Thesides &c., from Atreus, Peleus, Theseus &c., which are properly contractions for Atreides, Peleides, Theseides. But when e is used before i, both syllables are short; as Thesĕĭdæ posuere, Virg. Georg. 2. 383.

XXI.) Masculine patronymics in *ides*, which come from nouns of the second declension in *us*, and the

third in *or*, *on* &c., have *i* short; as Æacĭdes, from Æacus: Priamides, from Priamus: Æsonides, from Æson: Agenorides, from Agenor &c. But those from nouns in *es* (Gr. ης) have *i* long; as Neoclīdes, from Neocles, Ovid. Pont. 1. 3. 69: so the descendants of Hercules are called Heraclīdæ, from Ἡρακλῆς.

Note: Yet Belīdes comes from Belus, and Amphiaraīdes, from Amphiaraus, with a long penultima; e. g. Virg. Æn. 2. 82, si forte tuas pervenit ad aures *Belidæ* nomen &c.; unless perhaps it be supposed that the ancients said Beleus as well as Belus: Ovid. Fast. 2. 43, *Amphiaraides* Naupactoo Acheloo.

XXII.) Feminine patronymics in *eis* and *ne* make the penultima long; as Brisēis, Chrysēis, Nerēis, Nerīne. Yet we have Nerĕis, Ovid. Met. 11. 259, *Nereis* ingreditur &c.

XXIII.) Greek words in *aon* and *ion*, with *o* short in the genitive, have their penultima long: but with o long in the genitive, they make their penultima short; as Amythāon, Gen. āŏnis: ˘Ion, Iōnis, or ¯Ion, Iŏnis.

XXIV.) Latin words in *ilus* and *ulus* have a short penultima; as rutilus, garrulus, credulus, figulus &c.: but proper names, and Greek words, have a long penultima; as Iulus, Gætulus, Thrasybulus, Aristobulus &c.: yet Zoĭlus, Troĭlus, Æschy̆lus.

XXV.) Adverbs in *tim* have their penultima long; as virītim, summatim, curiatim &c.: except adfătim, properly two words, ad fatim, perpĕtim: in statim the penultima is common; but some distinguish stătim (immediately) from statuo, and stātim (steadily) from sto.

XXVI.) Words in *alis, elis, ulis,* have a long penultima; as aqualis, fidelis, edulis &c.

XXVII.) Words in *ilis,* from a noun, have a long penultima; as civilis, herilis, senilis, puerilis; except dapsĭlis, humilis, parilis, and those which end in tilis; as aquatilis, fluviatilis, umbratilis &c.; together with gracilis, similis, and its compounds: those from verbs have their penultima short; as agilis, facilis, fertilis, fictilis, credibilis, and all in bilis: also Thestylis.

XXVIII.) Words in *acus* have *a* short; as amarăcus, abacus, Ægyptiacus, maniacus &c.: except meracus, opacus.

XXIX.) Diminutives in *olus, a, um, ulus, a, um,* have a short penultima; as urceolus, unciola, tuguriolum, regulus, ratiuncula, corculum.

XXX.) Words in *aca, ica, uca,* have their penultima long; as cloaca, lorica, Nasica, festuca, lactuca &c.: except brassĭca, fabrica, alica, fulica, carica, phalarica or falarica, pedica, mantica, pertica, scutica, tunica, veronica, vomica: and Greek words; as grammatica, logica, rhetorica &c.

XXXI.) Words in *fa, ga,* have the penultima long; as scrofa, auriga, collega: except caliga.

XXXII.) Words of more than two syllables in *ula* have *u* short; as merula, fabula, tabula, matula.

XXXIII.) Words in *ma* have the penultima long; as axioma, thymiama, acroama, diadema: except victima, lacryma, lacruma or lacrima, Anathema.

XXXIV.) Words in *ana*, *ena*, *ona*, *una*, have the penultima long; as campana, membrana, crumena, lagena, laniena, annona, matrona, lacuna: except Matrŏna, Sequăna.

XXXV.) Words in *ina* have their penultima either short, as buccina, tibicina, femina, fuscina, lamina, machina, pagina, patina, sarcina, trutina, apinæ, nundinæ, Catina, Matina &c.; or long, as culina, farina, hemina, Camarina, regina, medicina, tonstrina, sagina, urina, rapina, resina, haruspicina, and female names.

XXXVI.) Polysyllables in *pa*, and words in *qua*, have their penultima short; as alapa, upupa, aqua, siliqua.

XXXVII.) Words in *ora* and *ura* have their penultima long; as Polydora, Theodora, censura, figura, natura, cynosura. Yet we have amphŏra, Mandragŏras.

XXXVIII.) Words in *yra* have a short penultima; as Anticyra, Ephyra: except Corcȳra.

XXXIX.) Words in *usa* have the penultima long; as Creusa, Syracusa, Arethusa, Musa.

XL.) Words in *ata* and *ota* have the penultima short; as andabata, Sostrata, rota: or long, as pirata, idiota &c.

XLI.) Words in *eta* and *uta* have the penultima long; as moneta, cometa, metreta, poeta, propheta, planeta, rubeta, aluta, cicuta, Matuta.

XLII.) Words in *ita* have the penultima short; as amita, navita, hypocrita, orbita, semita: except cassita, galerita, pituita.

XLIII.) Words in *inum, aso, iso,* have their penultima long; as salinum, pistrinum, agaso, equiso: except succinum.

XLIV.) Greek words in *ne,* not patronymics, have their penultima short; as Clymene, Melpomene, Mnemosyne, Euphrosyne &c.

XLV.) Words in *icum, ulum, icen,* have the penultima short; as triticum, viaticum, epulum, sæculum, pabulum, stabulum, fidicen &c.: except tibīcen, for tibiicen.

XLVI.) Words in *abrum, ubrum, acrum, ucrum, atrum, atum, itum, utum,* have the penultima long; as candelabrum, delubrum, lavacrum, involucrum, veratrum, lupatum, aconitum, verutum: in barathrum it is common; in defrutum, short.

XLVII.) Words in *umen* have the penultima either short, as columen, or long, as legumen, alumen. Especially it is long in substantives derived from supines; as volumen, from volvo: statumen, from statuo &c.

XLVIII.) Words in *itas* have the penultima short; as bonitas, castitas &c.

XLIX.) Words in *er* have the penultima either short, as coluber, celeber, volucer, alacer, degener, celer &c., or long, as cadaver, papaver, suber, tuber, uber, acer (adj.) macer &c.

L.) Words in *anar, inar, unar, ites,* have the penultima long; as lupanar, pulvinar, lacunar, sorites.

LI.) Words in *itor,* derived from nouns, are short in the penultima; as ianitor, portitor, vinitor: but those from supines follow the quantity of the supines; as audītor, from audītum: genĭtor, from genĭtum &c.

LII.) Foreign words in *alus* have the penultima short; as Attalus, Dædalus, Euryalus, Thessalus &c.: except Pharsalus, Sardanapalus, Stymphalus.

LIII.) Greek words in *elus* and *olus* follow the quantity of the original word; as Sthenĕlus, Æŏlus; but Phasēlus, Pactōlus.

LIV.) Foreign words in *amus*, *emus*, and superlatives in *emus*, as extremus, postremus, supremus, have the penultima long; except Hippodamus.

LV.) Latin words of more than two syllables in *anus*, *enus*, *onus*, *unus*, have the penultima long; as urbanus, decanus, serenus, patronus, ieiunus, tribunus; except compounds from manus, as longimanus: Greek words generally have the penultima short; as Dardanus, Stephanus, Eridanus, Helenus, Philoxenus, Antigonus &c.: except polygonus, trigonus, tetragonus &c.: here all depends on the original word.

LVI.) Words in *apus*, *ipus*, *opus*, have the penultima long, according to their Greek originals; as Priāpus, Messāpus, Eurīpus, Æsōpus, Hyssōpus, Pyrōpus: but Œdĭpus, dasy̆pus, poly̆pus.

LVII.) Derivatives in *quus* have the penultima long; as antiquus, obliquus, iniquus: except the compounds of sequor, loquor and linquo; as pedisequus (pedissequus), vaniloquus, reliquus &c.

LVIII.) Words in *rus* generally have the penultima long; as carus, amarus, verus, severus, sincerus, canorus, securus &c.: and the Greek magirus, papyrus, Epirus &c.: except merus, numerus, humerus, ferus

&c.: and many Greek words; as Pindarus, Cerberus, camurus, Craterus, Pierus &c.

LIX.) All Latin words in *osus* have the penultima long; as vinōsus, piscosus, generosus, otiosus &c.

LX.) Latin words in *tus* make the penultima long; as barbatus, ferratus, ceratus, auratus, and other participles, magistratus, facetus, auritus, crinitus, cornutus, pollutus; except arbutus, and derivatives from supines with a short penultima; as habitus, exitus, sonitus, exercitus &c. Derivatives from the Greek follow their originals: some are short; as Theocritus, Herodotus, Iapetus: others long; as Heraclitus, Paracletus.

LXI.) Verbs in *igo, ilo, ulo,* have the penultima either short, as litigo, mitigo, navigo, remigo, fumigo, ventilo, rutilo, sibilo, ambulo, postulo, cumulo, with the deponents æmulor, speculor; or long, as caligo, castigo, fatigo, infligo, confligo, compilo, expilo, oppilo, suppilo, with adulor, depeculor.

LXII.) Verbs in *ubo, ino,* have the penultima short; as titubo, cubo, with its compounds accubo &c.; lancino, inquino, destino, fascino &c.: except nubo, glubo, with their compounds, propino, festino, sagino, inclino, declino, reclino: so also opinor.

LXIII.) Frequentative verbs in *ito, ico,* have the penultima short; as clamito, factito, vellico, albico, nigrico, fodico, candico. Those in *so* are long; as vīso, revīso &c.

LXIV.) The following remarks will facilitate the knowledge of the quantity of the antepenultima:

1.) Derivatives in *ocinium* have *o* long and *i* short; as patrōcĭnium, lenōcĭnium, tirōcĭnium.

2.) Diminutives in *iculus, a, um,* have *i* short; as pisciculus, colliculus, pellicula, viticula, craticula, reticulum. Yet in viticula, craticula, cuticula, it is sometimes long: also in cornicula, Horat., from cornix īcis, and so in other words where *i* is long in the primitive; e. g. lodīcula, from lodix īcis; lorīcula, from lorīca; canīcula, Hor. Sat. 2. 5. 39. On the contrary, diminutives in *icellus* have *i* always short; as mollicellus.

3.) Derivatives in *aceus, aneus, arius, arium, aticum, aticus, abilis, atilis, aculum, acundus, monium, iticus, icius,* and *orius,* have the antepenultima long; as testaceus, momentaneus, senarius, aquaticus, viaticum, amabilis, aquatilis, tabernaculum, facundus, patrimonium, adventicius, meritorius. Yet it is short in the following: a) some Greek words; as emphaticus, hepaticus, ecstaticus, aromaticus: b) derivatives which follow the same quantity in their primitives; as hăbilis, from hăbeo: iăculum, from iăcio: c) those in monius, when this termination is a part of the word itself; as Strymŏnius: d) words in icius, derived from nouns; as natalicius, floralicius: except novīcius.

4.) Words in *olentus* have *o* short; as sanguinolentus.

5.) Words in *ulentus, urius, uria,* and *urio,* whether nouns or desiderative verbs, have *u* short; as luculentus, Mercurius, luxuria, decuria, centurio, decurio, esurio, parturio. On the contrary, prurio, ligurio (for which ligurrio occurs), scaturio, scalpturio, because they are not desideratives, or not so used, have *u* long; as also penuria, curia, iniuria: also Fūrius, Ovid. Fast. 1. 641.

6.) Words in *itudo* have *i* short; as altitudo, longitudo, magnitudo, similitudo &c.

7.) Derivatives in *aculus, alius, erius, ibilis, ilius, ilium, inius, ipulus, yrius, itimus, dius,* have the antepenultima short; as vernaculus, from verna; Mænalius, ætherius, ærius, credibilis,

auxilium, Flaminius, Assyrius, manipulus, finitimus, dimidius: to which belong Tiberius, Ovidius: except sērius and papȳrius.

8.) The following have the antepenultima long; contumelia, Cornelius, Cyllenius, centesimus, millesimus &c., conchylium, equirium, capitolium, Cimolius, acrimonia, tentorium, prætorius, prætorium, idoneus, peculium, Amulius. Some add Marrubium, a plant and the name of a town, but incorrectly: see Colum. 10. 356: Sil. 8. 506: Virg. Æn. 7. 750.

LXV.) *U* is short in the old preposition *indu*, for *in*, for which also *endo* is used: also *u* between two consonants, of which the last is *v;* as indŭperator, for imperator; indŭgredi, for ingredi; iŭvo, iŭvenis, flŭvius, dilŭvium: except Iūverna in Juvenal, for Hibernia.

LXVI.) The quantity of the penultima in genitives of the third declension has been already mentioned, Part I. Sect. I. § 5, to which the reader is referred.

Final Observation:

In all foreign words, attention must be paid to the language from which they are derived; e.g. words from the Greek generally retain their original quantity; as fāma, from φήμη: ōvum, from ὠὸν: vēr, from ἦρ: so Sirius, Thrasybulus, and others. Sometimes, however, we find a variation; as in chorea, platea, mentioned before.

§ 3.

Of the Quantity of Final Syllables.

I.) Monosyllables terminating in a vowel or *h* are long; as a, ah, me, te, si, pro, proh &c.: except enclitic particles, which are affixed to their proper words;

as que, ne, ve, ce, te, pse, pte; e. g. virumquĕ, Davusnĕ, aliusvĕ, hiccĕ, tutĕ, eampsĕ, suoptĕ.

II.) Monosyllabic nouns which end in a consonant are long; as lac, sol, sal, ver, ren, splen, fur, ius, rus, os (oris), lis, mus, par, with its compounds dispar, impar &c.: also the particles quin, sin, en, non, cur: so plus, Ovid. Rem. 535, 547. Yet the following are short; fel, mel, vir, cor, os (ossis), vas (vadis), vel, an.

III.) *A*, *e*, *y*, are short; as mensa, Nom. and Voc., pira, poëma, ducenta, turpe, corpore, ille, audire, ante, moly &c.

Exceptions.

1.) With *a* long:

a) Particles and indeclinable words; as antea, infra, supra, propterea, contra, ultra, frustra, interea, præterea, triginta, quadraginta, quinquaginta &c. Yet *a* is short in ita, quia, postea, eia: also we have trigintā, Virg. Æn. 1. 269 (273): but trigintă, Manil. 2. 322: sexagintă, Mart. 12. 26. 1: nonagintă, Auson. Ep. 5. 5.

b) Imperatives of the first conjugation; as ama &c.

c) Ablatives of the first declension; as mensa, nigra &c.

d) Vocatives of the first and third declensions from masculine nouns in *as*; as Ænea, Palla (from Pallas antis).

2.) With *e* long:

a) Ablatives of the fifth declension; as re, die, with their compounds, hodie, pridie, postridie, quare: also fame, because fames was originally of the fifth declension.

b) Imperatives of the second conjugation; as doce &c.: yet we sometimes find cavĕ; e. g. Hor. Sat. 2. 3. 37, 177: 2.

5. 75 &c.: also valĕ, when a vowel follows; e. g. Virg. Ecl. 3. 79, et, longum formose vale, *vale,* inquit, Iola: Ovid. Met. 3. 501, *vale,* inquit et Echo: or when it is compounded with dico; as Ovid. Trist. 1. 7. 21, *valedicere* saltem. So vidĕsis, Pers. Sat. 1. 108: respondĕ poeta, Mart. 3. 4. 7: yet we also have respondĕre of the third conjugation.

c) Adverbs from adjectives of the second declension; as docte, pulchre, optime, ægre: so ferme, fere, ohe: yet in bene, male, the last syllable is always short.

d) Greek words 1.) of the first declension; as Euterpe, Melpomene, Anchise, Alcide: 2.) neuter plurals; as mele, Tempe: these follow the Greek η.

IV.) *I* and *u* are long; as domini, auri, si, manu, diu.

Exceptions:

1.) Mihi, tibi, sibi, ibi, ubi, uti, with the compounds sicubi, sicuti, veluti, have the last syllable common: but ibīdem, ubīque, utĭque, are invariable.

2.) In nisi, quasi, cui when used as a dissyllable, the last syllable is short; but *i* is long in cuique: also in quasi, Lucret. 2. 291: 5. 728, though in other places he uses it short; e. g. 4. 1008: 6. 971. Also in nisi; e. g. Sidon. Carm. 15. 104, cum denique saxa Sint tantum penitusque *nisi* nihil esse probentur, where some read nihil nisi esse probentur; so that nisi is not elided before esse. I is also short in the Greek vocatives; as Daphni, Alexi, Iri: and when s final is omitted; as dabi' for dabis, Catull. 116. 8.

3.) *U* is short when *s* final is omitted; as minu' for minus, Lucret. 1. 977: also in *indu,* for *in,* Lucret. 2. 1095, and *nenu,* for *non,* Lucret. 3. 200.

V.) *O* is generally common; as sermo, ego, cano, quando, ergo for igitur.

Exceptions:

With *o* long:

1.) Datives and ablatives of the second declension; as domino, pleno, quo, eo &c.: to which belong paulo, multo, tanto, quanto, which are called adverbs, but are really ablatives of the neuter gender, and to which almost all the following adverbs might be added. With these we may reckon gerunds in do, which are properly datives or ablatives of the second declension. Yet these sometimes occur short; as Ovid. Her. 9. 126, Fortunam vultus fassa *tegendo* suos: yet this is never used by Virgil.

2.) Adverbs, as they are generally called, which are derived from nouns; as subito, falso, certo, merito &c., which are properly ablatives; together with adeo, ideo, eo, quo, ultro, profecto, idcirco, ergo on account of. Except modo, dummodo, postmodo, illico, imo, cito, postremo, and the verb cedo, i. e. dic, in which *o* is almost always short. In vero, sero, quomodo, it is common; e. g. verō, Virg. Æn. 2. 309: verŏ, Stat. Theb. 2. 187: Val. Flacc. 5. 321: serō, Tibull. 1. 9 (8), 41: Ovid. Art. 3. 676: ibid. Remed. 91: serŏ, Mart. 1. 32. 8: Iuvenal. 1. 169: quomodō, Catull. 10. 7: quomodŏ, Hor. Sat. 1. 9. 43: Mart. 3. 15. 2.

3.) Greek words in *o*, from *ω*; as Dido, Clio, and the genitive Androgeo &c.

VI.) *C* is long; as dic, huc, hac, sic, illuc &c.: except a) nec and donec, in which it is short: b) fac is oftener short than long: c) hic, the pronoun, is common; but hic, the adverb from heic, is long.

VII.) *B, d, t, l, m, n, r,* are short; as ab, ad, caput, animal, flumen, pater. *M* is mentioned only because it occurs in some old poets, as Ennius and Lucretius; e.g. vomerĕm atque locis &c., Lucret. 4. 1268:

but in later poets, as Virgil, Horace &c., the syllables am, em, im, um, before a vowel, are elided or not heard; e. g. mensam istam, as if it were mensistam: patrem illum, as if patrillum &c.: where a consonant follows, the syllable of course is long.

Observations:

1.) We have already observed that the monosyllables sal, sol, ver, ren, splen, fur, par, quin, sin, en, non, cur, are long: so also nil, from nihil.

2.) The Greek terminations *an*, *en*, *in*, *on* (with ω), *yn* of nominatives masculine or feminine, are long; as Titan, Pæan, Trœzen, Hymen, Salamin, Delphin, Actæon, Corydon, Phorcyn: so also lien. But neuters and accusatives in on, in, yn, are short; as Ilion, Daphnin, Ityn.

3.) The Greek accusative of the masculine gender in *an*, is also long; e. g. Ænean: the accusative feminine in an is common; e. g. Ovid. Trist. 2. 395, Qui legis Electrān et egentem &c.: Ovid. Fast. 4. 174, Maiăn et Electran &c.

4.) The termination *n'*, for *ne*, is common; e. g. nemon', nostin': so ain', satin', scin', for aisne, satisne, scisne.

5.) Greek words in *er*, which increase in the genitive, are long; as aer, æther, character, Iber &c.: otherwise they are short; as pater, mater.

6.) Greek words in *or* are short, even though the original have ω, as Hector, Nestor &c.

7.) Foreign words are long, when written in Greek with a long vowel; as Iacob, Daniel, Samson &c.

VIII.) *As*, *es*, *os*, are long; as Æneas, mensas, pietas, Pallas antis, amas, mores, duces, quoties, nepos, pavidos, servos, osoris.

Exceptions:

1.) With *as* short:

a) Latin and Greek nominatives, whose genitive ends in *ătis, ădis, ădos;* as anas, vas vadis; Ilias, ados or adis; Pallas, ados or adis.

b) Greek accusatives of the third declension; as heroas, Troas, Arcadas &c.

2.) With *es* short:

a) Nominatives of the third declension in *es,* when they increase in the genitive, and its penultima is short; as, miles ĭtis, ales, seges, teges, præses, dives &c.: except Ceres Cerĕris, abies, aries, paries, and pes, with its compounds bipes, tripes, quadrupes &c.

b) Es, from sum, with its compounds potes, prodes &c.; but ēs for edis from edo.

c) Penes, prep., Hor. Art. 72: Ovid. Fast. 1. 119.

d) Greek words in *es,* either neuters singular, as cacoethes, or plurals of the third declension with ε, as Atlantides, Arcades, Pierides &c. Other Greek words must be determined by their original; as Demosthenēs, from Δημοσθένης; but Voc. Demosthenĕs, from Δημόσθενες: so Trallēs, thesēs &c., because there is a diphthong in the original.

3.) With *os* short:

a) Os ossis, exos, compos, impos.

b) Greek words in *os,* from ος; as Chaos, Delos, Lesbos, Pallados, Iliados &c.: but herōs, Trōs, Minōs &c., from ως.

IX.) *Is, us, ys,* are short; as ignis, temporis, quis (Nom.), amabis, scribis, pius, fructus (Nom. and Voc. sing.), amamus, doctus, Capys &c.

Exceptions :

1.) With *is* long:

a) Datives and ablatives plural; as Musis, mensis, dominis, probis, nobis, vobis: also quis, for queis or quibus.

b) Nominatives, which in the genitive have *entis, īnis, ītis*; as, Simois entis, Salamis īnis, Samnis ītis.

c) The second person singular indicative present of the fourth conjugation; as audis.

d) The second persons vis, sis, velis, from volo and sum, with their compounds quamvis, quivis &c.; possis, prosis &c.; nolis, malis.

e) The adverbs gratis, ingratis, foris, which are properly ablatives; viz. gratis, for gratiis, from gratia: ingratis, for ingratiis, from ingratia: and foris, from fora.

2.) With *us* long:

a) Monosyllables; as rus, tus &c.

b) Nominatives of the third declension, with *ū* in the genitive; as virtus, salus, tellus, palus: yet palŭs occurs Hor. Art. 65, Regis opus sterilisve diu *palus* aptaque remis. On the contrary, Ligus, intercus, are short, because their genitives have *ŭ*.

c) The genitive singular, and the nominative, accusative and vocative plural of the fourth declension, are long by contraction; e. g. Gen. fructus, for fructuis: Plur. fructus, for fructues.

d) Greek words in *us, untis;* as Amathus &c.: and in *us*, from οῦς contracted; as Panthus, and the genitive Sapphus: also compounds of ποῦς; as tripus, Melampus: except Œdipus, Polypus.

e) When *eus* is one syllable, it is long on account of the diphthong; as Orpheus (a dissyllable), Theseus, Atreus &c.: but when it is divided into two syllables, they are both short; as Orphĕŭs.

3.) Those words in *ys*, which in the nominative have both *ys* and *yn*; as Phorcys and Phorcyn: also those which are contracted; as Erinnys (plur.), for Erinnyes or Erinnyas.

Section II.

Of the Members or Feet of a Verse.

The name *foot*, by which many denote a part or member of a verse, is strange to a beginner, and might better have been disused, as well as the obscure verb *to scan*. It is a literal translation from the Latin *pes*, which is used in the same sense. But the Romans also call the parts of a verse *numeros*, which is more appropriate. In music, *numerus* expresses the time, or, more properly, the measured parts of an air: so, *numeri oratorii* are the measured and equal parts of a complete thought or period. Hence *pedes*, or *numeri poetici*, are the measured or definite parts of a verse. Verses consist of two, four, six &c. feet; e. g. the hexameter, of six &c.

The feet, or definite parts of a verse, are of various kinds, dissyllabic or polysyllabic: they are also distinguished by the quantity of their component syllables; —hence a variety of names.

Dissyllabic Feet.

Spondeus – – *laudes.*
Pyrrhichius ⏑ ⏑ *bene.*
Trochæus or Choreus – ⏑ *mente.*
Iambus ⏑ – *probi.*

Trisyllabic Feet.

Dactylus	— ᴗ ᴗ	*omnia.*
Anapæstus	ᴗ ᴗ —	*domino.*
Molossus	— — —	*lætantes.*
Tribrachys	ᴗ ᴗ ᴗ	*domine.*
Amphibrachys	ᴗ — ᴗ	*amare.*
Amphimacer or Creticus	— ᴗ —	*fecerant.*
Baccheus or Bacchius	ᴗ — —	*secutos.*
Antibaccheus or Antibacchius	— — ᴗ	*cantate.*

Feet of four Syllables.

Proceleusmaticus	ᴗ ᴗ ᴗ ᴗ	*strigilibus.*
Dispondeus (double Spondeus)	— — — —	*intermittunt.*
Antispastus	ᴗ — — ᴗ	*abundabit.*
Choriambus	— ᴗ ᴗ —	*colloquiis.*
Diiambus (double Iambus)	ᴗ — ᴗ —	*severitas.*
Ditrochæus (double Trochæus) or Dichoreus	— ᴗ — ᴗ	*comprobavit.*
Ionicus a minore	ᴗ ᴗ — —	*generosus.*
Ionicus a maiore	— — ᴗ ᴗ	*enormiter.*
Epitritus primus	ᴗ — — —	*salutabant.*
Epitritus secundus	— ᴗ — —	*comprobabant.*
Epitritus tertius	— — ᴗ —	*indignitas.*
Epitritus quartus	— — — ᴗ	*intermisit.*
Pæon primus	— ᴗ ᴗ ᴗ	*virginibus.*
Pæon secundus	ᴗ — ᴗ ᴗ	*poeticus.*
Pæon tertius	ᴗ ᴗ — ᴗ	*manifestus.*
Pæon quartus	ᴗ ᴗ ᴗ —	*misericors.*

Observations :

1.) The last syllable of every verse may be indifferently long

or short: therefore a short may there be used for a long syllable; e.g. a trochee for a spondee.

2.) Hence appears what is meant by an iambic verse, i. e. a verse consisting of iambic feet; so a trochaic verse consists of trochaic feet &c.

3.) Since a verse is measured by the number of feet, thence the terms versus dimeter, trimeter &c. Dimeter, literally, of two measures, is a verse of two feet; trimeter, of three feet; tetrameter, of four; pentameter, of five; hexameter, of six &c.: hence versus hypermeter, literally, above or beyond measure, means a verse which contains one or more syllables beyond the proper measure: there are such instances in every kind of verse; e. g. Virg. Æn. 4. 558, omnia Mercurio similis, vocemque colorem*que*, where the last syllable *que* is excessive, and runs into the next verse beginning *et crinis*. *Note:* In some kinds of verse the Greek grammarians count two feet for one; and dimeter means a verse of four feet, trimeter of six &c.

4.) To divide a verse into its proper feet, is commonly termed *to scan* it.

5.) The ancients understood by a trochee also a foot consisting of three short syllables; e. g. Quintil. 8. 4. 80, 82, 88: Cic. Or. 57.

Section III.

Of Verses.

A verse, in a poetic sense, is a series of similar or almost similar feet. We notice, 1.) the scanning: 2.) the cæsura, or division of the verse: 3.) the kinds of verse: 4.) their intermixture.

§ 1.

Of Scanning.

To *scan* a verse is to divide it into its proper feet,

or to measure it, and see if its feet be all correct. To judge of a verse in this way, we must not only know the feet which belong to it, and the quantity of each syllable, but the following poetic usages and licenses.

1.) That every syllable ending in a consonant, and followed by another syllable beginning with a consonant, except h, is made long; e. g. quid ruis? where quid is in itself short, but lengthened by *r* following.

2.) That a vowel at the end of a word, before another word beginning with a vowel, is elided, i. e. omitted in pronunciation; e. g. facile est is read facilest: ultro Asiam, ultrasiam &c. This elision invariably takes place not only with vowels, but also with diphthongs; e. g. Tyrrhenæ acies, pronounced Tyrrhenacies. An elision equally takes place when the following word begins with *h*, which is not reckoned a consonant; e. g. nulla hæc, pronounced nullæc. Yet such elisions must not be too frequent, or the sound of the verse will be injured; as, Quod si in eo spatio atque ante acta ætate fuere, Lucret. 1. 235; which would be read, Quod sineo *spatiatquantactætate* fuere: nor should they occur at the beginning of a verse; as Si ad vitulam spectas (al. spectes), nihil est quod pocula laudes, Virg. Ecl. 3. 48. Sometimes this elision is neglected by the poets; e. g. Virg. Ecl. 3. 79, Et longum formose *vale*, inquit, Iola, where *e* in vale is not elided: ibid. 8. 108, Credimus? an *qui* amant, ipsi sibi somnia fingunt? This omission of the elision is called a *hiatus* or opening, and has been noticed in Virgil more than forty times. The interjections o, heu, væ, io, ah, vah, proh or pro, are not elided.

3.) That m with its preceding vowel at the end of a word, is elided before a vowel at the beginning of the next; e. g. terram invenient, pronounced terrinvenient: terram hanc, terranc: this kind of elision is called Ecthlipsis, and is very common; e.g. Virg. Æn. 3. 580, flammam exspirare caminis, read flammexspirare: ibid. 5. 582, Trinacriam et &c.: ibid. 4. 181, Monstrum horrendum ingens &c.: it should, however, not occur

often, and particularly not at the beginning of a verse; e.g. *Nam ut* ferula cædas meritum maiora subire, Hor. Sat. 1. 3. 120. *Note:* a) Ennius and Lucretius sometimes neglect this kind of elision; hence at the end of an hexameter, *mīlĭtŭm* octo, Enn.: *Vōmĕrĕm* atque locis avertit seminis ictum, Lucret. 4. 1268: b) the same poets also often elide *s;* as *horridu'* miles &c., *fontibu'* magnis, Lucret. 1. 413, for horridus, fontibus &c.: so, *pugnantibu'* ventis, Lucret. 6. 97.

4.) That the poets sometimes make a long syllable short, and the contrary: the former is termed Systole, the latter Diastole; e.g. the penultima in tulerunt, fuerunt, defuerunt, dederunt &c., is found short: so Virg., stetĕruntque comæ: Ovid. Met. 6. 617, Abstulĕruntque &c., as has been already noticed. On the contrary, the first syllable in many proper names, being naturally short, is lengthened; e.g. Italiam, Priamides &c. in Virgil: so Sīchæus, Æn. 1. 343 (347): Sĭchæus, ibid. 1. 348 (352): 6. 474.

5.) That two vowels, i.e. two syllables, are often contracted into one, which grammarians call Synizesis; e.g. *Dii*que Deæque omnes, Virg. Æn. 6. 64, is read *Dique* deæque &c., and often so printed: ibid. 412, Deturbat laxatque foros, simul accipit *alveo,* read *alvo:* ibid. 33, Bis patriæ cecidere manus: quin protenus *omnia,* read *omna* or *omnya:* ibid. 10. 129, nec fratre *Menestheo,* read *Menestho:* ibid. 487, *Una eadem*que via sanguis animusque sequuntur, read *unademque* &c.: so *deerunt,* read *derunt,* Mart. 8. 56. Especially *cui* and *huic* are commonly used as one syllable: *cuique* and *deinde* as two syllables; e.g. Virg. Ecl. 4. 56, Nec Linus, *huic* mater quamvis atque *huic* pater adsit: Virg. Æn. 10. 467, Stat sua *cuique* dies; so Virg. Ecl. 3. 96, a flumine *reiice* capellas, where *reiice* must be read *reice,* in two syllables: Virg. Georg. 1. 482, *Fluviorum rex* &c., which must be read *Fluvyorum* &c.: Virg. Æn. 11. 890, *Arietat* in portas &c., read *aryetat* &c.: ibid. 12. 706, pulsabant *ariete* muros, read *aryete* &c.: Ovid. Met. 6. 635, coniuge *Tereo,* read *Tero.*

6.) That sometimes one syllable is resolved into two, which is termed Diæresis; as syluæ, a trisyllable, for sylvæ, Hor. Epod. 13. 2, nunc mare, nunc syluæ: so persoluenda, Auct. Consol. ad Liv. (at the end of Ovid) 370.

7.) That at the end of a verse there is sometimes a superfluous syllable, which is elided by the next verse beginning with a vowel; as Virg. Æn. 4. 558,

> Omnia Mercurio similis vocemque colorem*que*
> *Et* flavos &c.

This frequently occurs; e. g. ibid. Georg. 1. 295: Lucret. 2. 117, &c.

8.) That sometimes one foot is substituted for another, to which it is entirely or nearly equivalent.

§ 2.

Of the Cæsura or Division of a Verse.

Cæsura is the proper division of the words which form a verse. It is not thought pleasing for the feet to consist of entire words; but when the words are so distributed that, as far as possible, the last or two last syllables of a word may be the beginning of a foot. If the feet of a verse be marked off, like bars in music, whenever a bar falls in the middle of a word, there is a cæsura: e. g. the following hexameter has five cæsuras:

Nulla sa | lus vic | tis nul | lam spe | rare sa | lutem.

We here remark:

1.) That the more cæsuras a verse has, the more agreeable it sounds, because the feet are concealed. Even if it be impossible to make several, there must at least be one or two. Where

there is none at all, the verse is grossly defective; e.g. In te quæ bona sunt, ea non male ponere debes. Such verses, however, may occasionally escape the writer, and are perhaps pardonable; but it is more unpleasant and childish when each foot is a distinct word, because it seems as if the writer wished to exhibit the feet more plainly; e. g. Illico mulcent aures dulcia carmina divum: and still more disagreeable, when they are all spondees; as, Nuper quidam doctus cœpit scribere versus, or Vestro, musæ, Phœbo dulces pangite versus.

2.) The cæsura after the first foot is called Trithemimeris, i. e. third half; after the second, Penthemimeris, i. e. fifth half; after the third, Hephthemimeris, or seventh half; after the fourth, Ennehemimeris, or ninth half. Those are reckoned the most pleasing which have the Penthemimeral and Hephthemimeral cæsura; e. g. Turnus ut infrac | tos ad | verso Marte Latinos. Some suppose that when a short final syllable is lengthened by the poets, it is on account of the cæsura.

Note: There is also another more determined kind of cæsura in Hexameter, Pentameter, and Sapphic verse; viz. that the first syllable of the third foot generally ends a word. This will be presently noticed.

§ 3.

Of the Kinds of Verse.

There are various kinds of verse, which are named either from the feet that compose them; as iambic verses, composed of Iambic feet; or from the number of feet, as Hexameter, consisting of six feet; Pentameter, of five feet: or from the inventor, as Asclepiad, from Asclepiades; Sapphic, from Sappho, &c. Their names are the following: 1.) Hexameter, in which we may reckon, a) Adonicus, b) Pherecratius, c) Archilochius, d) Heroicus Tetrameter, e) Dactylicus Alcma-

nius, f) Dactylicus Ithyphallicus, which all resemble the Hexameter, but are shorter: 2.) Pentameter: 3.) Anapæsticus: 4.) Sapphicus: 5.) Phalæcius: 6.) Iambicus; to which belong, a) Scazon, b) Anacreonticus: 7.) Trochaicus, to which belongs Ithyphallicus Trochaicus: 8.) Choriambicus; viz. a) Aristophanicus, b) Glyconicus, c) Asclepiadeus, d) Alcaicus: 9.) Ionicus a minore.

I.) *Hexameter* consists of six feet, whence it is named: the first four are either dactyls or spondees; the fifth always a dactyl; the sixth a spondee or trochee: e. g.

– ◡ ◡ – –	– ◡ ◡ – –	– –	◡ ◡ –	– ◡ ◡ – –	– ◡ ◡	– ◡ – –
Sed fugit	intere	a	fugit	irrepa	rabile	tempus.
Non est	in medi	co	sem	per rele	vetur ut	æger.
Illi in	ter se	se	mag	na vi	brachia	tollunt.
Da faci	lem cur	sum at	que au	dacibus	adnue	cœptis.

Observations:

1.) The Hexameter is also termed a heroic verse, and a poem consisting of them is called a heroic poem, because this kind of verse is generally used in celebrating heroes and their exploits, as for instance, in Virgil's Æneis. But it is a manifest inaccuracy to call any heroic poems, unless their subject correspond, though they may be written in heroic verse; as for example, Virgil's Bucolics and Georgics &c.

2.) The Hexameter should properly be so divided, that the third half foot may end a word. This is the cæsura or rest, which the poets seldom neglect, and which in the preceding examples is denoted by a double line. This cæsura, however, is sometimes disregarded, particularly when the third foot is a dactyl, of which the second syllable ends a word; e. g. Hor.

Art. 359, Indig | nor quan | doque || bo | nus dor | mitat Ho | merus: Virg. Æn. 6. 566, Gnossius | hæc Rhada | manthus || ha | bet &c. But if the cæsura be neglected when the third foot is a spondee, the verse is unpleasant and faulty, though such instances are not uncommon, particularly in Horace; e. g. Art. 101, Ut ridentibus *arrident*, ita flentibus adsunt: ibid. 344, Lectorem *delectando* pariterque monendo: ibid. 442, Si defendere *delictum* quam vertere malles: more rarely in Virgil; e. g. Æn. 6. 480, Parthenopæus et *Adrasti* pallentis imago: ibid. 571, Tisiphone quatit *insultans* torvosque sinistra.

3.) Sometimes the fifth foot is a spondee instead of a dactyl; e. g. Virg. Ecl. 5. 38, Pro molli viola, pro purpureo *Narcisso*; many such verses occur in Virgil. Yet a dactyl generally precedes, to make the heaviness of the verse a little more tolerable: the following is less agreeable, Virg. Æn. 7. 634, Aut læves ocreas lento ducunt argento.

4.) The Hexameter verse commonly ends in a word of two or three syllables; e. g. magna secutos: gaudia regni: and verses so terminated are most pleasant. Yet we find instances which end in a monosyllable, or a word of more than three syllables; e. g. Virg. Æn. 6. 803, Fixerit æripedem cervam licet, aut *Erymanthi:* Juv. 7. 123, Inde cadunt partes in fœdere *pragmaticorum:* Virg. Georg. 1. 313, Quæ vigilanda viris? vel cum ruit imbriferum *ver:* Virg. Æn. 5. 481, Sternitur, exanimisque tremens procumbit humi *bos*; which verse, as some imagine, is intended to express by its sound the fall of the ox: ibid. 8. 83, Procubuit viridique in litore conspicitur *sus:* Hor. Art. 139, Parturiunt montes, nascetur ridiculus *mus:* experiens *vir*, ib. Ep. 1. 17. 42: uti *mox*, ibid. 56. Some believe that these monosyllables were intentionally thus placed, to give a peculiar expression, but this is mere conjecture; and it would often be difficult to explain the intended expression. It is more probable, that poets sometimes, from convenience, closed a verse with a monosyllable, as at other times with a quadrisyllable &c. It is preferable, however, if possible, to avoid such terminations. But if a monosyllable must be used, it is better that another

should precede; e. g. Principibus placuisse viris non ultima *laus est*, Hor. Epist. 1. 17. 35: Omnis Aristippum decuit color et status *et res*, ibid. 23: so ibid. 31, 45: Ovid. Pont. 4. 5. 20.

Note: Some also believe that the poets often used dactyls to express rapidity, joy, cheerfulness &c.; and spondees to express tediousness, sorrow &c.; e. g. Quadrupedante putrem sonitu quatit ungula campum, Virg. Æn. 8. 596, where all are dactyls: on the contrary, Illi inter sese magna vi brachia tollunt, ibid. 452. But this is quite conjectural: expressions of rapidity &c. lie in the thought: and we often find dactyls in Virgil and other poets, when the ideas are slow and mournful; and the contrary; e. g. Sic fatur *lacrymans* &c., Virg. Æn. 6. 1: *Saltantes* Satyros, Virg. Ecl. 5. 73. Much here depends on the imagination of the reader.

5.) Rhyme must be avoided in prose, and especially in verse; e. g. Dum canis os *rodit*, socium, quem diligit, *odit:* Hac sunt in *fossa* Bedæ venerabilis *ossa*. Such verses were very common in the middle ages. They are called Leonine verses, from a Benedictine monk Leonius, who lived in the middle of the twelfth century, and was fond of writing such verses: or perhaps from a monk or Pope Leo, as may be conjectured from the following verse of a grammarian; Sunt inventoris de nomine dicta Leonis Carmina &c. Such verses may not be unpleasant to modern ears, which are accustomed to rhyme, but were so to the Romans, who thought rhyme of all kinds childish. And yet we find verses with rhyme in the best poets; e. g. Virg. Æn. 3. 549, Cornua *velatarum* obvertimus *antennarum*, where the rhyme might be partly concealed by the elision: ibid. 12. 373, Ora *citatorum* dextra detorsit *equorum*: Ovid. Her. 8. 29, Vir precor *uxori*, frater succurre *sorori:* Prop. 1. 8. 11, Nec tibi *Tyrrhena* solvatur funis *arena:* ibid. 1. 17. 5, Quin etiam *absenti* prosunt tibi, Cynthia, *venti:* and elsewhere; e. g. Ovid. Art. 1. 59: ibid. Met. 13. 379.

6.) In Hexameter, as in verse and prose generally, the too frequent repetition of the same letter must be avoided: as in the

old verse, Auct. ad Herenn. 4, 12, O Tite, tute, Tati, tibi tanta tyranne tulisti: to which we may add a verse of Cicero; O *fortunatam natam* me consule Romam: vid. Quintil. 9. 4. 41.

7.) Neither in Hexameter nor in any other verse, should simple words be divided, as in the following verse of Ennius; Transegit corpus, *cere* saxo comminuit *brum,* where *cerebrum* is divided.

8.) The following verses may be reckoned with the Hexameter, of which they are parts:

a) Versus *Adonius* or *Adonicus,* which consists of the two last feet of a hexameter verse, – ⏑ ⏑ | – ⏓ |; as, gaudia pelle, or nubila mens est. It is so named, because it was used in the praise of Adonis. Yet it never occurs alone in the Roman poets, but is appended to three sapphic verses, to make a sapphic stanza; e. g. Hor. Od. 1. 22. 1,

Integer vitæ scelerisque purus (Sapph.)
Non eget Mauri iaculis neque arcu (Sapph.)
Nec venenatis gravida sagittis, (Sapph.)
Fusce, pharetra. (Adonic.)

b) Versus *Pherecratius,* so called from the poet Pherecrates, which consists of the three last feet of a hexameter, viz. a spondee, a dactyl, and a spondee or trochee; as,

– – | – ⏑ ⏑ | – ⏓
Vis for | mosa vi | deri, Hor. Od. 4. 13. 3:
Doctæ | psallere | Chiæ, ibid. 7. 11. 15. 19. 23. 27.
Quamvis | Pontica | pinus, Hor. Od. 1. 14. 11:
Portum | nonne vi | des ut, ibid. 3. 11. 15. 19.

c) Versus *Archilochius,* so called from the poet Archilochus, consists of two dactyls, and a final syllable, either long or short; as,

– ⏑ ⏑ | – ⏑ ⏑ | ⏓
Pulvis et | umbra su | mus, Hor. Od. 4. 7. 16.
Arbori | busque co | mæ, ibid. 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28.

d) Versus *heroicus tetrameter*, which consists of the four last feet of a hexameter; as,

– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – ⏒
– – | – – | |

Ibimus | o soci | i comi | tesque, Hor. Od. 1. 7. 26.
O for | tes pe | ioraque | passi, ibid. 30. 2. 4. 6. 8. 10 &c.

e) Versus *dactylicus Alcmanius*, probably so called from the poet Alcman, consists of the first four feet of a hexameter verse, of which the fourth must always be a dactyl; as,

– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑
– – | – – | – – |

Lumini | busque pri | or redi | it vigor, Boeth. 1. 3.

f) Versus *dactylicus Ithyphallicus*:

– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | ⏑ ⏒
Liberat | arva pri | us fruti | cibus, Boeth. 3. 1.

II.) *Pentameter* consists of five feet, whence its name is derived, which are divided into two Hemistichia, or half verses: the first half consists of two feet, either dactyls or spondees, and a long syllable; the last half of two dactyls and a long or short syllable; as

– ⏑ ⏑ – –	– ⏑ ⏑ – –	–	– ⏑ ⏑	– ⏑ ⏑	⏒	
Tempora	si fue	rint	nubila	solus e	ris,	Ovid. Trist. 1. 8. 6.
Inter	dum doc	ta	plus valet	arte ma	um,	Ov. Pont. 1. 3. 18.
A cane	non mag	no	sæpe te	netur a	per,	Ovid. Rem. 422.

Observations:

1.) A Pentameter is commonly subjoined to a hexameter, and together they are termed a distich, or two verses: a collection of such distichs is called an elegy, or elegiac poem, because they were principally used for mournful subjects. It is pre-

ferable when the sense is terminated at the end of a distich which is followed by a full stop, or at least by a colon. Such united hexameter and pentameter were used by Tibullus, Propertius, and by Ovid in many of his poems.

2.) The Pentameter, like the Hexameter, must have a cæsura at the end of the first half, that is, must be terminated in a word, as in the examples above cited. Yet there are some exceptions; e. g. Catull. 75. 8, Nec desistere ama | re omnia si facias, where, however, the elision conceals it: ibid. 68. 82, Quam veniens una at | que altera rursus hyems: ibid. 90, Troia virum et virtu | tum omnium acerba cinis: cf. Prop. 1. 5.

3.) Neither hemistich should end with a monosyllable; as, O Di reddite *mi* pro pietate mea, Catull. Carm. 75: Aut facere: hæc a te dictaque factaque *sunt,* ibid. 8: Omnis an in magnos culpa deos scelus *est?* Ovid. Pont. 1. 6. 26: the verse is less unpleasant when one monosyllable is preceded by another; as Ovid. Pont. 1. 6. 46, Magna tamen *spes est* in bonitate dei: ibid. Am. 2. 9. 38, Vix illis *præ me* nota pharetra sua est: Prop. 1. 5. 18, Nec poteris, *qui sis,* aut ubi, nosse miser: Ovid. Trist. 5. 7. 68, Præmia si studio consequor ista, *sat est:* yet this is more common in the first, than in the second half.

Note: There is no objection to a monosyllable at the end preceded by an elision; e. g. Ovid. Pont. 1. 9. 4, Invitis oculis litera lecta *tua est:* ibid. 2. 1. 4, Iam minus hic *odio est,* quam fuit ante, locus: so ibid. Am. 2. 9. 38 &c.

4.) Those Pentameters are reckoned the best, which have the last half terminated by a dissyllable: this is the usual practice of Ovid; as, Tempora si fuerint nubila, solus *eris.* Yet we find a trisyllable at the end frequently in Propertius, more seldom in Ovid; hence the former kind are called Ovidian, the latter Propertian Pentameters; e. g. Prop. 1. 1. 4, 10: 1. 2. 10: 1. 3. 7 &c. We even find at the end a word of four or five syllables; e. g. Ovid. Pont. 3. 1. 166, Non duris lacrymas vultibus *adspiciant:* Ovid. Trist. 4. 5. 24, Indeclinatæ munus *amicitiæ:* and elsewhere; e. g. *cupidinibus,* Prop. 1. 1. 2: *consilio,* ibid. 6:

ingemuit, ibid. 14: *carminibus,* ibid. 24: *auxilia,* ibid. 26: *muneribus,* ibid. 1. 2. 4: *artificem,* ibid. 8: *litoribus,* ibid. 18.

5.) The hemistichs of a pentameter should not rhyme; e.g. Quærebant *flavos* per nemus omne *favos,* Ovid. Fast. 3. 746, where Heinsius doubts the reading *favos:* to this we may add, Instant *officio* nomina bina *tuo,* ibid. Her. 8. 30: Nec numeros *Danai* militis: ipse *veni,* ibid. 24, and elsewhere: Decolor et *factis* infitianda *tuis,* ibid. 9. 4: yet it is not possible in such instances always to avoid rhyme, nor is it perhaps faulty.

III.) Versus *Anapæsticus Partheniacus* consists of three feet, of which the first two are anapæsts or spondees, the third an anapæst, with a syllable over; e.g.

◡ ◡ –	◡ ◡ –	◡ ◡ –	⏓
– –	– –		
Felix	nimium	prior æ	tas
Conten	ta fide	libus ar	vis
Nec iner	ti per	dita lux	u

Boeth. de Cons. Phil. 2. 5.

Such verses do not occur in Horace, Martial, or Catullus. If we examine them attentively, it will appear that they are merely the latter half of a hexameter after the principal cæsura.

Note: There is also another kind of anapæstic verse, which is called Aristophanic, or Archilochian; e.g.

◡ ◡ –	◡ ◡ –	◡ ◡ –	◡ ◡ –
– –	– –	– –	– –
– ◡ ◡	– ◡ ◡	– ◡ ◡	– ◡ ◡
Fatis	agimur:	Cedite	fatis
Non sol	licitæ	possunt	curæ

Senec. Œd. 980.

IV.) Versus *Sapphicus,* named from the poetess Sappho, consists of five feet, a trochee, spondee, dactyl, trochee, trochee or spondee; e.g.

– ⏑	– –	– ⏑ ⏑	– ⏑	– ⏒
Inte	ger vi	tæ scele	risque	purus, Hor. Od. 1. 22.
Iam sa	tis ter	ris nivis	atque	diræ, Hor. Od. 1. 2. 1.

Observations:

1.) Three such verses, with an Adonic subjoined, form a Sapphic strophe or stanza, and several united compose a Sapphic ode; e. g.

Integer vitæ scelerisque purus
Non eget Mauri iaculis neque arcu
Nec venenatis gravida sagittis,
Fusce, pharetra: Hor. Od. 1. 22.

There are many such odes in Horace; e. g. Hor. Od. 1. 2, 10, 11, 20 &c.

2.) In Catullus we sometimes find the second foot a trochee instead of a spondee; e. g. Pauca *nuntiate* meæ puellæ, Carm. 11. 15: Seu Sacas *sagittiferosque* Parthos, ibid. 11. 6: and in Seneca we find a dactyl in the same place; e. g. Troad. 1049, Troia *qua iaceat* regione monstrans: Med. 638, Sumere *innumeras* solitum figuras.

3.) After the first syllable of the third foot, there must be a cæsura, as in hexameter verse: this is regularly observed by the poets; e. g. Non e | get Mau | ri ‖ iaculis &c.

4.) In this kind of verse we often find in Horace hypermetrical verses; that is, where a syllable is redundant at the end, and carried to the beginning of the next verse; e. g.

Plorat et dives, animumque mores*que*
Aureos &c., Hor. Od. 4. 2. 23.

It is the same with the following verse.

Note: Horace also divides words so that the first syllable ends one verse, and the remaining syllables begin the next; e. g.

Labitur ripa, Iove non probante, ux-
orius amnis (Adonic.) Od. 1. 2. 19.
Grosphe, non gemmis neque purpura ve-
nale nec auro (Adonic.) Od. 2. 16. 7.

V.) Versus *Phalæcius,* called from the poet Phalacus, consists of five feet, a spondee, dactyl, and three trochees; as,

– –	– ◡ ◡	– ◡	– ◡	– ⏓
Diser	tissime	Romu	li ne	potum
Quot sunt	quotque fu	ere,	Marce	Tulli, Catull. Carm. 50.
Istos	composu	it Pha	læcus	olim
Qui pen	themime	rin ha	bent pri	orem, Auson. Epist. 4. 85.

Observations:

1.) In Catullus the first foot is at times an iambus or trochee; e. g. *Arida* modo pumice expolitum, Carm. 1. 2: *Meas* esse aliquid putare nugas, ibid. 1. 4. The second foot is sometimes a spondee; as, *Oramus si* forte non molestum est, Epig. 55. 1: ibid. 7. *Femellas omnes,* amice, prendi &c. e. g. v. 18, 20, 23, 31.

2.) These verses are called Hendecasyllables; i. e. consisting of eleven syllables, Auson. Epist. 4. 83. Sapphic verses also are so named from the same cause.

3.) A Sapphic verse may be easily converted into a Phalæcian, and reciprocally; e. g. *Sapph.* Hic erit vobis requies laborum: *Phal.* Hic vobis requies erit laborum.

VI.) Versus *Iambicus* should properly contain no other feet than an iambus, whence its name: but as this would be too difficult, other feet also are admitted. It consists of four, six, or eight feet, of which the uneven, i. e. the first, third &c., may be an iambus, tribrach, spondee, dactyl, anapæst; but the even places, in accurate writers, are all iambuses, and even a tribrach is rare. At the end of the verse a pyrrhic may be used for an iambus.

In Horace this verse occurs with four feet, *quaternarius:* six feet, *senarius:* in the comic writers with eight feet, *octonarius.*

a) Iambicus *quaternarius:*

⏑ –	⏑ –	⏑ –	⏑ ⏓
⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	
– –		– –	
⏑ ⏑ –		⏑ ⏑ –	
– ⏑ ⏑		– ⏑ ⏑	
Ut pris	ca gens	morta	lium
Solu	tus om	ni fœ	nore
Neque hor	ret i	ratum	mare

Hor. Epod. 2. 2, 4, 6 &c.

b) Iambicus *senarius* follows the same law, with the addition of two more feet; e. g. Hor. Epod. 2. 1, 3, 5 &c.

Bea - tus il - le qui - procul - nego - tiis
Pater - na ru - ra bu - bus ex - ercet - suis
Neque ex - cita - tur clas - sico - miles - truci.

This and the preceding are used alternately; and from the above examples it is plain how frequently Horace prefers an iambus, particularly in the even places.

c) Iambicus *octonarius* is of the same form, with two more feet; as,

Pecu - niam in - loco - neglige - re max - imum in - terdum est - lucrum. Terent. Adelph. 2. 2, 8.

Observations:

1.) The more iambuses, the better is the verse.

2.) Iambic verses with eight feet are used only by comic writers, who readily substitute for an iambus, a tribrach, spondee, dactyl, or anapæst.

3.) In tragic writers the fifth foot is more commonly a spondee or anapæst than an iambus.

4.) To these belong the *Scazon* and *Anacreontic* verse:

a) *Scazon* or *Choliambus*, i. e. lame iambus, coincides with a *senarius*, except that the fifth foot is always an iambus, and the sixth a spondee or trochee.

⏑ – – –	⏑ –	⏑ – – –	⏑ –	⏑ –	– ⏓
Nimi	rum idem om	nes fal	limur	neque est	quisquam
Sed non	vide	mus man	ticæ	quod in	tergo est

See Catull. Carm. 22. 18, 21; where the whole poem consists of such verses.

b) Versus *Anacreonticus* is an iambic verse of four feet, deficient by one syllable, called by the grammarians versus iambicus quaternarius *catalecticus*. It is named from the poet Anacreon:

⏑ – – – ⏑ ⏑ –	⏑ –	⏑ –	⏓
Habet om	nis hoc	volup	tas. Boeth. de Cons. Phil.

It is not used by the early Latin poets.

VII.) Versus *Trochaicus* is named from trochees, of which it principally consists. It is generally composed of four or eight feet, of which the uneven, i. e. the first, third &c., are always trochees, for which sometimes a tribrach is substituted: the even feet are trochees, tribrachs, spondees, anapæsts, or dactyls. The most usual trochaic verse is the octonarius catalecticus, i. e. of eight feet, with one syllable deficient; e. g.

– ⏑ ⏑ ⏑ ⏑	– ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑	– ⏑ ⏑ ⏑ ⏑	– ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑	– ⏑ ⏑ ⏑ ⏑	– ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑	– ⏑ ⏑ ⏑ ⏑	⏓
Stant pa	rati	ferre	quidquid	sors tu	lisset	ulti	ma
Seu fo	ret præ	benda	cervix	ad bi	pennem	publi	cam

Prudent. Peristeph. in honor. Mart. Emet. et Chelid. 107.

There is also a trochaic verse, consisting of three trochees, and called Ithyphallicus.

– ◡	– ◡	– ⏓
Huc a	des su	premi
Fili	us to	nantis

In Horace we also find a trochaic verse of four feet, deficient by one syllable, versus trochaicus tetrameter, or according to the Greek grammarians, dimeter catalecticus, Od. 2. 18. 1, 3. 5 &c.: with which iambic verses are intermixed; as,

– ◡	– ◡	– ◡	⏓
Non e	bur ne	que aure	um
Non tra	bes Hy	metti	æ.

Note 1.) The trochaic verse does not admit an iambus, nor the iambic verse a trochee.

2.) In the trochaic verse of eight feet, there must be a cæsura i. e. the word must end, at the fourth foot.

VIII.) Versus *Choriambicus,* so called from the foot Choriambus, is of four kinds: 1. Aristophanicus: 2. Glyconicus: 3. Asclepiadeus: 4. Alcaicus.

a) *Aristophanicus,* from the poet Aristophanes, consists of two feet, a Choriambus and Bacchius; e. g.

– ◡ ◡ –	◡ – ⏓
Lydia dic	per omnes. Hor. Od. 1. 8. 1, 3, 5, &c.

b) *Glyconicus,* from the poet Glycon, consists of three feet, a spondee, choriambus, and iambus; e. g.

– –	– ◡ ◡ –	◡ ⏓
Cum tu,	Lydia, Te	lephi, Hor. Od. 1. 13. 1, 3, 5, 7 &c.

Note: In Catullus the first foot is sometimes an iambus or trochee; e. g. Collis o Heliconei &c., Catull. 61. 1: and so in the other verses.

c) *Asclepiadeus,* from the poet Asclepiades, consists of four

feet, of which the first is a spondee, the second and third choriambuses, the fourth an iambus or Pyrrhic; e.g.

– – | – ⏑ ⏑ – | – ⏑ ⏑ – | ⏑ ⏓
Divis | orte bonis | optime Ro | mulæ, Hor. Od. 4. 5: l. 1.

Observations:

1.) This verse is preferable when there is a cæsura at the end of the second foot; which is usual in Horace: it often also happens, that each foot is a distinct word; e. g. Hor. Od. 1. 1. 18, Quassas, indocilis pauperiem pati.

2.) There is in Horace a peculiar kind of Choriambic verse, consisting of four feet, a second epitrite, two choriambuses, and a bacchius; e. g.

– ⏑ – – | – ⏑ ⏑ – | – ⏑ ⏑ – | ⏑ – –
Te deos o | ro Sybarim | cur properas | amando, Hor. Od. 1. 8.

d) *Alcaicus*, from the poet Alcæus, is of two kinds:

1.) One kind contains three choriambuses, i. e. one more than an Asclepiad, with which in other respects it agrees; e. g.

– – | – ⏑ ⏑ – | – ⏑ ⏑ – | – ⏑ ⏑ – | ⏑ ⏓
Tu ne | quæsieris | scire nefas | quem mihi quem | tibi.
Hor. Od. 1. 11. 1.

2.) The second kind consists of eleven syllables, or four feet, viz. a spondee or iambus, a Bacchius, a Choriambus, an iambus or pyrrhic; e. g.

– – (⏑ –) | ⏑ – – | – ⏑ ⏑ – | ⏑ ⏓
Motum ex | Metello | consule ci | vicum. Hor. Od. 2. 1.

Yet the first foot is most commonly a Spondee.

IX.) Versus *Ionicus a minore* has three or four feet of the kind from which it is named; e. g.

⏑ ⏑ – – | ⏑ ⏑ – – | ⏑ ⏑ – – | ⏑ ⏑ – –
Miserarum est | neque amori | dare ludum | neque dulci,
Hor. Od. 3. 12,

which entirely consists of this verse, and is the only specimen.

We may further notice the common descriptions of verse. Acatalecticus, a verse which is complete without a defective or redundant syllable: Catalecticus, when a syllable is deficient in the last foot: Brachycatalecticus, when a whole foot is deficient at the close: Hypercatalecticus, when one or two syllables are redundant.

§ 4.

Of the Union of different Kinds of Verse.

I.) The most usual kinds of verse which are united in the ancients are the following:

1.) Hexameter and Pentameter, which alternate and compose an elegiac poem; e. g.

> In caput alta suum labentur ab æquore retro
> Flumina: conversis solque recurrit equis.
> Terra feret stellas: cœlum findetur aratro:
> Unda dabit flammas: et dabit ignis aquas.
>
> Ovid. Trist. 1. 7.

These alternate verses are used by Ovid in all his poems, except the Metamorphoses: and are solely used by Tibullus and Propertius.

2.) Hexameter and an Iambic verse of four syllables, alternately; e. g. Hor. Epod. 15.

> Nox erat et cœlo fulgebat luna sereno
> Inter minora sidera,
> Cum tu &c.

3.) Hexameter and an Iambic verse of six feet, alternately; e. g. Hor. Epod. 16,

> Altera iam teritur bellis civilibus ætas,
> Suis et ipsa Roma viribus ruit:
> Quam neque &c.

4.) Three Sapphic verses and an Adonic; e. g. Hor. Od. 1. 32,

Poscimur. Si quid vacui sub umbra
Lusimus tecum, quod et hunc in annum
Vivat et plures: age, dic Latinum,
Barbite, carmen,
Lesbio &c.

This kind of strophe is very frequent in Horace.

5.) A Glyconic and Asclepiad alternately; e. g. Hor. Od. 1. 3,

Sic te diva potens Cypri,
Sic fratres Helenæ, lucida sidera,
Ventorumque &c.

6.) Two Alcaics, followed by an Iambic verse of four feet, redundant by one syllable, i. e. an Iambic Tetrameter or (according to the Greek division) Dimeter Hypercatalectic, and finally an Alcaic Logaœdic verse are often united by Horace in one strophe; e. g. Od. 1. 9,

Vides, ut alta stet nive candidum
Soracte: nec iam sustineant onus
Sylvæ laborantes: geluque
Flumina constiterint acuto?

A whole ode is formed of such strophes as these repeated.

7.) An Iambic verse of six feet, with another of four feet, alternately; e. g. Hor. Epod. 9,

Quando repostum Cæcubum ad festas dapes,
Victore lætus Cæsare,
Tecum &c.

8.) A Trochaic verse of four feet, with one syllable deficient, i. e. a Trochaic Tetrameter or Dimeter Catalectic, and an Iambic verse of six feet, with one syllable deficient, alternately; e. g. Hor. Od. 2. 18,

Non ebur neque aureum
Mea renidet in domo lacunar:
Non trabes &c.

II.) With respect to the union of different verses, various names are applied to them, which the learner

should understand. A poem is called Monocolon, Dicolon, or Tricolon.

1.) *Monocolon*, when it consists of only one kind of verse, e. g. merely of hexameter, as Horace's Satires, Virgil's Georgics, Æneis, &c.: or merely of Asclepiads; e. g. Hor. Od. 1. 1, beginning Mæcenas atavis edite regibus &c.

2.) *Dicolon*, when it is composed of two different kinds of verse, e. g. hexameter and pentameter, as Ovid's Tristia, Fasti, &c.; or of three Sapphics and one Adonic &c.

3.) *Tricolon*, when three kinds of verse are used, as frequently happens in Horace; e. g. Od. 3. 3,

Iustum et tenacem propositi virum
Non civium ardor prava iubentium,
Non vultus instantis tyranni,
Mente quatit solida, neque Auster &c.

where the first two verses are Alcaics, the third an Iambic, the fourth an Alcaic verse.

III.) Other names also are applied to poems. A poem is called, 1.) *Distrophon*, when after the second verse, the first recurs again, as in elegiac verse, where a hexameter always succeeds a pentameter: so Hor. Od. 1. 3, where a Glyconic and Asclepiad verse alternately recur: 2.) *Tristrophon*, when after the third verse the first recurs: 3.) *Tetrastrophon*, when after the fourth verse the first recurs, as in Sapphic odes &c.: 4.) *Pentastrophon*, when the first verse recurs after the fifth, as in Catullus 61, but never in Horace.

Poems are also named from their subjects, as Genethliacum, a birth-day poem; Epithalamium, a nuptial poem &c.: which names, however, scarcely deserve a place in a grammatical work.

ADDITIONS AND NOTES.

Page 58. ALSO verbal adjectives in *bundus*, derived from transitive verbs, govern an accusative; as populabundus, vitabundus &c.

P. 123. The first day of every month was called Calendæ, the fifth Nonæ, the thirteenth Idus: but of March, May, July and October, the seventh was called Nonæ, the fifteenth Idus. The other days were reckoned backwards from these: thus a thing which happened on the thirtieth of June was said to be pridie Calendas Quintiles or Iulias, or pridie Calendarum Quintilium: the twenty-ninth of June, tertio (ante) Calendas Quintiles, &c.

P. 167. *A List of Verbs which are used both as Active and Neuter.*

This List comprehends Sanctius's List *de verbis falso Neutris*, and Vossius's two Lists (lib. 3. de Analog.). The use of a passive voice is admitted as proof of the active signification of the verb in *o*; except in the case of passive impersonals, as *curritur, itur*, &c.: most verbs neuter are so used, and therefore such examples admitted by Sanctius I have omitted. Neither is a participle passive complete evidence of the existence of a passive voice. Ventum erat, standum, (supposing them to be participles passive), triumphatis, are all found, but there are no such words as venior, stor, triumphor.

There are other cautions necessary on this subject. Though there may be authority for a cognate accusative after a verb usually neuter, yet an accusative of the object may be unallowable. If the accusatives hoc, id, quod, &c. are found, yet there may be no authority for any other kind of accusative. Of these accusatives I am doubtful whether they should be placed under the active or neuter signification of each verb: if they are considered as governed by the preposition κατὰ, or secundum, understood, or if they are considered as adverbs, then they should be placed under the neuter signification; otherwise, under the active. In the following List this construction will be found sometimes under the one signification, sometimes under the other: it being necessary to take notice of it; but not material under which signification it was inserted. The passive voice of verbs usually neuter is very uncertain, and not to be used without authority; and even if there be authority for the third person, the other persons may be unallowable.

Abeo. *N.* usually. Cic. Cat. 2, 1.—*A.* Plaut. Rud.

Abhorreo. *N.* Ter. Hec. 4, 4, 92.—*A.* Cic.

Abnuo, Annuo. *N.* Æn. 12, 841. Sall. Jug. 84, 3.—*A.* Sall. Jug. Æn. 5, 531; 1, 250. Cic. ap. Non. 5, 65. And with a cognate acc. Liv. 7, 30.

Aboleo. *A.* Tac.—*N.* Liv.

Abstineo. *N.* Hor.—*A.* Cæs. B. Gall. 8, 44. Liv. 8.

Accedo, inserted by Scioppius in Sanctius's List. He gives no other example than *non potest accedi*, Cic. Tusc. 2, which being impersonal, I do not allow. Accedo is therefore always neut.

Accido in Sanctius without any authority. It is always neuter.

Accingo. *A.* (usual). Æn. 1, 210. Liv. 2, 12.—*N.* Æn. 2, 235.

Adeo. *A.* (usual). Tac. Colum.—*N.* (usual). Cic. Brut. 90.

Adolesco or Adoleo. *A.* Tac. Hist. 2, 3, 5.—*N.* *Adolescunt ignibus aræ*, Georg. 4, 379. And in a different signification, *Simul atque adoleverit ætas*, Hor. Sat. 1, 9, 34.

Adulor. *N.* Quinct. 9, 3. Nep. 25, 8, 6. —*A.* Cic. de Divin. 2. Liv. 23, 4. Tac. 16. Colum. 7, 12.

Adultero. *N.* Cic. de Legg. 1, 43.—*A.* Suet. Aug. 67. Cic. pro Rosc. Com. 17.

Adversor. *N.* (usual). Cic. Orator. 172, al. 51.—*A.* Tac. Hist. 1, 1. Ib. 3. Ib. 4. Tac. Ann. 1, 28. Ib. 1, 38, 1. But the construction is uncommon, and I believe only found in Tacitus, and only in the above places.

Adverto. *A.* (usual). Æn. 12, 555. Ter. Eun. 3, 1, 7. Ibid. 2, 3, 50.—*N.* Ov. Fast. 4, 829. Æn. 2.

Æquo. *A.* (usual). Æn. 6, 783.—*N.* *Quamobrem magnopere te hortor, mi Cicero, ut non solum Orationes meas, sed hos etiam de Philosophia libros, qui jam illis fere æquarunt, studiose legas*, Cic. Off. 1, 1, al. 3. The authority for omitting *se* (which some MSS and Editt. have) is far better than for inserting it, as may be seen in Vossius (de Analog. 3, under *Æquo*), and in Gronovius's Note on the place, who also produces the following example: *Is triumphus, ut loco et fama rerum gestarum et quod sumptum non erogatum ex ærario omnes sciebant inhonoratior fuit, ita signis carpentisque et spoliis ferme æquabat*, Liv. 33, 24.

Æmulor. *A.* Hor. Od. 4, 2, 1.—*N.* Liv. 28, 43. Quinct. 1, 3, 11.
Æstuo, Exæstuo. *N.* (usual). Juv. Æn. 3, 577.—*A.* Stat. With a cognate accusative, Lucr. 6, 816.
Agglomero. *A.* Æn. 12, 458.—*N.* Ib. 2, 341.
Ago. *A.* (usual). Virg. Ecl. 1, 12.—*N.* Cic. ad Att. 16, 5. Virg. Georg.
Allatro, inserted by Sanctius. I can find no certain authority for its being ever neuter.
Ambio. *A.* Ov. Fast. 5, 82.—*N.* But in another sense, Cic. Phil. 11, 8, al. 19.
Ambulo. *N.* (usual). Plaut. Men. 2, 2, 4.—*A.* Cic. de Fin. 2, ad fin. Plin. 23, 1.
Anhelo. *N.* (usual). Colum. 2, 3, 2.—*A.* Cic. Nat. D. 2. Pers. Sat. 1, 14. Cic. Catil. 2, 1. Cic. de Orat. 3.
Animadverto. *A.* Ter. Phorm. 3, 1, 3. —*N.* Cic. Catil. 1, 12.
Anteeo. *N.* (usual). Plaut.—*A.* Æn. 2, 84.
Appello. *A.* Val. Max. 1, 7. Ter. Prol. And. 1, et al.—*N.* Liv. 8, 3.
Appeto. *A.* (usual). Cic. pro Rosc. Am. 50.—*N.* Liv. 25, 2. Plaut.
Aperio. *A.* (usual). Æn. 3, 275.—*N.* Ib. 3, 206.
Applico. *A.* (usual). Cic. ad Brut. 316. —*N.* Hirt. Bell. Hisp. 37.
Ardeo. *N.* (usual). Hor. Ep. 1, 18, 84. —*A.* Virg. A. Gell. 7, 8.
Aro. *A.* Var. R. R. 1, 2.—*N.* Virg. Georg.
Arrideo. *N.* (usual). Ov. A. Am. 2, 201. Hor. A. Poet.—*A.* Cic. de opt. gen. Orat. And with an accus. neut. Gell.
Ascendo. *A.* Cæs. B. Gall. 1. 21. Æn. 9, 507.—*N.* Æn. 2, 192. Cic. de Cl. Orat. 241, c. 58.
Aspiro, Inspiro. *A.* Virg. Quinct. præf. 4. Colum. 1, 6. Æn. 8, 373.—*A.* Æn. 2, 385. Sen. Ep. 31, pr.
Assimulo. *A.* Ov. Trist. 1, 5, 28.—*N.* Cic. Off. 3, 97.
Assentior or Assentio. *N.* (usual). Cic. Off. 1, 18, c. 6.—*A.* With an accusative neuter, Cic. Att. Cic. de Orat. 3, 182, 48. Cic. Acad. 4.
Assuesco, Consuesco, Insuesco. *N.* Cic. de Inv. 1, 2.—*A.* Æn. 6, 832. Hor. Colum. 6. bis. Hor. Serm. 1, 4, 105. Flor. 4, 12, 43. Colum. 1.
Assumo. *A.* Ov. Met. 15, 421.—*N.* Cic. de Div. 2, 109, c. 53.
Assurgo, inserted by Sanctius. He gives no authority for its active sense, but the passive impersonals *assurgi, assurgatur*, &c.; I consider *assurgo* therefore as always neuter.
Attendo. *A.* Cic. Off. 3. 5. Cic. Fin. 5, 7, c. 3.—*N.* Cic. pro Planco, 98. c. 41.
Attineo. *A.* Tac. 1.
Attinet. *N.* Cic. Off. 1, 31. And with a neuter accusative, Plaut. Epid. 1, 1, 70. Ter. And. 1, 2, 16.
Audeo. *N.* (usual). Æn. 8. 364.—*A.* Tac. Ann. 3, 76. Ib. 13, 36. Juv. Æn. 5, 792. Ibid. 9. 428. Tac. Ann. 2, 40.
Augeo. *A.* (usual). Cic. de Amicit. 10. —*N.* Tac. Hist. 3. Plin. 36, 15. Sall. Hist. 1. in Orat. Philippi.
Ausculto. *N.* (usual). Cic. pro Rosc. Am. 104.—*A.* Plaut. Pseud. 1, 5, 38. Catull. 65, 39.
Cachinno or Cachinnor. *N.* (usual.) Cic. Verr. 3, 62, c. 25.—*A.* Apul. Met. 3.
Caveo. *N.* Ov. Met. 2, 89. Hor.—*A* Cato R. R. 5. Cic. Topic. init. Cic. Att., et al.
Cado is inserted by Sanctius as a verb active, without any authority but *cadendum est. Cado* is always neuter.
Caleo is inserted by Sanctius as an active, without any authority but *calctur*, impersonal. It is always neuter.
Cano, Canto, Concino. *A.* Æn. 1, 1. Tibull. 2, 5, 10. Hor. Od. 1, 6, 17. And with a neuter accusative, Hor. —*N.* Plin. 10, 29. Virg. Ecl. 7, 5. Cic. Tusc. 1, 4, c. 2. Ov. Did. Æn. 2.
Capero. *A.* Festus. Apul. 9. Nonius 1, 27, ex Varrone.—*N.* Plaut. Epid. 5, 1, 3.
Careo. *N.* (usual). Ovid.—*A.* (antiquated). Non. Turpil. Plaut. Curc. Cato ap. Jul. Scaliger. The participle in *dus* is used in writers of the best time; but that is no proof of its active voice. *Virque mihi dempto fine carendus abest*, Ov. Pen. Ul.—*Præter quam tui carendum quod erat*, Ter. Eun.
Cavillor. *A.* Liv. 2, 58.—*N.* Suet. Tit. 8.
Cedo, Concedo, Decedo.—*A.* Val. Max. 4. Cic. de Prov. Cons. 44. Ter. Ad. 5, 3, 30.—*N.* Virg. Cic. pro Mil. 34. Ter.
Celero, Accelero. *A.* Virg. Cæs. B. Gall. 3, 39. Apul. 2. Tac.—*N.* Cic. Cat. 2, 4. Tac. Ann. 12, 64, 3.

Censeo. *N.* Ter. And. 2, 1, 10. Hor. Ep. 1, 14, ult.—*A.* Liv. 10, 12. Cic. de Legg. 3, 7.

Certo. *N.* (usual). Hor. A. P. 220.—*A.* Hor. Ov. Met. 13.

Cesso, inserted by Sanctius as active, without sufficient authority. The impersonal *cessatum est* is common. The participle *cessatus* is also found in the following passages: Ov. Fast. 4, 617. Ov. Met. 10, 669. Sil. 5, 534. But all this is no certain proof that *cesso* is ever active, nor is the passive *cessor* allowable. *Cesso* is however found with a neuter accusative after it, Virg. Ecl. 7, 10. Hor. A. Poet. 357.

Clamo, Clamito, & comp. *N.* (usual). Ter. Ad. 1, 2, 11. Cic. Phil. 6, 1.—*A.* Ov. Fast. Apul. 3. Ov. Virg. Ecl. 6, 44. Prop. 4, 9. Plaut. Amph. Plaut. Cist. Ov. Met. 13. Cæs. Propert. Lucil. Cic. de Div. 2, 84, c. 40. Cic. pro Rosc. Com. 20, 7.

Coëo. *N.* (usual). Liv. 3, 36.—*A.* Cic. Phil. 2. Cic. pro Sext. But *Societas*, *Societatem*, are the only words used with it.

Cœno. *N.* (usual). Cic. de Orat.—*A.* Hor. Serm. 2, 3, 235. Plaut. Pseud. And with a cognate accusative, Plaut. Rud. Apul. 4. Ibid. 9.

Cogito. *A.* Ter. Ad. 3, 4, 55. Cic. de Legg. 2, 2.—*N.* Cic. Amic. 1. Ter. Eun. 1, 2, 114.

Comperendino, inserted by Sanctius, is always active.

Congemino. *A.* (usual). Æn. 12, 713.—*N.* Plaut. Amph. 2, 2, 154.

Conjicio. *A.* *Sub Scalas tabernæ librariæ se conjicere*, Cic. Phil. 2, 21.—*N.* But in another sense; *Annos sexaginta natus es, aut plus eo, ut conjicio*, Ter. Heaut. 1, 1, 11.

Consulo. *A.* Cic. Verr. Act. 1, 32. Cic. ad Att. 7, 20. And in a signification somewhat different with a neuter accusative. Cœlius ap. Cic. Fam. 8, 16. Plaut. Trin. 2, 3, 4. Sall. Jug. 13.—*N.* Sall. Cat. 1. Ter. Heaut. 4, 3, 37.

Confligo is inserted by Sanctius as active, without any authority but the impersonals *confligitur*, *confligendum est*.

Conjuro is also inserted by Sanctius as active, on the authority of the participle passive *conjuratus*, in such expressions as *agmina conjurata*, *fratres conjuratos*. These two words are always neuter.

Contingo. *A.* Æn. 2, 239.

Contingit Impers. *N.* Cic. Off. 1, 74, c. 22.

Consisto. *N.* (usual). Plaut. Aul. 3, 4, 15.—*A.* (for *constituo*). Lucr. 6.

Contendo. *A.* Virg. Cic. de Fato, 10. Licinius Macer. Lucr. 4.—*N.* Cic. Att. 7, 9. Lucr.

Concionor. *N.* (usual). Cæs. B. Civ. 1, 7.—*A.* With a neut. accus. Liv.

Corusco. *N.* (usual). Cic. de Orat. 3, 155, c. 39.—*A.* Æn. 10. Ibid. 8.

Crepo, Concrepo. *N.* Plaut. Men. 5, 5, 26. Plaut. Amph. 1, 2, 34. Ter. Hec. 4, 1, 6.—*A.* Hor. Od. 2. Propert. 3. Mart. Petron. Plaut. Mil. 3, 1, 57.

Credo. *A.* Æn. 10, 70.—*N.* Ov.

Crucio. *A.* (usual). Ter. Heaut. 5, 5, 1.—*N.* *Ut miseræ matres sollicitæque ex animo sunt, cruciantque*, Plaut. Truc. 2, 5, where Vossius observes, Ita MSS. et vett. edit., ubi vulgo *crucientur.*

Cunctor. *N.* (usual). Cic. Fam. 10, 15.—*A.* Stat. 11, 268.

Cupio. *A.* (usual). Ter. Heaut. 5, 1, 12.—*N.* With a genitive case (obsolete). Plaut. Trin. Symmachus. Poeta vetus (adds Scioppius) apud Cic.; *Qui nec te amet, nec studeat tui.*

Curro, & comp. *N.* (usual). Hor. Ter. Eun. 4, 6, 25. Ov. Met. 14, 359.—*A.* Æn. 5. 862. Prop. Cic. Off. 3. Virg. Prop. 2, 12, 41. Virg. Georg. 2, 39. Plaut. Cist. 2, 3, 50. Æn. 9, 110. Cic. de Cl. Orat. 281. Quinct. 4, 2, 2.

Deceo. Dedeceo. *N.* Cic. Off. 1, 93.—*A.* Ov. Met. 1. Stat.

Decerno. *A.* *Nunc pro Cæsaribus Superis decernere grates*, Ov. Pont. 4, 9, 49. *N.* But in a different sense. *Decernite criminibus, mox ferro decreturi*, Liv. 40, 8.

Decido. *A.* Dictys. 5.—*N.* Cic. Sen. 2, Cont. 5.

Declino. *A.* Cic. pro Planco, 97, v. 41. Ov. Met. 2, 138. Plaut. Aul. 4. 8.—*N.* Cic. Orat. 40. Colum. 8, 4, 3.

Declamo, Declamito. *N.* Cic. Fin. 5, 2. Cic. de Orat. 1, 251.—*A.* Quinct. 3, 8. Cic. pro Rosc. Am. 82, c. 29. Cic. Tusc. Qu. 1, 7, c. 4.

Decoquo. *A.* Plin. 14, 17.—*N.* Cic. Phil. 2, 18. Flor. prol.

Deficio. *A.* Hor. Ov. Propert. Quinct. Varr. R. R. 3, 16.—*N.* Plaut. Asin. Cæs.

Dego. *A.* (usual). Cic. pro Sylla. Ca-

tull. ad Manl. Lucr. 2. Plaut. Most. —*N.* (Suspected). Plin. 6, 25, s. 29.

Degenero. *N.* (usual). Virg. Georg. 2, 59.—*A.* (Suspected). Colum. 7, 12, 11. Two or three other examples may be seen in Gesner's Thes. See Heinsius ad Ovid. Pont. 3, 1, 45.

Delinquo. See *Pecco.*

Deliro. *N.* (usual). Cic. de Orat. 2, 75. al. 18.—*A.* With an accusative neuter. Hor. Lactant. de Opif. Dei, 6.

Desino. *N.* (usual). Ter. Hor.—*A.* Ter. Heaut. 2, 3, 64. Cic. Fam. Ep. 7, 1. Suet. Tib.

Despero. *N.* Cic. Att. 8, 15. Cic. pro Cluent. 15.—*A.* Cic. ad Att. 7, 20. Sen. Mart. Cic.

Despicio. *A.* Cic. Off. 2. Sil. 12, 488. —*N.* Hor. Od. 3, 7, 29.

Detraho. *A.* Hor. Cic. Off. 3, 5.—*N.* Nep. Chab. 3.

Differo. *A.* Cic. pro Sex. Rosc. 9.—*N.* In a different sense. Cic. Tusc. 4.

Discumbo is inserted by Sanctius as active, without any other authority than *discumbitur, discubitum est,* impersonal.

Disputo. *N.* (usual). Cic. Phil. 13, 12. —*A.* Cic. Plaut. Aul. Plaut. Menæch. prol.

Dissero. *N.* Tac. 1, 11.—*A.* With neut. acc. Cic. de Orat. 1, 57; 2. 11. Cic. Tusc. 1. Cic. de Amic. 33.

Dirigo. *A.* (usual). Æn. 5, 162.—*N.* Varr. R. R. 1, 4, 1.

Doleo. *N.* (usual). Ter. Ad. 4, 5. Plin. 24, 5.—*A.* Cic. Ovid. Propert. Justin. 12. Stat. Cic. Tusc. 4. Suet.

Dormio, Edormio, *N.* (usual). Ter. Heaut. 4, 4, 8. Cic. Acad. 17, al. 52. —*A.* Adag. Mart. Cic. Phil. Plaut. Amph. Hor. Od. 1, 25, 7. Catull.

Dubito. *N.* (usual). Liv. 21.—*A.* Ascon. in 2 Verr. With a neuter accusative, Cic.

Duro. *A.* Cels. 2, 15. Hor.—*N.* Cic. Dial. de Orat. 17. Æn. 1.

Ebullio. *N.* (usual). Cato. — *A.* Cic. Sen. in Apocol.

Egeo, Indigeo. *N.* (usual.) Cic. ad Qu. Fr. 3, 5. Cic. ad Att. 12, 34 (35).— *A.* (Obsolete). Cato ap. Gell. Sall. Jug. Varr. L. L. 4.

Egredior. *N.* Æn. 8, 122. Cic. Att. 13. 16.—*A.* Sall. Servius, in Æn. 2, notat utrumque dici *Egredior urbem et urbe.* Sanctius. Plin. Ep. 7, ult. Tac. Hist. 4, 51.

Ejulo. *N.* (usual). Plaut. Aul. 4, 10, 66.—*A.* Apul. 3.

Emergo. *N.* (usual). Liv. 1, 13.—*A.* Cic. Arusp. Resp. Nepos. Att. Cic. Nat. D. 2. Cic. Divin. 2. Sall. Hist. 4, ap. Fronton. in voce *emergit se.*

Emineo. *N.* (usual). Plin. 16, 31.—*A.* Curt. 4.

Eo, Abeo, Redeo, Gradior. *N.* (usual). Hor.—*A.* Ov. Did. Æn. 40. And with a cognate accusative, Hor. Ep. Plaut. Rud. Cic. pro Mur. 26. Æn. 6, 122. Colum. 6, 37, 11.

Equito. *N.* (usual). Hor.—*A.* Plin. 8.

Erro. *N.* (usual). Tibull.—*A.* With a neuter accusative, Plaut. Ter. But the participle *erratus* in *erratas terras, errata littora,* and the like, by no means proves *errare terras* to be allowable. Nor does *erratur,* impersonal, imply that *erro* is ever used active.

Erumpo. *N.* (usual). Virg. Cic. Verr. 4, 48.—*A.* Ter. Eun. 4, 5. Cic. Att. 16, 3. Cœlius ad Cic. Ep. 14. Virg. Georg. 4, 368. Æn. 3. Cæs. B. Civ. 2. Tibull. 4.

Erubesco. *N.* Auct. ad Heren. 2, 5. Virg.—*A.* Cic. Hor.

Eructo. *N.* Cic. in Pison. 13, c. 6.—*A.* Cic. Cat. 2, 10. Æn. 6, 297.

Evado. *N.* Æn. 2, 458. Liv. 28.—*A.* Suet. Tib. Virg. Æn. 2. Lucil. de Equo. Liv.

Evigilo. *N.* Stat. Sylv. 5, 3, 128.—*A.* Ov. 1 Trist.

Excedo. *N.* Cic. Catil.—*A.* Plin. Colum. 6, 21.

Exeo. *N.* Cic. Verr. 5, 71.—*A.* *Jam ut limen exirem, ad genua accidit,* Ter. Hec. 3, 3, 18, but it is very unusual. In the sense of *to avoid,* it is a technical term, and active. *Corpore tela modo atque oculis vigilantibus exit,* Æn. 5, 438.

Exerceo. *A.* (usual). Cic. Tusc. 1, 18.— *N.* Suet. Aug. 98. Cic. de Orat. 2, 287. But though the participle and gerund are used in a neuter sense, yet there is no authority for any other part of the verb.

Exhalo. *N.* Lucr.—*A.* Cic. Virg. Ib. Georg. 2. Plin. Nat. Hist. 2, 42.

Expecto. *A.* Æn. 9, 46.—*N.* Cic. de Amic. 13.

Expedio. *A.* Cic. in Pison. 74, c. 30.— *N.* Plaut. Amph. 1, 3.

Exubero. *N.* (usual). Virg. Georg. 2, 516.—*A.* Colum. 9, 4.

Facesso. *A.* (usual). Georg. 4, 548. And it is found in old writers in the signification of *to take away,* Plaut. Men.

2, 1, 24. Afran. Incis. ap. Non. 4, 196. Titin. Gemin. From this sense is derived the following.—*N. Populum R. disceptatorem non modo non recuso, sed etiam deposco: vis absit, ferrum ac lapides removeantur, operæ facessant, servitia sileant*, Cic. pro Flac. 97. *Ni facesserent propere urbe finibusque*, Liv. 4.

Fastidio. *A.* Virg. Liv. Hor.—*N.* Plaut. Aul. 2, 2, 67. Stich. 2, 2, 10. Cic. pro Milon. 43.

Faveo. *N.* (usual). Ter. Eun. 5, 3, 7.—*A.* (obsolete.) Charis. Instit. 5.

Fallo. *A.* (usual). Ov.—*N.* Hor.

Festino. *N.* (usual). Æn. 2, 373.—*A.* Ov. Met. 2. Tac. Mor. Germ. Tac. Ann. 4, 28, 3. And with a neuter accusative, Plaut. Epid. 1, 1, 73.

Fero. *A.* (usual). Phædr.—*N. Duæ ad Luceriam ferebant viæ*, Liv. 9, de Furcis Caud.: but perhaps *aliquem* or *viatorem* may be understood.

Finio. *A.* (usual). Ov. Am. 1, 13, 47.—*N.* Tac. Ann. 6, 50, 9.

Flagro, inserted by Scioppius, is always neuter. *Conflagrari*, in the old Scholiast on Hor. (see Gesn. Thes.), and *Semelen conflagravit*, in Higynus, 129, is not sufficient authority for its active signification. The participle *conflagratus*, in the Auct. ad Heren., and *deflagrata domus*, in Cæsar, Strabo, ap. Prisc. 6, will not prove the use of *conflagror, deflagror*, nor an active signification in *flagro*.

Fleo. *N.* Cic. Tusc. Quest. 1. 48.—*A.* Ov.

Flo, & comp. *N.* Cic. Att. 7, 2; 6, 6. *A.* Lucr. 5. Ovid. 7 Met. Virg. Ov. Fast. 4. Lucr. 4, 936.

Fluctuo, inserted by Scioppius, is always neuter. *Fluctuor* is indeed used, but in the same sense as *fluctuo*, as appears from the following passage: *Plerumque utroque modo efferuntur* Luxuriatur, Luxuriat; Fluctuatur, Fluctuat; Assentior, Assentio. Quinct. 9, 3, 7.

Flecto, & comp. *A.* (usual). Æn. 7, 35. Colum. 6, 11.—*N.* Æn. 9. 372. Cic. Off. 2, 9.

Fruor. *N.* (usual). Cic. Nat. Deor. 2, 62.—*A.* (obsolete). Cato, R. R. Apul. 9.

Fugio, & comp. *N.* Æn. 2. Liv. 24, 46. Cic. pro L. Manil. 22, c. 9. Liv. 24. 36.—*A.* Curt. 10, 220. Cæs. B. Gall. 4, 35. Cæs. B. Civ. 1, 32. Lucr. 5, 151. *Itinera multo majora fugiens, quam ego sequens*, Cic. Fam. Ep. 11, 13. In this last example perhaps *itinera* may be supposed to be governed by *per* understood.

Fungor. *N.* (usual). Æn. 6.—*A.* (obsolete). Ter. Tac. 3 & 4. Varr. Ter. Ad. Plaut. Mostell. Plaut. Amph. Plaut. Trin. Cic. Tusc. Quest. 3. Suet. Aug. Plaut. Men.

Furo. *N.* (usual). Æn.—*A.* With a cognate accusative, Æn. 12. And with an accusative case neuter, Liv. 8, 31.

Garrio. *N.* (usual). Ter. Heaut. 3, 2, 25. Cic. de Orat. 2, 21, 5.—*A.* Plaut. Curc. 5, 2, 6. Hor. Sat. 1, 10. Mart. 1.

Gaudeo. *N.* (usual). Virg. Ecl. 8, 75. —*A.* With a cognate accusative, Ter. And. Cœlius ap. Cic. Fam. 8. Catull. And with an accusative neuter, *Nihil est neque quod metuamus, neque quod gaudeamus*, Cic. And sometimes with an accusative of the object, *Tu dulces lituos ululataque prœlia gaudes*, Stat. 9.

Gelo, Regelo. *A.* Colum. 9, 6. Scribon. 271. Mart. 5, 9. Colum. 1, 5, 8; 10, 77.—*N.* Plin. 15, 6. Colum. 11, 2, 7. And impersonally, Plin. 14, 3.

Gemo, Ingemo. *N.* (usual). Virg.—*A.* Cic. Att. 2. Virg. Cic. pro Sextio. Virg. Ovid. Cic. pro Sext. 30.

Germino. *N.* (usual). Plin. 13, 4.—*A.* Fœtus in utero sive partus dicitur *Capillum germinare, quum ei capillus nascitur*, Plin. 7, 6. And with a cognate accusative, Plin. 16, 25.

Gesto. See *Veho.*

Glacio. *A.* Hor. Od. 3, 10.—*N.* Plin. 29, 3.

Glorior. *N.* (usual). Cic. de Fin. 3, 8. —*A.* Cic. Sen. 82; 32, al. 10.

Gratificor. *A.* Cic. Fam. 1, 10. Cic. Nat. Deor. 1, 124. Sall. Jug. 3. And with a cognate accusative, Sall. de Rep. Ordin. ad Cæsarem, 1, 7.—*N.* Cic. Fin. 5, 15.

Gratulor. *N.* Cic. Fam. 3, 13; 1, 7.—*A.* Cic. Verr. Act. 1, 19, c. 7.

Habeo. *A.* (usual). Hor. Ser. 1, 1, 92. —*N.* Liv. 8, 35. Hor. Sat. 1, 9, 53. and for *habito*, Plaut. Bacch. 1, 2, 6.

Habito. *A.* Virg. Ecl. 2, 29.—*N.* Cic. Acad. 4, 115. Liv. 8, 22.

Hiemo. *N.* (usual). Hor.—*A.* Plin. 19, 4; 9.

Hiulco, inserted by Sanctius, is always active.

Horreo. *N.* (usual). Ter. Eun. 1, 2, 4. Ov. Met. 13, 877. Cic. Verr. Div. 1, 41, 13.—*A.* Cic. Lucan. 1. Apul. 6.

Jaculor. *N.* Liv. 22, 50. Quinct. 8, 2, 5.—*A.* Hor. Od. 1, 2, 3. Juv. 1, 11. Colum. 10, 330.

Jaceo is inserted by Sanctius as active without any authority.

Ignosco. *A.* Cic. Plaut. Amph. Prop. 1. Virg. Georg. 4. Virg. Culex. Quinct. Decl.— *N.* Usually with a dative of the person pardoned, Hor. Sat. 1, 3, 23, whence it might be supposed to be always active, *aliquid* or *peccatum*, or the like, being understood. But it is found with a dative of the offence, Cic. ad Cæsarem Juniorem, libro primo, ap. Non. 5, 56. Ov. A. Am. 1, 249.

Illuceo. *N.* (usual). Liv. Plaut. Pers. 5, 2, 3.—*A. Vulcanus, Sol, Luna, Dies, Dei quatuor, scelestiorem nullum illuxere alterum*, Plaut. Bacch. 2, 3, 22. Vossius adds, Etiam Camerarii membranæ habent Amph. Act. 1, sc. 3, *Nunc te, nox, quæ me mansisti, mitto, uti cedas die, Ut mortaleis illucescas luce clara et candida.* In aliis tamen libris, est *mortalibus.*

Illudo. *N.* Æn. 2, 64. Cic. pro Rosc. Am. 34. —*A.* Æn. 10. Ter. And.

Impendeo. *N.* (usual). Cic. de Fin. 1, 60, c. 18. Cic. de Arusp. Resp. 4, c. 3.—*A.* Ter. Phor.

Impono. *A.* Cic. N. Deor. 2.—*N.* Cic. ad Quin. Fr. 2, 6.

Incipio. *N.* Hor. Virg. Æn. 3.—*A.* Plaut. And with a cognate accusative, Ter. Heaut. Plaut. Stich.

Inclino. *A.* Liv. 5; 40, 5.—*N.* Liv. 1, 24; 7, 33.

Incubo. *N.* Virg. Colum. 8, 11, 11.—*A.* Plin. 2, 1; 9, 10; 10, 54.

Incumbo. *N.* (usual). Ov. Fast. 1, 177. —*A.* (obsolete). Sall. Hist. 3, apud Frontonem. Fronto.

Indulgeo. *N.* Cæs. B. Gall. 1, 40.—*A.* With an accusative of the thing, Tac. 1. Juv. Suet. Domit. Ib. Claud. The accusative of the person is an obsolete form. *Tu qui iram indulges nimis*, Lucil. ap. Non. *Male merentur de nobis heri, qui nos tantopere indulgent in pueritia*, Afran. ap. Non. *Te indulgebant, tibi dabant*, Ter. Heaut. 5, 2, 34.

Ingemino. *A.* (usual). Virg. Georg. 1, 411.—*N.* Æn. 4; 5.

Increpo. *N.* (usual). Liv. 25. Cic. de Orat. 2, 5.—*A.* Flor. 1, 13, 17. Æn. 10, 830; 9, 504. Sall. Orat. 1, ad Cæs.

Ineo, Ingredior. *N.* Cæs. B. Gall. 5, 9, extr. Virg. Ecl. 4, 11.—*A.* Ov. Met. 14, 846. Ter. Hec. 3, 4, 5. Ov. Fast. 5, 617. Cato R. R. 2. And with a cognate accusative, Adag. Cic. de Orat. 3, 217, ex quodam Poeta. Cic. pro Mur. 26. Suet.

Inhio. *N.* Hor. Serm. 1, 1, 70. Flor. 3, 11, 2.—*A.* Plaut. Stich. 4, 2, 25. Virg. Georg. 3. 483.

Inolesco. *N.* (usual). Virg. Georg. 2, 77.—*A.* Gell. 12, 5.

Insanio. *N.* (usual). Hor. Serm. 2, 3, 32.—*A.* With a cognate accusative, Hor. Serm. 2, 3. Proper. 2. Sen. de Beata V. *Quam me stultitiam .... insanire putas*, Hor. Serm. 2, 3, 302: So Bentley reads from one MS. Other editions have *Qua stultitia.*

Insinuo. *N.* Æn. 2, 229. Cic.—*A.* Cic. pro Cæcin. 13, c. 5. Lucr. 5.

Insisto. *A. Nulli fas casto sceleratum insistere limen*, Æn. 6, where Servius notes, *Insisto, illam rem*, dicimus, non *illi rei*, quod qui dicunt, decipiuntur, propter *insto illi rei.* Cic. de Orat. 3. Plaut. Mil. Ib. Capt. Ter. Eun.—*N.* Cæs. B. Gall. 2, 27. Plin. 34, 8, de Statuis. Ib. 28, 1. So that Servius is mistaken.

Insto. *N.* (usual). Æn. 1, 504. Cæs. B. Civ. 1, 80.—*A.* Æn. 8. Plaut. Cist. 4, 2, 11. Ib. Asin. 1, 1, 39.

Insulto. *N.* Hor. Od. 3, 3, 41. Cic. Verr. 5, 131, c. 50.—*A.* Tac. Ann. 4, 59. Ter. Eun. Sallust, ap. Serv. in Æn. 9.

Intendo. *A.* (usual). Hor. Ep. 1, 2, 35. *N.* Sall. Jug. 64. Liv. 8, 15.

Interdico. *A.* Liv. 34. Hor. Ep. 1.—*N.* Plin. 39, 1. Cic. pro Cæcina.

Interest. *N. Intererit multum, Davusne loquatur an heros*, Hor. A. Poet. *Hoc pater ac dominus interest*, Ter. Ad. *Hoc, multum*, &c. may be considered as governed by *κατὰ*, or rather as adverbs.—*A. In Epirum me statui conferre, non quo mea interesset loci natura*, Cic. ad Att. 3, 9. The original of this phrase was probably *Est inter mea, tua, sua, &c. negotia.* But whether *interest* is here to be considered as a verb active or not, may be questioned. See *Refert.*

Intermitto. *A.* Hor. Od. 4, 1, 1.—*N.* Cæs. B. G. 1, 38.

Irascor. *N.* (usual). Ov. Pen. Ulyss.—*A.* With a neuter accusative, Cic.

Att. 15, 17. And sometimes with an accusative of the object, Plaut. Merc. 4, 5, suppos. 2, 15. Liv. 34, 32. See *Succenseo*.

Invado. *A.* (usual). Æn. 2, 265. And with a cognate accusat. Æn. 6, 260. —*N.* Sall. Cat. 32. Cic. Fam. 16, 12 pr.

Invideo. *N.* (usual). Plaut. Truc. 4, 2, 20. Cic. Rull. 2, 37.—*A.* With an accusative of the thing. *Cæli te regia nobis invidet*, Virg. An accusative of the person is found. *Troadas invideo*, Ov. Ep. 13, 137, but the best copies have *Troasin*. *Ego cur acquirere pauca, si possum, invideor*, Hor. A. Poet. But it appears to have been an unusual and poetical form of speech. Cicero, Tusc. Qu. 3, quotes the following passage from Accius, in Menalip. *Florem quisnam liberum invidit meum:* And then he adds, " Male Latine videtur, sed præclare Accius: ut enim *videre* sic *invidere florem* rectius quam *flori* dicitur. Nos consuetudine prohibemur; poeta jus suum tenuit et dixit audacius."

Irrumpo. *N.* Cæs. B. G. 4, 14.—*A.* Ib. 1, 27. Virg. Æn. 11, 879.

Jubeo. *N.* (usual). Juv. 6, 223. Hor. Ep. 1, 10, 1. Æn. 5, 552.—*A.* Lucan. 1, 298; 8, 684; 2, 528. Stat. Theb. 7, 32. Cic. pro Balbo, 38. Ib. ad Brut. 4. Liv. 1, 22. In all which, and the like examples, the infinitive moods *esse*, *facere*, *fieri*, or the like, might perhaps be understood. But since we find it in the passive, it seems as though these accusatives were understood as depending immediately on *jubeo*, Æn. 7, 616. Hor. Ep. 1, 13, 7; 1, 7, 75. Martial. 1, 71.

Juro, Adjuro. *N.* (usual). Euripides ap. Cic. Off. 3, 108, al. 29. Ov. Ep. 20, 159.—*A.* With an accusative of the thing sworn by, Ov. Met. 2. Æn. 12, 816. Cic. Fam. Ep. 7, 12. Also with an accusative of the thing sworn to, Cic. Att. Also with a cognate accusative, Ib. Fam. 5. And with *hoc*, *id*, &c. Cæs. B. Civ. 3. Liv. 43, 16.

Jurgo. *N.* (usual). Hor. Ep. 2, 2, 22. —*A.* With an accusative neuter, Ter. And. 2, 3, 15. Liv. 10, 35.

Laboro. N. (usual). Cic. Fam. 7. 26. Ib. Verr. 3, 57.—*A.* Cic. Att. Virg. Hor. Stat. Theb. 3, 279. And with a neuter accusative, Cic. Att. 13, 9. Ib. Phil. 8, 26. Phædr.

Lacrymo, vel Lacrymor. *N.* (usual). Ter. Ad. 3, 3, 55. Ib. And. 1, 1.—*A.* Cic. pro Sext. Nep. 7, 6, 4. And with an accusative neuter, Ter. Eun. 5, 1, 13.

Lætor. *N.* (usual). Cic. Verr. 7, 120.— *A.* With an accusative neuter, Cic. Fam. 7, 1.

Lapido. *A.* Flor. 1, 22.—*N.* Liv. 43, 13.

Latro. *N.* (usual). Cic. pro Sex. Ros. 20.—*A.* Hor. Epod. 5. A. Gell. 7, 1 de Scipione Afr. Plin. 22, 10. And with a neuter accusative, Lucr. 2. Cic. de Orat. 2, 54. Lucan. 1.

Lavo. *A.* Cic. de Orat. 2.—*N.* Ter. Heaut. 4, 1. Quinct. 1, 6.

Lenio. *A.* (usual). Cic. Fin. 1, 47.— *N.* Plaut. Mil. 2, 6.

Libo. *N.* (usual). Æn. 8, 279.—*A.* Æn. 7, 133.

Luceo. *N.* (usual). Æn. 6, 603.—*A.* Plaut. Cas. Ib. Curc. 1, 1, 9. Ib. Pers. 5, 3.

Ludo. *N.* Plin. Ep. 5, 16. 3.—*A.* With an accusative signifying the play, Ter. Eun. Hor. Od. 3. Suet. Mart. And with other accusatives, Cœlius ad Cic. 8, 9, pr.

Maculo. The intransitive signification of this word (adduced by Vossius) depends on one suspicious passage quoted by Gellius, 18, 12, from Terence.

Maneo. *N.* (usual). Ter. Phorm. 1, 4, 40.—*A.* Plaut. Epid. 3, 2. Ter. Phorm. 4, 1; 3, 1, 16.

Mano, Emano, Stillo. *N.* (usual). Hor. Serm. 1, 9, 11. Colum. 6, 32, 1. Juv. 3, 122.—*A.* Hor. A. Poet. Plin. 23, 3; 13. Ov. Met. 6, 312. Lucr. 1, 495.

Mansuesco. *N.* (usual). Virg. Georg. 4, 470.—*A.* Varr. R. R. 2, 1, 4, a single instance.

Maturo. *A.* (usual). Æn. 1, 137.—*N.* Plin. 16, 25.

Medeor, Medicor, or Medico. *A.* Ter. Phorm. Cic. Ep. 12, 15. Ib. Quint. Fr. 1, 24. Æn. 7. Plaut. Most. Ov. Am. 1, 14, 1.—*N.* Ter. And. 5, 1, 12. Cic. pro Sext. 31, c. 15.

Meditor. *A.* Hor. Od. 3, 6. Colum. 19, 8.—*N.* Cic. Fam. 1, 8. Ib. de Cl. Orat. 302, c. 88.

Memini, Recordor, Reminiscor. *N.* Ter. Eun. 4, 7, 31. Cic. pro Planco, 69. Cæs. B. Gall. 1, 13.—*A.* Virg. Ecl. Ovid. ex Pont. 1, 8, 31. And

with a cognate accusative, Cic. pro Arch.
Mentior. *N.* (usual). Cic. Off. 3, 20.—*A.* Virg. Ecl. 4, 42. Quinct. 2, 15. Ovid. Am. 2, 19, 11.
Mereo. *A.* Cæs. B. G. 1, 39. Hor. Cic. pro Mur.—*N.* Liv. 21, 4.
Metuo, Timeo. *A.* (usual). Cic. 3 Verr. Æn. 2.—*N.* Ter. And. 1, 1, 79.
Mico. *N.* (usual). Ovid Pen. Uly.—*A.* Virg. Cul.
Migro. *N.* (usual). Cic. Somn. Scip. 1.—*A.* Turpil. Hetæra. Hygin. Fab. 259. Gell. 2, 29. Titinnius ap. Non. voce *Senium*. Cic. Off. 31, c. 10. Ib. de Fin. 3, 67. Sil. 7, 431.
Milito. *N.* (usual). Ov. Did. Æn. 32.—*A.* With a cognate accusative, Lact. 7 ult. Hor. Plaut. Pers. 2, 2, 50.
Minor. *N.* Ov. Met. 15, 371. Æn. 8, 649.—*A.* Cic. pro Planco, 40. With *hoc*, *id*, &c. Ter. Eun. 5, 1, 14.
Minuo. *A.* (usual). Ov. Fasti.—*N.* Cæs. B. Gall. 3, 12. Pallad. 24, 4; and Jun. 3.
Miseret, Miserescit, impersonals. *A.* Ter. Heaut. 5, 4, 3. Catull. ad Alphenum, 28, 2.
Misereor, Miseresco, personals. *N.* Æn. 8, 573. Virg. Ecl. 2, 7.
Moderor. *N.* Hor. Ep. 1, 2, 59.—*A.* Cic. Tusc. Qu. 5, 104, c. 36.
Mœreo. *N.* Cic. Fam. 4, 5.—*A.* Cic. Tusc. 1.
Moror. *N.* Catull.—*A.* Liv. Plaut. Merc. And with an accusative neuter, Hor. Ep. 2, 1, 264.
Moveo. *A.* (usual). Cic. Fam. Ep. 5, 21. *N.* Suet. Claud. 22. Gellius 2, 28; 4, 6. Cic. ad Att. 9, 1.
Morior, inserted by Sanctius, is always neuter.
Muto. *A.* (usual). Hor.—*N.* Sall. Jug. 28. Liv. 39, 51; 5, 13. Lucr. 5. Tac. Ann. 12. Catull. Apul. Florid. 3.
Musso, Mussito. *N.* (usual). Lucr. 6, 1177. Plaut. Mil. 3, 1, 120.—*A.* Apul. Apol. 1. Ter. Ad. 2, 1, 53. Stat. Theb. 3, 92.
Nato. *N.* (usual). Hor. Od. 1, 2, 11. Cic. Phil. 2, 105, c. 41.—*A.* Mart. 1. Ov. A. Am. Mart. 14; 6.
Navigo. *N.* (usual). Cic. Att. 5, 12.—*A.* With an accusative signifying *water*, or the like. Æn. 1. Plin. 2. 67. Cic. de Fin. 2, 112. Hor. Od. 2, 14, 11.
Nitor. *N.* (usual). Ov. Fast. 1, 565.—*A.* Æn. 12.
Noceo. *N.* (usual). Cic. Off. 3, 23, c. 5.—*A.* With a cognate accusative, Pand. Tit. de Noxalibus Act. Liv. 9, 10, extr. With a neuter accusative, Cic. Att. 12, 46. An accusative of the person or thing injured is found, but the construction is obsolete, Plaut. Mil. 5, 1, 18. This is probably the original reading, though some MSS have *homini . . . nemini*. Liv. 3. Apul. Metam. 1. Vitruv. 2, 7; 9. Sen. Ep. 103. Ib. Controv. 5.
Nubilo. N. (usual). Varr. R. R. 1, 13, 5.—*A.* Paullin. Nolan. Carm. 10, 38. But Scioppius's examples of *nubilari* from Varro, and *nubilabitur* from Cato, do not prove the active use of *nubilo*. For *nubilo* and *nubilor* appear to have been used indifferently in the same sense.
Nubo. *N.* (usual). Ov. Ep. 9, 32.—*A.* *Nubo* originally signified to *cover*, to *veil*, as *obnubo* does still; *Arsurasque comas obnubit amictu*, Virg. *Quod aqua nubat terram, appellatus est (inquiunt) Neptunus*, Arnob. 3. Hence *nubere se* came to signify, *to be married*, speaking of a woman: *Alma sinum tellus jam pandet, adultaque poscens semina, depositis cupiet se nubere plantis*, Colum. 10, 158. But the pronoun in process of time was omitted, and *nubere viro* became the common expression for a woman's marrying, as *ducere uxorem* for a man's. *Neptunus dicitur, quod mare et terras obnubat, ut nubes cœlum, a nuptu, id est opertione; (ut antique) a quo nuptiæ et nuptus dictus*, Varr. de L. L. *Mulier nubit, quia pallio obnubit caput suum genasque*, Caper. de Orthogr. *Etiam velatæ ad virum adducuntur*, Tertullian. de Veland. Virgin. *Nuptiæ dictæ, quod nubentium capita velentur*, Servius Æn. 11.
Obedio. *N.* (usual). Cic. de Legg. 3, 5.—*A.* With *hoc*, *id*, &c. Apul. 10. See *Pareo*.
Obeo. *A.* Ter. Cic. pro Mil. Nep. Dio.—*N.* Suet. Aug. 4. Plaut. Epid. 3, 4, 76. Plin. 11, 37. Lucr. 3, 1055. Plin. 2, 26. Stat. Silv. 2, 1, 210.
Obequito. *N.* Liv. 9, 36.—*A.* Curt. 3, 10, 4.
Obliviscor. *A.* Æn. 2, 148.—*N.* Cic. pro Planco, 10.
Obsequor. *N.* (usual). Cic. de Fin. 2, 17, 6.—*A.* With *hoc*, *id*, &c. Plaut. Asin. 1, 1, 61. Ter. Gell. 2. Forte

in iis melius intelliges præpositionem κατὰ, says Sanctius.

Obsono, or Obsonor. *N.* Plaut. Men. 2, 2, 1.—*A.* With *hoc*, *id*, &c. Apul. Met. 1. With a cognate accusative, Plaut. Stich. 3, 1, 36. And with other accusatives, Plaut. Pœn. 5, 5, 16. Cic. Tusc. Qu. 5, 97, c. 34.

Obstrepo. *N.* (usual). Cic. de Orat. 3, 47. Liv. 22, 50.—*A.* Cic. pro Marcello. Virg. Culex.

Obsto is inserted by Sanctius as active, only on the authority of *obstatur*, impersonal.

Obtrecto. *N.* Nep. 3, 3, 1. Cic. pro lege Man. 21, c. 8.—*A.* Plin. 9, 35. Liv. 45, 37. Phædr. 5, 1, 15.

Occumbo. *A.* Cic. Tusc. Qu. 1. Liv. 3. —*N.* Liv. Ovid. Ars. Am. 3, 18.

Offero. *A.* (usual). Ter. Hec. 5, 3, 10. —*N.* Sall. Cat. 53.

Officio. *N.* (usual). Virg. Georg. 1, 69. —*A.* (obsolete). Lucr. 2, 155. But *officeretur*, impersonal, from Cicero de Orat. 1, 179, is no authority.

Offendo. *A.* Cic. pro Cluent. 52. Ter. Eun. 5, 9 (8), 34.—*N.* Cic. pro Cluent. Ovid. Pont. 4, 14, 22.

Oleo, Redoleo. *N.* Plin. 21, 7. Æn. 1, 440.—*A.* Cic. Plaut. Hor. Quinct. 7. Cic. de Cl. Orat. 21. Ib. Phil. 2, 63, c. 25.

Oppeto. *A.* Phædr. 3, 16, 2. Cic. de Div. 1, 36.—*N.* Æn. 1. 98.

Palleo. *N.* (usual). Auct. ad Her. 2, 25. *A.* Prop. 1. Pers. Hor. Od. 3.

Palpo, et Palpor. *N.* Hor. Serm. 2, 1, 20. Plaut. 1, 3, 9.—*A.* Juv. Ovid Met. 2, 867, alii *plaudenda*.

Parco. *N.* Ov. Did. Æn.—*A.* With an accusative of the thing spared, Æn. 10. Gell. 16, 19. Ter.

Pareo. *N.* (usual). Æn. 12, 236.—*A.* With a neuter accusative, Stat. Gell. 1. Perhaps κατὰ may be best understood, and the verb always neuter.

Parturio. *N.* (usual). Hor.—*A.* Hor. Od. 1, 7, 16. Ov. Med. Jas.

Pasco. *N.* Cic. Off. 2, 25, al. 89. Virg. Suet. Tib. 2. Ovid. Met. 4.—*A.* Ov. Virg. Georg. 1.

Pascor. *N.* (usual). Ov.—*A.* Virg. Georg. 3, 314. Æn. 2. Georg. 4.

Paveo. *N.* Ov. Met. 9, 581.—*A.* Lucan. 7. Tac. Sil. Tac. 1. Hor.

Pecco, Delinquo. *N.* (usual). Cic. Tusc. 2, 12. Cic. Off. 3, 64.—*A.* With an accusative of the neuter gender, Cic. Nat. Deor. 1. Cic. Off. 1. Sall. Jug. Ter. Adel.

Penetro. *N.* (usual). Liv.—*A.* Plaut. Amph. 1, 1. Ib. Trinum. 2, 2. Gell. 5, 14; 13, 10. Plaut. Trin. Ib. Menæch. Tac. 5. Plin. Æn. 1, 243.

Perenno is always neuter, so far as I have observed.

Pereo, Depereo. *N.* Suet. Vesp. 22. Ov. Med. Jas. 33.—*A.* Ter. Heaut. 3, 2, 15. Plaut. Truc. Catull.

Pergo. *N.* (usual). Liv. 22, 53. Ter. Ad. 4, 2, 48. Cic. Tusc. 1, 100.—*A.* Ter. Hec. 1, 2. Sall. Jug. Cic. Att. Vall. Flacc. 4. Hor. Ov. Tac. Ann. 1.

Peroro. *N.* (usual). Cic. pro Cluent. 145, c. 52. Ib. de Inv. 1, 90, c. 48. *A.* With a cognate accusative, Cic. pro Cœl. 70. Auct. ad Her. 1, 17, c. 10. Cic. Verr. 3, 154.

Perrepo, Perrepto. *N.* Col. 6. 5. Plaut. Rud. 1, 4, 4.—*A.* Tibull. 1, 2, 87. Ter. Ad. 4, 6, 3.

Persono. *N.* Cic. in Pison. 10. Æn. 1, 745, al. 741.—*A.* Cic. Fam. Ep. 6, 19, 6. Ib. pro Cœl. 20. Æn. 6, 417.

Persevero. *N.* (usual). Cic. Phil. 12, 5, c. 2.—*A.* With a neuter accusative, Cic. pro Quinct. 76, c. 24. *Persevera diligentiam* is quoted by Gesner from Symmachus, and *perseverantes iras*, from Firmicus; but such an accusative case has no classical authority.

Pervado. *N.* Cic. Nat. Deor. 2, 145.—*A.* Liv. 26, 15; 5, 7.

Pervolo, Pervolito. *A.* Æn. 8, 24. Juv. 6, 397. Ov. Fast. 2, 252.—*N.* Lucr. 6, 952. Cic. Somn. Scip. 21, 9.

Pigeo. *N.* (obsolete). Plaut. Menæch. —*A.* (usual, but impersonally). Ter. Phorm. It is often unnecessary to express the accusative after this and other verbs, it being obvious from the context: as *Facti fortasse pigebit, et piget infido consuluisse viro*, Ov. Med. Jas. [subaud. *me*].

Plango. *A.* Ov. El. Prop. 2, 24, ult. Stat. Theb. 11, 117.—*N.* Æn. 11, 145. Ov. Met. 3, 505. Virg. Georg. 1, 334.

Plaudo. *N.* (usual). Ter. Cic. Att. 2, 19. —*A.* Æn. 6. Stat. 1 Sylv. Mart. 12. Papin. Syl. 1. The compounds *Supplodo* and *Circumplaudo* are active; but whether they are ever neuter does not appear. Cic. de Orat. Ov.

Ploro, Deploro. *N.* Quinct. Cic. Verr. 3, 45.—*A.* Hor. Od. 4, 2, 22. Cic.

Phil. 11, 6, c. 2. Ib. Verr. 5, 170. Ib. de Orat. 2, 211.

Pluo, & comp. *N.* (usual). Virg. Epigr. Quinct. 6, 3. Liv. 36, 37.—*A.* Plaut. Most. 1, 2, 30. Prop. 2. *Inter alia prodigia et carnem pluit,* Liv. 3, 10. But other MSS have *carne:* and the same variety of reading is found in other similar passages of Livy, and other authors. But that both constructions were in use, see Drakenborch ad Liv. 3, 10. Also with a neuter accusative. *Nec de concussa tantum pluit ilice glandis,* Virg. Georg. 4, 81, where I would consider *tantum* as the accusative rather than the nominative, because an accusative after *pluit* is usual, but a nominative of the thing falling is not to be found in classical authors, Plaut. Men. Prol. 63.

Placeo is inserted by Sanctius as active, without sufficient authority. *Placitus sum* is often used for *placui,* and more frequently *placitum est* impersonally for *placuit,* Plaut. Ter. Andr. Ter. Hec. Prol. Ov. Amor. 2, 4, 18. Cic. Fam. 11, 1. But this by no means proves *placeo* to be ever active; for many other verbs have such a double preterperfect tense. Perhaps, however, an accusative of the neuter gender may be admissible. Cic. Hor. Od. 3, 7, 24. Cic. de Orat. 2, 15, c. 4.

Pœnitet is inserted by Sanctius in the List *de Verbis falso Neutris.* It is always active, the accusative being sometimes omitted, as being obvious from the context.

Pono. *A.* (usual). Ov. Did. Æn. 129. —*N.* (a nautical expression). Æn. 7, 27. Ov. Did. Æn. Æn. 9, 103.

Potior. *N.* (usual). Æn. 3, 56.—*A.* (obsolete). Plaut. Asin. Ter. Lucr. 5. Ov. Met. 9. Cic. Tusc. Quæst. 1. Pacuv. ap. Non. Sisenna Hist. 4.

Præcurro. *A.* Cic. Orator 176, al. 52.—*N.* Cic. de Div. 1, 118.

Præcipito. *A.* Cæs. B. Gall. 4, 15.—*N.* Cic. Somn. Scip. 5. Ib. Legg. 2. Ib. pro Rab. Post. Ib. pro P. Sylla. Cæs. de B. Civ. 3. Suet. Jul. 64. Æn. 2; 11. Lucr. 4.

Præsideo. *N.* (usual). Cic. pro Dom. 144, c. 57.—*A.* Tac. 3; 4.

Præsto. *A.* Liv. 5, 36.—*N.* Cic. de Orat. 2, 270, c. 67.

Prætereo. *N.* Ovid.—*A.* Ter. Eun. 4, 2, 5. Cic. pro Plan. 8, c. 3.

Prandeo. *N.* (usual). Plaut. Men. 2, 3, 50.—*A.* Hor. And with a cognate accusative, Plaut. Pœn. 3, 5, 14.

Procedo. *N.* (usual). Æn. 2, 760.—*A.* *Jam processerant viam tridui,* Cæs. B. Gall. 1. But I should rather suppose *viam* to be governed by a preposition understood, and *procedo* to be always neuter.

Proficiscor. *N.* (usual). Ter. Ad. 2, 2, 16.—*A.* Prop. 3. Fest. Pomp.

Proficio. *N.* Quinct. 10, 1, 112.—*A.* With a neuter accusative, Cæs. B. Gall. 6, 28. Ecl. 8, 20. Cic. pro Font. 23.

Promoveo. *A.* (usual). Cæs. B. Gall. 1, 48.—*N.* Macrob. præf. Saturn. Gell. 5, 10. And with an accusative neuter, Ter. And. 4, 1, 16. Ter. Eun. 5, 3, 3.

Propero, Appropero. *N.* (usual). Ter. And. 1, 5, 65.—*A.* Tac. Ann. 16, 14, 5. Plaut. Trin. 4, 3, 3. Hor. Prop. Æn. 9, 401. Tac. 1. And with an accusative neuter, Æn. 8, 454. Juv. 3, 264.

Propinquo. *N.* (usual). Æn. 6, 634.—*A.* Ib. 10, 254. Sil. 2, 281.

Prorumpo, Perrumpo. *A.* Virg. Cæs. B. Civ. 1, 26. Hor. Od. 1, 3, 36.—*N.* Æn. 7, 32. Liv. 3, 70; 3, 18.

Prosum. *N.* (usual). Ter. Eun. 5, 5, 23. —*A.* With an accusative neuter, Cic. Fam. Ep. 2, 16 (17). Prop. 2, 26, 27. Tibull.

Provideo, Prospicio. *A.* Cæs. B. Gall. 6. Liv. Ter. Adel.—*N.* Cic. Ter. Heaut. 5, 2, 8.

Provoco. *A.* Hor. Serm. 1, 4, 14.—*N.* Liv. 1.

Pugno. *N.* (usual). Catull. 60, 64.—*A.* With a cognate accusative, Plaut. Pseud. Nep. Hann. Cic. pro Mur. Catull. Hor. Od. 3. Plaut. Men. Ib. Amph. Hor. Od. 4. Sall. And with an accusative neuter, Cic. Nat. Deor. 1, 75. Ib. pro Rosc.

Pudeo. *N.* (obsolete). Plaut. Casin.—*A.* (usual). Whether impersonally, as Cic. pro Domo, 29. Or personally, as in Lucan.

Pulvero. *A.* (usual). Colum. 11, 2. Plin. 11, 33.—*N.* Plaut. ap. Gell. 18, 12.

Quasso. *A.* (usual). Æn. 7, 292.—*N.* Plaut. Asin. 2, 3. Ib. Bacch. 2, 3. Virg. Georg.

Quadro. *A.* (usual). Hor. Colum. 11, 2.—*N.* Cic. de Orat. 3.

Quiesco, Requiesco. *N.* (usual). Æn. 9, 445. Virg. Ecl. 1, 80.—*A.* Sen. Herc. Oet. 15. Virg. Ecl. 8, 4. Prop. 2, 22. Ib. El. 34. Calvus in primo apud Servium. Sall. And with a cognate accusative, Apul. Met. 9. And with an accusative of the neuter gender, Plaut. Mil.

Queror, Conqueror. *N.* Sall. Cat. 52. —*A.* Cic. ad Att. 5, 8. And with an accusative neuter, Cic. Fam. 1, 9.

Radio. *N.* (usual). Ov. Met. 2, 4.—*A.* Ib. Pont. 3, 4, 103. Vetus Poeta in Coll. Pithœana. Lucan. 7, 214.

Redundo. *N.* (usual). Cic. de Div. 2, 100, c. 44.—*A. Amne redundatis fossa madebat aquis*, Ovid. Fast. 6, 402. *Sive redundatas flumine cogit aquas*, Ovid. Trist. 3, 10, 52. But this is not sufficient authority for the use of *Redundo* active. And the following is not very classical authority. *Vulturnus* [*fluvius*] *levat ora, maximoque pontis Cæsarei reclinis arcu, pandis talia faucibus redundat* (i. e. *profert, loquitur*), Stat. Sylv. 4, 3, 71.

Refert. *N.* Plin. 18, 31. Lucr. 4. With an accusative of the neuter gender, Plin. 11, 51. Plaut. Pers. 4, 4.—*A.* In these common expressions, *Refert mea, refert tua* &c. if *mea, tua* &c. are considered as the accusative case plural, (which seems far more probable than that it should be the ablative singular,) I should consider *refert* as a verb active, and *mea* (subaud. *negotia*) as governed by it. *Fac tradas: mea nil refert, dum potiar modo*, Ter. Eun. 2, 3, 28. De. *Quid tua, malum, id refert?* Ch. *Magni, Demipho.* Ter. No doubt the original of this expression is, as Perizonius (ad Sanct. 3, 5) observes, *Refert se ad mea negotia;* in the same sense as *referre omnia ad suam utilitatem*, Cic. de Sen. 13. *Victus cultusque corporis ad valetudinem referantur*, Cic. de Off. 1, 30. But in process of time, when the intermediate words *se ad negotia* had been frequently omitted by an ellipsis, it is probable that the ellipsis itself, in common discourse, came to be forgotten, and *mea* considered as immediately depending on *refert*.

Regno. *N.* (usual). Phædr.—*A.* Tac. Germ. 25, 4. Plin. 6, 20. Ov. Pont. 4, 15, 15. Æn. 6, 770. But still some certain authority is wanting for *regno* active.

Regredior. *N.* (usual). Plaut. Aul. 1, 1, 7.—*A.* With a cognate accusative, Enn. apud Nonn.

Repeto. *A.* (usual). Virg. Ecl. 7, 39.—*N.* (for *recordor*) Æn. 7, 123. Suet. de Cl. Gram. 17. Æn. 3, 184. Plin. Ep. 3, 5. (For *redeo*) Æn. 7, 241.

Resideo. *N.* (usual). Cic. de Fin. 3, 9. —*A.* Plaut. Capt. 3. Cic. de Legg. 2.

Resisto, set down by Scioppius as active, is always neuter. In the passage quoted by him, *Neque amplius resisti adversum eos poterat*, Dictys 2; *resisti*, being impersonal, is not allowed to be a proper example.

Respicio. *A.* Æn. 5, 168. Ter. Ad. 3, 2, 55.—*N.* Cic. Tusc. Quest. 5, 6, 2. Quinct. 2, 12.

Resulto. *N.* (usual). Æn. 5, 150.—*A.* Apul. Met. 5.

Resurgo, always neuter. Sanctius has no authority for an active sense.

Remitto. *A.* (usual). Cic.—*N.* Liv.

Reverto, or Revertor. *N.* It is always neuter: I can find no example of a transitive signification. Classical authors, in the present tense and the tenses derived from it, use the form in *or:* Ter. Heaut. 1, 1, 70. Cic. Fin. 2, 104, c. 32. The present in *o* is an obsolete form: Lucr. 5, 1152; 3. 1073. Pomponius Maiali apud Non. 7, 68. In the preterperfect and tenses derived from it, it is observable that Cicero always uses the form in *o:* Cic. pro Rosc. Amer. 26, 9. Ib. Proœ. Acad. Quæst. 4. Ib. Fam. 10, 28. But other classical writers use also the form in *or*, Nep. 2, 5, 2. Hirt. Bell. Hisp. 13. Phædr. 4, 13. The participles and gerunds are used intransitively: Ov. Pen. Uly. Ib. Laod. Prot. Liv. 9, 9.

Rideo. *N.* Cic. Fin. 5, 92, c. 30.—*A.* Ter. Hor. With a cognate accusative, Cic. Fam. 7, 25. With a neuter accusative, Hor. Ep. 1, 7, 27.

Roro. *N.* (usual). Colum. Ov. Met. 3, 683.—*A.* Ov. Pont. 2. With a cognate accusative, Plin. 17, 10. Ov. Fast. 3.

Roto. *A.* Æn. 9, 441.—*N.* Æn. 10, 362.

Rugo is inserted by Vossius as a verb usually active, but used as a neuter. He has the following authorities: Plaut. Cas. 2, 3. Ib. apud Gell. 18, 12. But I can find no example of *Rugo* active, except *rugata testa*, Plin. 9, 33.

Ruo, Proruo, Corruo, Irruo. *N.* Ter. Val. Flac. 7, 600. Virg.—*A.* Ter. An. Æn. 12. Virg. Georg. 2. Hor. Od. 4. Ter. Ad. 4, 2. Ib. Eun. 3, 5. Plaut. Rud. Catull. ad Manlium. Hor. Serm. 2, 5. Lucr. 5. Virg. Georg. 1. Apul. Florid. 1. Varr.

Rumino. *N.* Colum. 6, 6.—*A.* Ov. Am. 3, 5, 17. Virg. Ecl. 6, 54.

Rumpo. *A.* (usual). Georg. 1, 49.—*N.* Ter. Eun. 5, 6, 26.

Rutilo. *N.* (usual). Æn. 8, 529.—*A.* Val. Max. 2, 1, 5. Plin. 18, 12. Suet. Cal. 47. Liv. 37. Tac. 20.

Salto. *N.* (usual). Cic. pro Mur. 13, 6. —*A.* With a cognate accusative, Hor. Serm. 1. Juv. Scipio Æmilianus ap. Macrob. Sat. 2, 10. Suet. Nero 54. Ov. Trist. 5; 2.

Sapio. *N.* (usual). Hor. Cic. Fin. 2, 7. —*A.* Cic. Pers. Cic. ap. Plin. 17, 5, s. 3. Plaut. Pers. Enn. ap. Cic. With a neuter accusative, Cic. ad Att. 14, 5. Ib. de Div. 2, 81, c. 39.

Satisfacio. *N.* (usual). Plaut. Amph. 3, 2, 8.—*A.* (obsolete). Cato R. R. 149.

Satago, mentioned by Sanctius as active, is always neuter.

Servio, Inservio. *N.* (usual). Æn. 2, 786. Hor. Ars. P. 167.—*A.* With a cognate accusative, very common, Cic. Top. Quinctil. Liv. 40. An accusative of the object is found, but not on classical authority: Turpil. Plaut. Mostell. Notwithstanding these authorities, I consider such a syntax as obsolete. In the following examples the construction may be impersonal: *Nihil est a me inservitum temporis causa,* Cic. *Assuescamus cœnare posse sine populo, et paucioribus servis serviri,* Sen. de Tranq.

Sedeo is inserted by Sanctius; but it is always neuter. In proof that this and other such words are to be considered as actives, he quotes the following passage from Priscian: "Nam quum dico *curritur, cursus* intelligitur; et *sedetur, sessio;* et *ambulatur, ambulatio;* et *evenit, eventus,* et similia. Quæ res in omnibus verbis, etiam absolutis, necesse est ut intelligatur; ut *vivo vitam, ambulo ambulationem, sedeo sessionem, curro cursum,* lib. 18 de Impersonal." Whoever is at all acquainted with the ancient grammarians, must know that they are valuable, as giving us the practice of Latin authors of all ages: but that their theories, often absurd and often contradictory in the same writer, are no further to be depended on, than as they appear conformable to the nature of the language.

Sedo. *A.* (usual). Cic. pro Flacc. 53.—*N.* Cn. Gellius in Annal. ap. Gell. 18, 12.

Servo. *A.* Æn. 7, 52.—*N.* Plaut. Aul. Ib. Cist. Ib. Most. Ter. Hor. Sat. 2, 3, 59.

Sibilo. *N.* Æn. 11, 754.—*A.* Hor.

Sisto. *A.* (usual). Æn. 6, 465.—*N.* Virg. Georg. 1, 479. Plaut.

Sitio. *N.* Georg. 4, 402.—*A.* Cic. 3 ad Quint. Fr. Cic. Phil. 5. Ov. Fast. 1.

Solvo. *A.* Ov. Did. Æn.—*N.* Cic. Fam. Ep. 16, 9.

Somnio. *N.* Cic. de Div. 2, 142, c. 68. —*A.* Ter. Eun. 1, 2, 114. Suet. Galba. Colum. 1, 8. With a cognate accusative, Plaut. Rud. With a neuter accusative, Ter. And. 5, 6, 7.

Sono, Insono, Circumsono, Reboo. *N.* (usual). Æn. 5, 579. Virg. Georg. 3, 223. Liv. 27, 18. Æn. 2, 113.—*A.* Virg. Cul. ibid. Æn. 7. Pers. 3, 21. Pedo ad Liviam. Sil. 3, 439. Ov.

Specto. *A.* Hor. Od. 2, 2, 24.—*N.* Colum. 12, 16. Cæs. B. Gall. 1, 1. Cels. 7, 29. Cic. Fam. Ep. 4, 2.

Spiro, Exspiro, Suspiro, Respiro. *N.* Stat. Sylv. 2, 2, 27. Cic. ad Att. 2, 24. Cels. 2, 4. Ovid. Ep. 21, 201. Liv. 2, 20.—*A.* Colum. 1, 6. Ov. Met. 3. Virg. Liv. 3, 46. Arnob. 1. Tibull. 4. Hor. Od. 3, 2. Cic. Nat. Deor. 2, 135. Georg. 2. Hor. Od. 4, 13, 19. Æn. 11, 883. With a neuter accusative: Propert.

Spuo, Expuo. *N.* Plin. 28, 4; 7, 23. Petron. 131.—*A.* Virg. Georg. 4, 97. Catull. 62, 155.

Stipulari *stipulationem,* l. 3, § 1, D. jud. solv. l. 42, § ult. D. solut. matri (verbum juridicum).

Sto. Sanctius has no authority for its being active, but the use of *Statur, Standum est,* &c.

Stomachor. *N.* (usual). Cic. Acad. Qu. 4, 11—*A.* With an accusative neuter: Cic. ad Att. 14, 21. Ter. Eun. 2, 3, 31.

Strepo. *N.* (usual). Æn. 6, 709.—*A.* With a neuter accusative: Liv. 2, 45.

Studeo. *N.* (usual). Cic. Phil. 8. Quinct. 11, 3. Even with a genitive case, obsoletely, Poeta vetus, ap. Cic. Nat. Deor. 3.—*A.* With a neuter accusative usually: Hor. Cic. Phil. 6, 18. Cic. de Fin. Ib. Tusc. Quest. Ter.

But with any other kind of accusative, I consider it as an obsolete syntax. *Magis metuant, minus has res studeant*, Plaut. Mil. And this, notwithstanding Cicero's authority in the two following passages: *Quum vero etiam literas studere incipit*, Cic. post red. in Sen. 6, al. 14. *Literas studere, quibus fons eloquentiæ continetur*, Cic. de Clar. Orat. 322. In both places some MSS have *literis*: but the unusualness of the syntax makes it probable that *literas* is the original reading.

Stupeo. *N.* (usual). Ov. Rem. Am. 806. —*A.* Æn. 2. And with a neuter accusative, Ter. Heaut. 2, 3, 21. Petron.

Subeo. *A.* Pomp. Mela. Cæs. B. Gall. 1, 36.—*N.* Æn. 2; 9. 371.

Subsisto. *N.* Cæs. B. Gall. 1, 17.—*A.* Liv. 9, 31; 1, 4.

Succedo. *N.* (most usual). *Succedoque oneri*, Æn. 2. *Sive antro potius succedimus*, Virg. Ecl. 5, 6: where Servius makes the following observation: "*Succedimus* et dativo et accusativo casibus, secutus tam veterem quam nostram consuetudinem, suo more jungit."—*A.* Liv. 27, 19. Tac. Ann. 2, 20. Fronto, under *Succedo illam rem*, quotes from Sall. Hist. 3, *Muros successerant.*

Succenseo. *N.* (usual). Cic. Att. 2, 1. —*A.* Usual with an accusative neuter, Ter. And. 2, 3, 2. Plaut. Capt. 3, 5, 22. And even with other accusatives, but not usually: Gell. 16, 11. See *Irascor.*

Sudo. *N.* (usual). Hor. A. Poet.—*A.* Virg. Stat. Theb. 5. Quinct.

Sufficio. *A.* Æn. 2, 617. Virg. Georg. 2, 424.—*N.* Plin. Jun. Æn. 9, 810.

Supersedeo. *N.* (usual). Cic. Fam. 4, 2. Liv. 21, 40.—*A.* (doubtful). Auct. ad Her. 2, 26, c. 17. Sanctius's example is not certain: *Cognati et affines operam, quam dare rogati sunt, supersedent*, Gell. 2, 29, for here *dare* may be well understood.

Suppedito. *A.* Cic. Verr. 2, 2.—*N.* Cic. Off. 1, 4. Ter. Heaut. 5, 1, 45. Liv.

Supero. *A.* (usual). Virg. Ecl. 5, 9.—*N.* Cic. Æn. 2, 643.

Suppeto. *N.* (usual). Hor. Ep. 1, 12, 4. Cic. Tusc. 5, 89.—*A.* With a neuter accusative: Sall. de Rep.

Supplico. Sanctius has no authority for an active sense, but *supplicabatur* and *supplicari*, used impersonally.

Surgo. *N.* (usual). Ov. Met. 13, 2.—*A.* (obsolete). *Lumbos surgite atque extollite*, Plaut. Epidic. ult. *Mucrone surrecto*, Liv. 7. And perhaps in this, *Exporgi melius est lumbos atque exsurgier*, Plaut. Pseud. Prol. But Sanctius's examples of *surgitur* are certainly impersonal.

Suspicio. *A.* Cic. Tusc. 1, 63, c. 25.—*N.* Cic. Somn. Scip. 1.

Taceo, Obticeo, Sileo. *N.* (usual). Æn. 2. Hor. Cic. pro Mil. 10, 4.—*A.* With a neuter accusative usually: Ter. Eun. Cic. Pers. Ter. Ad. Sen. Hipp. 873. With other accusatives: Ov. Trist. 2, 208. Ib. Fast. 1, 47. Plaut. Mil. Ovid. Amor. 2. Mart. in Princip. Mart. 10, 17.

Tædet. The same may be said of *tædet*, as of *pœnitet.*

Tardo. *A.* (usual). Cic. Fam. Ep. 7, 5. —*N.* (suspicious). *An tardare et commorari te melius esset*, Cic. ad Brut. 18. Markland (Remarks on Cicero's Ep. p. 112) says, that this is the only example of *tardo* being used intransitively in Cicero or any other classical writer, except once *retardando* the gerund in a neuter sense, in Cic. Nat. Deor. 2, 20. It was common, he observes, in the decline of the language. This is one of his arguments against the authenticity of the Ep. to Brutus.

Tempero. *A.* Æn. 1, 61.—*N.* Cic. Fam. Ep. 10, 7. Æn. 2, 8.

Tendo. *A.* Virg. Plaut. Pseud. Ib. Cist. Virg. Ceiris. Æn. 9, 606.—*N.* Ib. 1, 205. Liv. 4, 13. Hor. And in the signification of *to encamp. Illic Æacides, illic tendebat Ulysses*, Ov. Pen. Uly. unless an ellipsis of *tentorium* be supposed.

Tinnio. *N.* (usual). Plaut. Cas. 2, 3, 32.—*A.* With a neuter accusative, Cic. ad Att. 14, 21.

Titillo, inserted by Sanctius, is never neuter.

Tondeo. *A.* (usual). Virg. Georg. 1, 15. —*N.* (doubtful). *Candidior postquam tondenti barba cadebat*, Virg. Ecl. 1, 28; but after *tondenti, eam* may be understood. *Nec minus interea barbas incanaque menta Cinyphii tondent hirci*, Virg. Georg. 3, 312: as though this passage were to be understood *tondentur κατὰ barbas.* But it would be better to understand *Cinyphii hirci* in the genitive singular, and *pastores*, or some such word, to be the nomina-

tive case to *tondent.* There is no other passage in which *tondeo* is said to be used intransitively, where some MSS do not read the word in the passive voice.

Tono, Intono. *N.* (usual). Ov. Fast. Ovid.—*A.* Virg. Plin. Præf. Liv. de Virginia. Ov. Amor. 1, 7, 46.

Trajicio. *A.* (usual). Val. Max. 5, 1. Cic. Brut. ad Cic. 11, 9. Plancus ad Cic.—*N.* Vict. de Vir. Ill. 49.

Tremo. *N.* (usual). Virg. Georg. 1, 475. —*A.* Prop. Hor. Prop. Sen. Ep. 66. Æn. 3. Virg. Ceiris.

Transeo. *A.* Cic. Fam. 11, 10. Ib. in Pison. 57.—*N.* Tibull. 1, 4, 27. Ter. Phorm. 5, 8, 29.

Transgredior. *A.* Cic. Fam. 11, 20. Tac. Ann. 2, 63 init.—*N.* Liv. 2, 39. Tac. Hist. 4, 66, 4.

Transvolo, Transvolito. *A.* Hor.—*N.* Liv. 3, 63. Lucr. 1, 355.

Trepido. *N.* (usual). Virg. Æn.—*A.* Apul. Met. 6.

Transmitto. *A.* Cic.—*N.* Cic.

Triumpho. *N.* (usual). Cic. de Fin. 2, 65.—*A.* With a cognate accusative, *Triumphavit triumphos novem*, Gell. 2, 11. But no classical author used an accusative of the thing conquered, notwithstanding the following example: *Triumphatisque possit Roma ferox dare jura Medis*, Hor. Od. 3. I say, *classical* author; for examples in later Latinity may be found. *Triumphavit Achæos*, Aur. Vict. Vir. Ill. *Hic terram triumphabit, hic erit consimilis Deo*, Lactan. 6, 23, extr. In the following passage it is impersonal: *Et ex ea urbe triumphari, sine qua nunquam nostri imperatores .... triumphârant*, Cic. Off. 2, 28.

Tueor. *A.* Æn. 6, 688.—*N.* With an accusative of the neuter gender, Virg. Ecl. 3, 8. Ov. Fast. 1, 283.

Tumeo. *N.* (usual). Ov. Met. 3, 33.—*A.* With an accusative neuter, Æn. 11, 854.

Turbo, Conturbo. *A.* (usual). Æn. 12, 633. Ter. Eun. 5, 2, 30. And with a cognate accusative, Plaut. Bacch. And with a neuter adjective, Plaut. Cas. 5, 2, 6.—*N.* Æn. 6, 801. Plaut. Bacch. Tac. Ann. 3, 47, 2. *Nec liquidum corpus turbantibus aëris auris commiscet: sinit hæc violentis omnia verti turbinibus; sinit incertis turbare procellis*, Lucr. 5, where Vossius observes, *turbantibus* pro *turbatis* et manifestius *turbare* pro *turbari*. Lucr. 6. Varro. Juv. 5. Mart. *Ad quem ego rescripsi, nihil esse quod posthac arcæ nostræ fiducia conturbaret*, Cic. ad Qu. Fr. It may be an ellipsis of *rationes*; but as the word seems to have been of familiar and mercantile use, the ellipsis was probably soon forgotten, and the word considered as intransitive.

Vaco. Sanctius has no authority for supposing it ever active.

Vagor. *N.* (usual). Cic. de Lege Agr. 2, 41.—*A.* Prop. 2, 28, 19.

Valeo. *N.* (usual). Mart. 6, 70.—*A.* With a neuter accusative, Cic. de Amic. 48. Phædr. 4, 24, 1. Tibull. 3, 6, 17. Phædr. 1, 5, 9. Plaut. Bacch. 2, 2, 15. Cic. pro Cæcin. 40. But *valetur* impersonal, quoted by Sanctius, is no authority.

Vaporo. *A.* Æn. 11. Virg. Hor. Ep. —*N.* Plin. 32, 2.

Vapulo in every sense is always neuter.

Vario. *A.* (usual). Cic. Orat. 18.—*N.* Colum. 12, 50. Prop. 2, 5.

Veho, Inveho, Gesto. *A.* (usual). Cic. Off. 2, 76, c. 22. Ov. Ep. 15, 91. Ter. Ad. 4, 2, 24.—*N.* The participles *vehens, invehens, gestans*, are commonly used in the same sense as *vectus*, and *invectus*: both forms being used indifferently by the best writers. Cic. Brutus 97. Cic. Nat. Deor. 1, 28. Nep. Timoth. Apul. Met. 1, init. Gell. 2, 2. Suet. Domit. 12. Ov. Fast. Liv. 22. Suet. Claud. 28. Suet. Jul. 78. From this neuter signification of *Veho* arises the word *Vector*, a passenger. The idiom seems to have been of familiar use, and arose no doubt from the frequency of the idea.

Veneo is always neuter.

Velifico. *N.* Prop. 4, 10, 6.—*A.* Juv. 10, 174.

Ventilo. *A.* (usual). Plin. 18, 30. Juv. Mart. 3.—*N.* Sen. Ep. 113.

Venio. *N.* (usual). Suet. Jul. 37.—*A.* With a cognate accusative, Apul. 9.

Vereor. *A.* (usual). Cic. pro Plan. 29, c. 12, and impersonally. Cic.—*N.* Plaut. Bacch. And obsoletely with a genitive case, Afranius ap. Non. 9, 3. Cic. ad Att. 8, 4, prin.

Vergo or Vergor. *N.* Hor. A. Poet. 378. Æn. 12. Cic. Nat. Deor. 2. Suet. Otho. Lucr. 2, 212. Lucan. 1, 54. Stat. Sylv. 4, ad Marcell.—*A.* *Vergo*

and its compounds, when active, signify *to pour*. Lucr. 5. Æn. 6.

Verto, Averto, Converto, Præverto. *A.* (usual). Cic. ad Quint. Fratr. 3, 5. Cæs. B. Gall. 6, 41. Ter. Ad. 2, 4, 22. Æn. 7, 806. Liv. 3, 46.—*N.* Liv. 3, 36. Virg. Ecl. 9, 6. Liv. 2. Tac. Ann. 6. Æn. 1, 108. Gell. 4, 18. Sall. Cat. Gell. 13, 23. *Abige abs te lassitudinem, cave pigritiæ prævorteris,* Plaut. Merc. 1, 2, 3: So it is read in the MSS (Vossius observes), though the early editions have *cave pigritia prævorti,* and *prævortier.*

Vescor. *N.* (usual). Cic. Nat. Deor. 2, 27.—*A.* Tac. Agr. Plin. 8, 10. Tibull. 2. Plin. 10; 11. Ulpian 33, D. de rebus auct. jud. poss.

Vestio. *A.* (usual). Ter. Heaut. 1, 1, 78.—*N.* (suspicious). Tertullian de Pallio and frequently. Apul. Apol. 1.

Vigilo, Evigilo. *N.* (usual). Ter. Eun. 2, 2, 47. Cic. in Parad. 1, c. 2.—*A.* *Noctes vigilabat ad ipsum mane.* Hor. Serm. 1, 3, 17. Where I should not suppose *noctes* to be governed by *vigilabat*, but for the following example: *Noctes vigilantur amaræ,* Ov. Med. Jas.: so Prop. 3, 13. Ov. Trist. 1, 1, 108. Cic. Att. 9, 14.

Vivo. *N.* (usual). Æn.—*A.* With a cognate accusative, Ter. Plaut. Epid. Ib. Amph. Ib. Pœnul. Ib. Pers. Cic. Senect. Ovid. Quinctil. Ib. 3. And with other accusatives, though reducible to a cognate signification, Cic. Ep. 13, 28. Juv.

Ululo. *N.* (usual). Æn. 6, 257.—*A.* Lucan. 1. Ibid. Æn. 4, 609.

Undo, Inundo. *N.* Æn. 12, 673; 10, 24.—*A.* Plin. 5, 1. Liv. 24, 30. Stat. Achill. 1, 86.

Vociferor. *N.* (usual). Cic. Verr. 4, 39, c. 18.—*A.* With a neuter accusative, Æn. 2, 679. Val. Flacc. 5, 170.

Volvo, Voluto. *A.* (usual). Æn. 6, 616; 6, 185.—*N.* Æn. 1. Virg. Georg. 1. Æn. 3, 607. But it is so used only in the participle present.

Volo. *N.* (usual). Hor.—*A.* Æn. 9, 538. And usually with a neuter accusative, Cic. de Fin. 2, 72. Æn. 6, 318. But all the accusative cases may perhaps better be understood as governed by *habere, facere,* or the like, understood.

Vomo. *N.* Cic. Phil. 2, 63, c. 25.—*A.* Æn. 9, 349. Ov. Fast. 1, 572. Ib. Ep. 12, 125. With a cognate accusative, Plaut. Rud. 2, 6.

Uro is inserted by Vossius; and his follower, the Port-Royal Grammar, quotes *urit calore* in a neuter sense from Cicero. I can find no such passage. *Uro* is always active.

Utor, Abutor. *N.* (usual). Hor. Od. 4, 9, 48. Cic. Nat. Deor. 2.—*A.* (obsolete). Ter. Adel. Plaut. Asin. Cato R. R. 142. Turpilius in Peleo ap. Non. Lucil. Satyr. Ter. Cato R. R. Charis. 5.

P. 170. When an action is mentioned as having continued for some time, and still continuing, where in English we use the present perfect and past perfect, in Latin the present imperfect and past imperfect occur; e. g. cupio et iampridem *cupio* Ægyptum visere, I desire and *have* long desired to visit Egypt, Cic. ad Att.: ille os oculosque loquentis iamdudum et totum *lustrabat* lumine corpus, Virg. Æn. 8. 153: qui postquam *amo* Casinam, — myropolas omnes sollicito, Plaut. Cas. 2. 3. 9: iam non perplexe, sed palam revocant, qui vetando supplementum et pecuniam mitti, iampridem *retrahebant*, Liv. 30. 20.

P. 173. In the Notes to the First Volume the tenses of the verb have been properly distinguished by (1) their *time*, (2) their *state:* we may here remark, in general, that the leading verb is followed by verbs of the same *time* and *state*, unless there be some reason to the contrary: but almost always by a verb of the same *time*, if not of the same *state*.

P. 174. All that can be said upon the correct dependence of the tenses may, from the preceding note, be expressed in a few words. The *time* and *state* of the action must determine the tense of the principal verb: unless some difference of sense requires a change, the following verbs will be of the same *time* and *state;* particularly of the same *time*. We here consider the future present as a present tense, and the future past as a past tense.

P. 186. The indicative mode expresses the judgement of the mind on something which it *asserts* as a fact or truth.

P. 187. The subjunctive mode expresses the judgement of the mind on something which it *assumes* as a fact or truth; or which it regards as probable or possible once or more; or as contingent upon the feelings of the mind or something external; or as dependent either as preliminary or consequence upon something expressed by another verb.

The subjunctive mode, therefore, always depends upon another verb, never on a conjunction; and is always used in a dependent sentence, or in one of two sentences which are reciprocally dependent, never in an independent sentence.

Whenever the subjunctive seems not to depend on a preceding verb, or to be used in an independent sentence, it is because a preceding verb or sentence is understood and suppressed. When it is said to be governed by a conjunction, it is merely meant that the conjunction is there used where a subjunctive is requisite.

Besides the more obvious instances of the subjunctive, it is used when the sense might appear to admit an indicative: (1) when the verb on which it depends is in the subjunctive; (2) when it depends on an indirect sentence, i. e. of which the verb is in the infinitive or participle; (3) in an indirect question; (4) in an indirect quotation.

Though the indicative and subjunctive never have exactly the same meaning, yet there are many expressions in which the sense of either mode is suitable, and where they are used indifferently.

There are also many unquestionable instances in which the indicative is, perhaps improperly, used for the subjunctive; e. g. anceps certamen *erat*, ni equites supervenissent, Liv. 28: auctoritas tanta plane me *movebat*, nisi tu opposuisses non minorem tuam, Cic.: et si non alium late iactaret odorem, laurus *erat*, Virg. Georg. 2. 133: nec *veni*, nisi fata locum sedemque dedissent, Virg. Æn. 11. 112: quanto melius *fuerat*, in hoc promissum patris non esse servatum, Cic. Off. 3: &c. Such instances are all of one kind, only of the past time, and more frequent with the poets. They are most common with nouns signifying time: e. g. sed nunc non *erat* his locus, for *esset*, Hor. Ar. 19: Hor. Od. 1. 37. 4: Ovid. Trist. 4. 8. 5; 4. 8. 24.

P. 199. When the subjunctive is used for the imperative, it is by an ellipsis of some appropriate verb. This will appear by the following example, where the verb is expressed; *dic* et argutæ *properet* Neæræ, Hor. Od. 3. 14. 21.

P. 200. The nature and use of the infinitive and participle modes are explained at length in the Notes to Vol. I.

When a verb depends on another, it is one of the most difficult points of the Latin language to determine its proper mode. No principle generally applicable can be given. In addition to what the author has said, the following List, from Seyer on the Latin Verb, may be found serviceable.

A List of such Words as admit ut, ne, quo, quin *or* quod *after them, or an Accusative Case with the Infinitive Mode.*

Ne is the same as *ut non*. *Quo minus* is nearly the same as *ne*, because *quo* with a comparative degree is the same as *ut*, and is used after some few words.

Abnuo, *acc.* and *inf.* Liv. 9.
Abstineo *quominus.* Suet. de Cl. Gram. 3.
Absum *ut.* Cic. de Cl. Orat. 277. — *Quin.* Æn. 8, 147.
Accedo *ut.* Cic. Cato. — *Quod.* Cic. pro Quinct. Ib. Fam. Ep. 8, 2.
Accido *ut.* Cic. de Fin. 3, 8. — *Acc.* and *inf.* Cic. Fam. Ep. 11, 1. Raro occ.
Accipio, *acc.* and *inf.* Cic. Nat. Deor. 2.
Acerbum, *acc.* and *inf.* Cic. ad Brut. Ep. 12.
Addo *quod.* Liv. 9, 19. — *Ut.* Tac. de Fun. German. *Addidit, ut . . . . Jupiter implerit gemino Nycteïda fœtu,* Ov. Met. 6, 111. But perhaps *ut* may here signify *quemadmodum.*
Admoneo: vide Moneo.
Æquitas *ut.* Cic. Off. 2, 22, al. 79.
Æstimo *ut.* Cic. Tusc. Quæst. 1.
Affirmo, *acc.* and *inf.* Cic. ad Att. 2, 15.
Ago *ut.* Nep. Cim. 1. Ib. Them. 13. — *Ne.* Plaut. 3, 1, 13. — *Acc.* and *inf.* Cæs. B. Gall. 1, 14.
Alieno *quin.* Plaut. Amph. 1, 1, 243.
Alius *quam ut.* Liv. 2, 8. — *Nisi ut.* Cic. Phil. 2, 5.
Ambigitur *quin.* Liv. 2, 1.
Ango, *acc.* and *inf.* Cic. de Cl. Orat. 7. al. 2.
Animadverto *quod.* Cic. Off. 1. — *Acc.* and *inf.* Ter. Phorm. 5, 8, 16.
Annuo, *acc.* and *inf.* Enn. ap. Prisc. 9, p. 822.
Apparet *quod.* Cic. Nat. Deor. 2, 6. — *Acc.* and *inf.* Ter. Eun. 3, 2, 3. Plin. 11, præf.

Appello *quod.* Ov. Fast. 2, 702.
Arguo, *acc.* and *inf.* Cic. pro Rosc. Am 57, c. 20.
Argumentum *quod.* Cic. Tusc. Quæst. 1, 31.—*Acc.* and *inf.* See the former example. Cic. pro Quinct. 41.—*Ut.* Cic. Off. 2, 84, c. 23.—*Ne.* Enn. ap. Gell. 2, 29.
Assequor *ut.* Cic. pro Rosc. Am. 95.
Assentior, *acc.* and *inf.* Cic. Leg. 2, 38, c. 15.—*Ne.* Cic. Legg. 2, 44.
Assevero, *acc.* and *inf.* Cic. Verr. 4, 61.
Audio, *acc.* and *inf.* Cic. pro Rosc. Am.
Auctor *ut.* Cic. Fam. Ep. 1, 9, ult. Ib. Att. 15, 13.—*Ne.* Cic. ad Brut. 11. —*Acc.* and *inf.* Cic. Att. 9, 12.
Autumo, *acc.* and *inf.* Catull. 45, 2.
Bonum *ut.* Quinct. 10, 7, 24.
Cadit *ut.* Cic. Tusc. Quæst. 3, 14.
Cano, Canto, *acc.* and *inf.* *Cantemus Medum flumen .... minores volvere vortices,* Hor. Od. 2, 9, ult.: but it seems a very poetical use. *Gallos in limine adesse canebant,* Æn. 8, 656.—*Ut,* in the sense of *moneo,* Plaut. Trin. 2, 2, 10.
Caput *ut.* Cic. Off. 2, 75.
Caveo, Cautio *ut.* Agell. 6, 10. — *Ne.* Hor., Ter. Ad. 3, 3, 66. Poetically also an infinitive mode, Hor. A. Poet.
Cavillor, *acc.* and *inf.* Cic. Nat. Deor. 3, 83, c. 34.
Causa *quod.* Plaut. Aul. 1, 2, 14. Cic. Nat. Deor. 1, Procem. after *quid est, causæ* is understood. So also *nihil est, quod vereare, Clinia,* Ter.—*Ut.* Cic. de Fin. 3, 2, al. 8. Ovid. — *Quin.* Ter. Phorm. 5, 5, 42.
Censeo *ne.* Suet. Aug. 94.—*Acc.* and *inf.* Ter. Andr. 1, 5, 21.
Cerno, *acc.* and *inf.* Æn. 5, 27.—*Ut. Jam illa cernimus, ut contra metum se quisque defendat,* Cic. Nat. Deor. 2, 57. Usually *ut* after *cerno* and the like verbs, may signify *quomodo, quantum,* as it certainly does in these following examples:

Cernis ut insultent Rutuli. Virg. Æn.

Vides ut alta stet nive candidum Soracte. Hor. Od.

But in the example above from Cicero, *illa* preceding makes it probable that *ut* is used here in the connective sense. The accusative case with the infinitive mode is the safer construction: vide *Video.*

Clamo & comp. *acc.* and *inf.* Cic. Verr. 5, 12. Ter. And. 1, 1, 117. Liv. 1, 26; 3, 50. Cæs. B. Gall. 3, 18.—*Ut.* Liv. 24, 30.
Cogitatio *ut.* *Deducebar ad eam cogitationem, ut arbitrarer,* Cic. ad Att. 9, 11. But perhaps *ut* is here relative only to *eam.*
Cogo *ut.* Cic. Acad. Quæst. 4, 8.
Cognosco *quod.* Cic. Nat. Deor. 2.—*Acc.* and *inf.* Phædr. 3, 16.
Committo *ut.* Cic. Att. 13, 45.
Comperio, *acc.* and *inf.* Liv. 24.
Competit *ut.* Sen. Ep. 75 or 76.
Complector *ut.* Cic. Fin. 3, 25.
Concedo *ut.* Cic. ad Att. 9, 4. Ib. Acad. Quæst. 4. 55, al. 17.— *Acc.* and *inf.* Cic. de Amic. 14, al. 50. Ib. Acad. Quæst. 4, 55, al. 17.
Conditio *ut.* Cic. pro Rab. Post. 33.
Conficio *ut.* Cic. 1, de Inv.
Confido *ut.* Cic. ad Quint. Fr. 1, 2. Plin. Ep. 2, 5, 7.—*Acc.* and *inf.* Liv. 44, 13.
Confirmo *ut.* Cic. pro Domo, 18, al. 47. —*Acc.* and *inf.* Cæs. B. Gall. 2, 15.
Confiteor, *acc.* and *inf.* Ter. Heaut. 5, 3, 13.
Congruo *ut.* Tac. Hist. 1, 7, 1.
Conor *quominus.* Ter. And. 1, 2, 23.
Consilium *ut.* Nep. Them. 2, 7.
Consentio, *acc.* and *inf.* Quinct. 9, 1, 17.
Consentaneum, *acc.* and *inf.* Cic. Off. 1, 68, 20.
Consequor *ut ne.* Cic. Fam. 1, 2.
Constantia, Inconstantia *ut.* Cic. de Div. 2, 38.
Constituo *ut.* Cic. Fin. 5, 1. Plaut. Pseud. 1, 5, 136.—*Acc.* and *inf.* Cic. de Orat. 1, 265. Ter. Hec. 1, 2, 121.
Contendo *ut.* Cic. Fam. Ep. 13, 8.— *Ne.* Cic. ad Brut. 14.—*Acc.* and *inf.* Dial. de Orat. 15, 1.
Contineo *quin.* Cic. Fam. Ep. 11, 3.
Contingit *ut.* Cic. de Fin. 3, 28.
Convinco, *acc.* and *inf.* Cic. Parad. 5.
Convenit *ut.* Cic. ad Att. 6, 1.—*Ne.* Ulpian in l. Si convenerit D. pro Socio.
Credo, *acc.* and *inf.* Ter. Eun. 4, 6, 1.
Custodio *ne.* Colum. 1, 8, 10. Suet. Tib. 7.
Cura, Curo *ut.* Cic. Ib. Fam. Ep. 9, 24.—*Quod.* Mart. 11, 95.—*Ne.* Curt. 3.
Decerno *ut.* Cic. Fam. Ep. 1, 1.—*Acc.* and *inf.* Ter. Hec. 1, 2, 73.
Decet, Dedecet, *acc.* and *inf.* Cic. Tusc. 4, 54.
Declaro, *acc.* and *inf.* Cic. Fam. Ep. 5, 13.

Deduco *quominus*. Cic. Fam. Ep. 14, 4.
Definio, Definitio *ut*. Cic. Off. 1, 142. Cic. Tusc. Quæst. 4, 11.—*Quominus*. Cic. de Orat. 1.
Defugio: vide *Fugio*.
Demonstro, *acc.* and *inf.* Cic. Verr. 1.
Denuntio *ut*. Liv. 24, 22. Cic. Verr. 5.—*Acc.* and *inf.* Cic. in Verr. Div. 25, al. 8.
Deploro: vide *Ploro*.
Deprecor *ne*. Cic. Fin. 2, 1. Ov. Deïan. Her. 160.—*Ut*. Cic. Amic. 11.
Despero, *acc.* and *inf.* Cic. de Div. 48.
Deterreo *ne*. Ter. Phor. Prol. 3.
Devito *ne*. Scribon. 199.
Dico, *acc.* and *inf.* Cæs. B. Gall. 1, 2. This is the usual form.—*Ut*. Cic. Brut., Ib. Tusc. Quæst. 4, 11. Ib. Nat. Deor. 1, 63, al. 23. *Panætius Africanum solitum ait dicere, ut equos domitoribus tradere soleant, ut his facilioribus possint uti; sic homines .... duci oportere*, Cic. Off. 1, 90, al. 26. Here the first *ut* must be relative or connective and rendered *that*; for if it were rendered *as*, *solere* and not *soleant* would follow. Notwithstanding these few authorities, *Dico ut* is certainly very suspicious Latin. One thing the learner should observe, that *ut* may frequently follow *dico*, and other such words, not in the sense I am here speaking of, but in that of *quantum*, *qualiter*. Take the following example: *O me infelicem, qui nunc demum intelligo, ut illa mihi profuerint quæ despexeram, et quæ laudaram quantum luctus habuerint*, Phædr. 1, 12: here *ut* is evidently used for *quantum*; for *intelligo ut profuerint*, instead of *intelligo illa profuisse*, would be unallowable. One sense there is in which *Dico ut* is allowable and common, although *ut* is more frequently omitted. It is when *dico* has the sense of *jubeo*. *Dic et argutæ properet Neæræ*, Hor. Od. *Dic ducat*, Virg.
Dico *quod*. Var. R.R. 1, 7, 9. In the following example *quod* is perhaps understood; *Unus erit, quem tu tolles in cærula cæli, tu mihi dixisti*, Ov. Fast. 2, 487; but if the text is correct, it is certainly ill expressed. The construction *dico quod* is suspicious Latin, and very uncommon. See Vossius *de Constructione*: Manutius on Cic. ad Att. 9 ult.: and H. Stephens *de Latinitate falso suspecta*.
Dignus *ut*. Liv. 24, 16.
Do *ut*. Liv. 1. Cic. de Fin. 5, 1 al. 2.—*Acc.* and *inf.* Cic. Acad. Quæst. 4, 50.
Doceo, *acc.* and *inf.* Cic. Verr. 3.
Doleo *quod*. Cic. in Bruto.—*Acc.* and *inf.* Cic. Att. 6, 3.
Dubius *quin*. Ter. Eun. 5, 6, 27. Cic. Att. 8, 15.—*Ut*. Plin. Pan. 8.—*Acc.* and *inf.* Manil. 4, 884; but it is a construction scarcely allowable.
Duco, Adduco *ut*. Cic. Pro. 1, de Inv. Ib. Off. 1. Ib. Div. 1, 18.
Edico *ut*. Cic. ad Att. 4, 15.—*Ne*. Liv. 2, 24.—*Acc.* and *inf.* Ter. Eun. 5, 5, 20.
Edictum *ne*. *Flaccus sanxit edicto, ne frumentum ex Asia exportari liceret*, Cic. pro Flacc. 67, c. 28: but perhaps *ne* depends on *sanxit*.
Efficio *ut*. Cic. Off. 1.—*Ne*. Virg. Ecl. 3, 51.—*Acc.* and *inf.* Cic. Acad. Qu. 4, 116, c. 36.
Enuntio, *acc.* and *inf.* Cic. Att. 1.
Eripio *quin*. Hor. Sat. 2, 2, 23.
Erro *quod*. Cic. Cato Maj.
Error *ut*. Cic. Off. 1, 148.
Evenio *ut*. Cic. Tusc. Quæst. 2, 63.—*Quod*. Cic.
Evinco *ut*. Liv. 2, 4.
Excipio *ut*. Plin. Pan. 68.—*Ne*. Cic. Off. 1, 121.
Excogito *ut*. Suet. Tib. 62.
Excuso *quod*. *Excusare laborem et mercenaria vincla, quod non mane domum venisset*, Hor. Ep. 1, 7, 67. But perhaps *quod* has here the signification of *quia*.
Exigo *ut*. Ov. Pont. 3, 5, 40.
Existimo, *acc.* and *inf.* Liv. 23, 15.
Exoro *ut*. Ter. Ad. 4, 4.—*Ne*. Cic. ad Att. 15, 6.
Expecto *ut*. Cic. Cat. 2, 27. Ib. Orat. 150.
Experior *ut*. Cic. ad Att. 9, 10.
Exploro, *acc.* and *inf.* Cic. Nat. Deor. 1, 19.
Extremum *ut*. Cic. ad Att. 9, 7.
Facio *ut*. Cic. ad Att. 4, 8. Ib. Fam. Ep. 12, 18. Ter. And. 3, 4, 3.—*Quod*. Cic. de Fin. 3. So also *male facis*, *gratum facis*, &c.
Fallo, *acc.* and *inf.* Cic. in Or. 55. Liv. 30, 31.
Falsus *ut*. Cic. de Div. 2, 66, al. 31.
Fama, *acc.* and *inf.* Ov. Deïan. Her. 6.
Fateor, *acc.* and *inf.* Cic. Fin. 1, 12.
Fatum, *acc.* and *inf.* Ov. Met. 1, 256.
Fero *ut*. Cic. Off. 1, 121.—*Quin*. Plaut.

Amph. 1, 1, 152.—*Acc.* and *inf.* Ter. And. 1, 2, 20.
Fides, *acc.* and *inf.* Æn. 3, 375.
Fingo, *acc.* and *inf.* Ov. Met. de Niobe.
Fit *ut.* Hor. Sat. 1, 1.
Fleo, *acc.* and *inf.* Virg. Ecl. 3, 78.
Fremo, *acc.* and *inf.* Liv. 1, 17.
Fugio, Defugio *ne.* Cic. Off. 1.—*Quin.* Var. R. R. 2, 4, 2.
Fugit *quin.* Cic. Fam. Ep. 8, 14.
Gaudeo *quod.* Cic. Legg. 1.—*Acc.* and *inf.* Phædr. 1, 13. Cic. Amic. 14.
Glorior, *acc.* and *inf.* Cic. de Or. 2, 258.
Gratia *quod.* Ov. Trist.
Gratulor *quod.* Cic. Fam. Ep. 2, 5.—*Acc.* and *inf.* Ov. Deian. Her. 1.
Habeo *ut.* Cic. in Pison. 81, al. 32.
Hortor, Cohortor *ne.* Nep. Milt. 1. Suet. Galba, 10.—*Ut.* Cic. Att. 8, 14.
Impedio *ne.* Cic. de Fato, 2, 1.—*Quominus,* Nep. Cim. 2.
Impello *ut.* Nep. Pausan. 4.
Impetro *ut.* Cic. Acad. Quæst. 4.—*Ne.* Val. Max. 4, 3, 7.
Inclamo *ut.* Liv. 1.
Inclino *ut.* Liv. 1, 24.
Induco *ut.* Cic. pro Sex. Ros. 53, c. 19.—*Ne.* Plaut. Mil. 4, 6, 54.—*Quominus.* Plin. 9, 13.
Injicio *ut.* Cic. pro Mil. 85: but perhaps *ut* is here dependent on *mens.*
Instituo *ut.* Cic. Tusc. Quæst. 5. Ib. de Fin. 2, 2.
Insto *ut.* Liv. 24, 14.—*Ne.* Plaut. Cas. 2, 5, 33.
Insuesco *ut.* Hor. Serm. 1, 4, 106.
Integrum *ut.* Cic. Tusc. 5, 62.
Intercedo *ut ne.* Cic. Fam. Ep. 1, 7.—*Quominus.* Decret. Tribun. ap Gell. 7, 19.
Intelligo, *acc.* & *inf.* Cic. Verr. 5, 7, al. 3.
Interdico *ne.* Cic. Fin. 1, 7.
Interest *ut.* Cic. Fam. Ep. 3, 5.—*Acc.* and *inf.* Cic. pro Murin. 4.
Invito *ut.* Phædr. 5, 5.
Irascor, Succenseo *quod.* Cic. Att. 11, 7. Ib. ad Att. 2, 1.
Jubeo *ut.* Hor. Serm. 1, 4, 121.—*Acc.* and *inf.* Plaut. Asin. 2, 2, 30. Ter. Ad. 3, 4, 15. Æn. 5, 552.
Juro, Adjuro, *acc.* and *inf.* Plaut. Cist. 1, 1, 100. Cic. Phil. 2, 9.
Jus *ut.* Cic. Verr. 1, 68, al. 27.
Juvo, *acc.* and *inf.* Cic. ad Quint. Fr. 2, 12.
Laboro, Elaboro *ut.* Cic. Acad. 4, 139.—*Ne.* Cic. Verr. 3, 57.
Lætor, *acc.* and *inf.* Cic. Fam. Ep. 7, 1. Æn. 6, 392.
Laus, *acc.* and *inf.* Cic. pro Arch. 9, al. 21.
Largior *ut.* Cic. Senect. ad fin.
Lex *ut.* Ter. And. 1, 2, 29.
Liquet, *acc.* and *inf.* Cic. Nat. Deor. 1. 117, c. 42.
Mando *ut ne.* Cic. ad Fam. 4, 1.
Memini, *acc.* and *inf.* Cic. pro Rosc. Am. 122, c. 42.
Mens *ne.* Liv. 28, 12.
Mentior, *acc.* and *inf.* Plin. de Vir. Ill. c. 62, pr.
Metuo. Vide *Timeo.*
Minor, *acc.* and *inf.* Plaut. Asin. 3, 3, 14.
Miror, Mirus, etc. *quod.* Cic. de Divin. Plin. 12, 4. Cic. Off. 1, 13; 3, 26, 27, & 31. *Ut.* Vide *Falsus.*—*Quin.* Plaut. Trin. 4, 2, 125.—*Acc.* and *inf.* Hor. Od. 2, 13. Cic. Att. 8, 12. Ib. Verr. 5, 105, c. 41.
Molior *ut.* Liv. 24, 23.
Moneo, Admoneo *ut.* Cic. Fam. Ep. 9, 6.—*Ne.* Hor. Od. 4, 7, 7. Col. 1, 8, pr. Cels. 1, 3.—*Acc.* and *inf.* Hor. Sat. 1, 6, 126. Tac. de Fun. Germ.
Mos *ut.* Cic. de Cl. Orat. 84, c. 21.
Mora *quin.* Ter. And. 5, 6, 7.
Moror *quo minus.* Liv. 3, 54.—*Acc.* and *inf.* Cic. Verr.
Munus *quod.* Hor. Od. 4, 3.—*Ut.* Cic. de Fin. 3, 8.
Narro *ut.* Ter. Hec. 1, 2, 70: but *ut* in this place seems to signify *quemadmodum.*
Nascor *ut.* Cic. Acad. 4, 28, al. 9.
Necesse *ut,* usually omitted. Cic. Fam. 10, 29. Ib. Off. 3, 5, al. 22. — *Acc.* and *inf.* Cic. Off. 3, 5, al. 21. Ib. de Invent. 2, 170, al. 57.
Nego, Denego, *acc.* and *inf.* Cic. Amic. 18. Ter. And. 1, 5, 6. Ib. Eun. Prol. 34.
Nitor, Connitor *ut.* Nep. Milt. 1. Plin. 7, 53. Cic. de Fin. 5, 42.—*Ne.* Cic. Fam. Ep. 3, 10.
Nosco *ut.* Plaut. Amph. prol. 104. But it is a very uncommon construction: in the sense of *quomodo, ut* may be common; as, *namque ut supremam falsa inter gaudia noctem Egerimus nosti,* Æn. 6, 513.
Nuntio, Nuntius, *acc.* and *inf.* Sall. Cat. 35. Cic. Fam. 2, 19.
Objicio *quod.* Cic. Verr. 4, 37.
Obliviscor, *acc.* and *inf.* Cic. Nat. Deor. 2, 2, 1.—*Ut. Oblitine sumus, ut nuper post adoptionem non desierit seditio sed cœperit,* Plin. Pan. 8: but *ut* is here

probably used in the sense of *quemadmodum*.
Obsecro *ut*. Ter. Ad. 3, 2.—*Ne*. Ter. And. 2, 1, 28.
Observo *ne*. Cic. de Amic. 58.
Obsisto or Obsto *ne*. Nep. Milt. 1.
Obtestor *ut*. Cic. ad Att. 9, 11.—*Ne*. Ter. And. 1, 5, 57.
Obtineo *ut*. Liv. 35, 10.
Obtrecto *ne*. Cic. pro lege Man. 19, al. 57.
Officium *ut*. Cic. de Fin. 3, 20.
Omitto *quod*. Cic. ad Att. 8, 3.
Opinio, *acc*. and *inf*. Cic. Off. 3, 13, al. 46. Ib. Div. 2, 70.—*Ut*. Cic. Fam. Ep. 1, 1.
Opera *ut*. Liv. 24, 31.
Opto *ut*. Ter. Heaut. 4, 5, 8.
Oportet *ut*. Var. R. R. 1, 29, 1.—*Acc*. and *inf*. Ibid. Ter. Ad.
Oro *ut*. Ter.—*Ne*. Cic. Verr. 3, 1.
Ostendo *quod*. Var. R. R. 1, 7, 7.—*Acc*. and *inf*. Nep. 10, 4, 1.
Paciscor etc. *ut*. Liv. 34, 31. Cic. pro Rosc. Com. 26. Liv. 25, 34. — *Ne*. Cic. Off. 3, 92, al. 24.
Parum *quod*. Liv. 21, 44.—*Ut*. Plin. Pan. 60.
Par, *acc*. and *inf*. Cic. Amic. 84.
Paro *ut*. Ter. Phorm. 5, 7, 64. Cic. Phil. 13, 13, al. 6.
Pateo, *acc*. and *inf*. Cic. Tusc. Quæst. 1, 54.
Patior *ut*. Cic. Amic. 87.—*Quin*. Ter. Heaut. 4, 5, 13. Cic. de Cl. Orat. 320.—*Acc*. and *inf*. Cic. pro Rosc. Amer.
Paveo: vide *Timeo*.
Peccatum *quod*. Cic. Tusc. 3, 47.
Percipio ut. Cic. Acad. Quæst. 4, 28, al. 9.—*Acc*. and *inf*. Vide *Nascor*.
Perduco *ut*. Plaut. Most. 1, 3, 41.
Perficio *ut*. Cic. de Inv. 1 proœm. Ib. ad Att. 8, 15.
Permitto *ut*. Cic. Verr. 3, 18, al. 7.
Perpello *ut*. Liv. 24, 35.
Persevero *ut*. Cic. ad Att. 9, ult. ad fin.
Perspicuus, *acc*. and *inf*. Cic. Off. 2.
Peto, Postulo, Precor, etc. *ut*. Cic. Fam. Ep. 2, 7. Nep. Milt. 1. Ter. Ad. 4, 5, 65.
Ploro, Deploro, *acc*. and *inf*. Hor. Ep. 2, 1, 10.—*Quod*. Cic. Sen. 7, al. 3.
Polliceor, *acc*. and *inf*. Cic. Fam. Ep. 16, 21.
Præcipio *ut*. Nep. Milt. 1.—*Ne*. Cic. Am. 77.
Prædico, as, *acc*. and *inf*. Cic. pro L. Man. 22.
Prædico, is *ut*. Cæs. B. Civ. 3.—*Ne*. Nep. Them. 7, 3.—*Acc*. and *inf*. Cic. Cat. 1, 10.
Præscribo *ut*. Cic. Nat. Deor. 1, 78.—*Ne*. Cic. in Vatin. 13, 5.
Præsto *ut*. Plin. Ep. 8, 19, 1.—*Acc*. and *inf*. Cic. pro Flac. 31.
Prætereo, Prætermitto *ut*. Cic. Fam. Ep. 5, 17.—*Ne*. Varr. R. R. 1, 1, 24.—*Quin*. Cic. Phil. 2, 23. Ib. ad Att. 9, 6.—*Acc*. and *inf*. Cic. Fam. Ep. 13, 66.
Prævertor *quod*. Hor. Sat. 1, 38.
Probo *ut*. Cic. 3 Tusc. Procem.—*Quod*. Cic. ad Att. 9, 10.—*Acc*. and *inf*. Cic. Fam. Ep. 12, 29. Ovid.
Profiteor, *acc*. and *inf*. Cic. de Amic. 35.
Prohibeo *ne*. Cic. Div. Verr. 33, al. 10. — *Quominus*. Colum. 2, 4. — *Quin*. Plaut. Curc. 1, 1, 33. – *Acc*. and *inf*. Ovid. Fast.
Promitto, *acc*. and *inf*. Cic. Fam. Ep. 13, 10.
Prope *ut*. Liv. 40, 32. Sen. Ep. 121. Ter. Heaut. 1, 1, 46.
Propositum *ut*. Cic. Off. 1.
Propono *ut*. Cic. de Cl. Orat. 318. — *Acc*. and *inf*. Paterc. 2, 6, 5. Cels. Præf. 1.
Proprium *ut*. Cic. Off. 2, 78, al. 22.
Prospicio, *acc*. and *inf*. Æn. 6, 385.
Prosum *quod*. Virg. Ecl. 3, 14.—*Acc*. and *inf*. Ov. El. de Morte Tibulli.—*Quin*. Ov. Met. de Arachne.
Provideo *ne*. Cic.
Pugno *ut*. Cic. Nat. Deor. 1, 75. Ib. pro Rosc. Am. 8, c. 3.
Puto, *acc*. and *inf*. Æn. 6, 719.
Quam, with a comp. degree, *ut*. Cic. Nat. Deor. 1.
Queror, *acc*. and *inf*. Cic. Tusc. Quæst. 3, 69.—*Quod* is very usual after *queror*; but *quod* may be rendered *because*.
Rarum *ut*. Quinct. 10, 7, 24.
Recuso *ne*. Cic. Off. 3, de Regulo loquens.—*Quin*. Cic. ad Att. 2, 1.—*Quominus* Cic. de Fin. 1, 7, c. 5.
Refero *quod*. Ov. Met. de Cephalo.
Relinquitur *ut*. Cic. de Fin. 3, 31.
Reliquum *ut*. Cic. Fam. Ep. 6, 1.—*Quominus*. Tac. Ann. 1, de seditione Pan.
Renuntio, *acc*. and *inf*. Cic. Act. 1, in Verr. 2, 19.
Reor, *acc*. and *inf*. Cic. ad Att. 7, 3, post med.
Repeto *ut*. Liv. 3, 33.
Restat *ut*. Liv. 9, 19.
Resisto *ne*. Nep. 25, 3, 2.
Respondeo *ut*. Nep. Them. 2, 7.

Rogo *ut*. Ter., Ib. Eun. 2, 2, 35.—*Ne*. Cic. Fam. Ep. 13, 1.
Sancio *ne*. Cic. de Legg. 2, 65.—*Acc.* and *inf.* Liv. 25, 8.
Sapientia *quod*. Cic. de Arusp. Resp.
Scelus *quod*. Ov. Phill. Dem.
Scio *quod*. Phædr. 5, 2: but it is an unusual syntax.—*Acc.* and *inf.* Plaut. Amph. 5, 1, 30.
Scribo *ut*. Cic. ad Att. 13, 45.—*Ne*. Liv. 30, 23.—*Acc*. and *inf.* Vide *Teneo ut*.
Senatus Consultum *ne*. Plin. 8, 17.
Sententia *ut*. Cic. de Legg. 2, 47.
Sequitur *ut*. Cic. de Fin. 3, 22.—*Acc.* and *inf.* Cic. de Fato, 18.
Signum, *acc.* and *inf.* Cic. in Verr. 1, 71, al. 28. —*Ne*. Cic. de Div. 1, 77, al. 35.
Simulo, *acc.* and *inf.* Phædr. 1, 14, 8. Ov. Met. de Arachne.
Sino *ut*. Ter. Eun. 4, 6, 1.
Spero, Spes *ut*. Cic. Petit. Con. 5. Hor. Sat. 2, 5, 48.—*Acc.* and *inf.* Cic. Ib. de Lege Agr. 1, 27.
Statuo *ne*. Cic. Phil. 2, 97.—*Acc.* and *inf.* Cic. Acad. 4, 66.
Sto *ne*. Liv.—*Quominus*. Liv. 24, 17.
Struo *ut*. Liv. 24, 23.
Studeo *ut*. Ter. Ad. 5, 2.
Stupeo, *acc.* and *inf.* Virg. Ecl. 6, 37.
Suadeo *ut*. Cic. Att. 9, 7. Sall. Jug. 26.
Subeo, Succurro. *Acc.* and *inf.* Liv. 25' 24. Cic. Fam. Ep. 16, 21.
Sum, Est *ut*. Ov. Dido Æn., Plin. 18. Ter. Phorm. 1, 5, 40. Cic., Æn. 2, 433.—*Acc.* and *inf.* Hor. Ep. 1, 181.
Supplex *ut*. Ov. Phill. Dem.
Suscipio *ut*. Cic. Nat. Deor. 2, 62.
Suspicor *ut ne*. Cic. de Provin. Cons. 39, al. 16.—*Acc.* and *inf.* Cic. Verr. 1, 23, al. 8.
Tango *ut*. Ov. Œn. Par.
Tempus *ut*. Plaut. Mil. 1, 1, 72.
Teneo *ut*. Plin. Ep. 6, 5.—*Ne*. Liv. 24, 19.—*Quin*. Cic. Att. 2, 3.
Tento *ut*. Liv. 7, 12.
Testis *quod*. Æn. 9, 288.
Testor, *acc.* and *inf.* Cic. ad Quint. Fr. 1, 2.
Timeo, Metuo etc. *ne*. Liv. 1, 17. Cic. ad Att. 9, 4. Ter. And. 2, 2, 12.—*Ut*. Ter. And. 5, 4, 11.—*Quin*. Plaut. Amph. 5, 1, 53. —*Acc*. and *inf.* Æn. 12, 916.
Trado, *acc.* and *inf.* Cic. Tusc. 5, 114.
Tribuo *ut*. Cic. Off. 1, 11.
Vereor *ne*. Ter. And. 3, 4, 3.—*Ut*. Ter. Hec. 1, 2, 26.
Verisimilis *ut*. Cic. pro Rosc. 41. Ib. pro Sext. 78.—*Acc.* and *inf.* Cic. pro Rosc. Am. 57, al. 20. Ib. Fin. 2, 17.
Verum *ut*. Nep. Hann. 1. Varr. R. R. 1, 2, 26.—*Acc.* and *inf.* Plin. Ep. 8, 2, 6.
Veto *ne*. Hor.—*Quominus*. Sen. Ep. 95.—*Acc.* and *inf.* Liv. 30. Cic. de Or. 2, 100.
Video *ut*. Ter. Phorm. 4, 3, 14.—*Acc.* and *inf.* Cic. de Sen. 83. Ib. Div. in Cæc. 48, al. 15. Vide *Cerno*.
Video in the sense of *Caveo ne*, Cic. Off. 3, 29.—*Ut*. Ter. And. 2, 6, 25. Cic. Fam. Ep. 16, 3; 16, 26. Ter. Heaut. 4, 1, 4, i.e. *cave ne non satis*.
Vinco *ut*. Epit. Liv. 49, unless *ut* depends on *sententia*.—*Acc.* and *inf.* Cic. pro Cluent. 124, c. 44.
Vis *quod*. Cic. Off. 1, 14, al. 4. — *Ut*. Cic. Div. 1, 73.
Vitium *quod*. Cic. Off. 1.
Volo *ut*. Cic. Fin. 3.—*Acc.* and *inf.* Cic. Nat. Deor. 1, 29.
Utilis *ut ne*. Ter. And. 1, 1, 34.

A List of Words after which ut *may be omitted.*

Caveo. *Cave faxis*, Hor. Serm. 2, 3, 38, et passim. But in this *ne* is understood, and not *ut*.
Dico in the sense of *Jubeo*. Virg. See *Dico* in the preceding List.
Facio. Cic. ad Fam. 10, 29.
Inscitia. Ter. Phorm. 1, 2.
Jubeo, and all verbs of ordering, and the like. Plaut. Stich. 2, 2, 71. Ter. And. 2, 5, 1. Æn. 10, 258. Sall. Jug. Liv. 30, 30. Sall. Cat. 29.
Licet, and other verbs of permitting. Var. R. R. 1, 1, 16. Liv. 24, 14; 2, 40.
Moneo, and the like. Nep. *Hortamur fari, quo sanguine cretus; quidve ferat, memoret*, Æn. 2, 74; where observe the varied construction of *fari* and *memoret*. Nep. Con. 4.
Necesse. See the preceding List.
Opera. Var. R. R. 1, 13, 7.
Oportet. Var. R. R. 1, 2, 2.
Rogo, and other verbs of asking.
Sum, Est. Hor. Sat. 1, 6, 19.
Volo, and other verbs of willing. Cic. ad Att. 4, 14. Æn. 10, 443.

P. 251. The limits of these notes have not allowed us to discuss all those points in which the author may be supposed to have taken a false view of his subject. The following principles may be of use in estimating the soundness of the several explanations which are given in the course of the work.

I. Every word, change of word, such as case, mode, &c. and construction, has an original and unchangeable meaning, of which it is most important to get a clear and definite notion: though it may, and often must, be variously translated.

II. To explain the construction of languages, grammarians say that certain words are understood, which probably never entered the minds of speakers or writers, or which it would be even erroneous to express. To prevent misapprehension on this point, it should be carefully remarked, that no word is understood (1) which may not be expressed: (2) which is not often, or at least sometimes expressed.

But when a word belongs to several sentences, and is expressed in one of them, it is generally omitted in the others: and on the same principle, words similar or correspondent to those which have been expressed in one sentence, are left to be understood in another. When a word is thus understood, it must be supplied from the adjacent sentences.

Sometimes even a whole sentence which is related to another expression, is omitted, and left to be supplied by the hearer.

It often also happens that a real ellipsis occasions,

by imitation, forms of speech in which there is no ellipsis, but an incongruity: thus the omission of *cœpi* or some other appropriate verb, gave rise to the use of the infinitive without any proper personal verb expressed or understood. In the same way *amatur, amatum est,* gave rise to the use of *creditur, creditum est; venitur, ventum est* &c.

III. Since language is the expression of human thought, it must contain simple and uniform means of expressing the same modifications of thought. In the changes of words and their use, there must be a general and prevailing uniformity; and in all the varieties of declension, conjugation and construction, there will be found an analogy of means for accomplishing the same end.

Varieties in declension and conjugation often arise from an attempt to effect the change proposed without destroying harmonious sound, or causing confusion between similar words: sometimes from following the analogy of a different declension or conjugation: anomalous forms, therefore, do not imply a primitive.

Varieties of construction often arise from the writer regarding the general sense, rather than the particular words: or from transferring the analogy of construction of which the cause can be given, to another of which the cause cannot be assigned.

P. 252. To facilitate the application of grammatical knowledge to construing with exactness, propriety and force, the following remarks will be useful.

On the Order of Construing.

Though the order in Latin and Greek is freer than in English, it is not arbitrary. Since in those languages the nominative and accusative cases, the gender, number and case of adjectives, and the number and person of verbs, are distinguished by termination, it was not necessary, as it is in English, to distinguish by their position the nominative and accusative, or the concords of the noun substantive with the noun adjective and the verb. Hence, to improve the emphasis and variety of expression, and yet preserve perspicuity, the most important property of language, they generally separated words in concord and the accusative from its verb, by words which either governed these, or were governed by them, unless where the separation might cause obscurity. They thus, or in other ways, subdivided a sentence into *phrases* or *clusters* of words, which naturally cohere. But their liberty in this respect extended only to a simple sentence: for in the construction of sentences they followed the same rules as in English; viz. that independent sentences stand distinct from each other; that any sentence may be broken by another sentence dependent upon it, which is generally so placed as to determine its connection with it: but the dependent sentence, whether direct or indirect, is always unbroken by that on which it depends.

From these remarks it appears that the ancients regulated the actual order of words, so as to determine the government and connection; whence, in all cases of doubtful construction, much regard must be paid to

the actual order: we therefore derive the following important principle: *that in all languages the actual order materially determines* (1) *the construction:* (2) *the order of construing.*

In construing, then, (1) adhere to the actual order as closely as possible, and whatever words are omitted, let them be taken as soon as possible: (2) whatever words are taken together, let them stand in the actual order: (3) take together, or in immediate succession, words which are in regimen or concord: (4) take together, or in immediate succession, the whole of a cluster of words: (5) let the sentences stand in the actual order, and take the dependent sentence in its proper place: (6) with the preceding limitations, take as few words together as possible: (7) be as literal as possible.

Note: The above rules should be deviated from, only when to observe them would destroy perspicuity.

P. 349. The account here given of Latin versification, as in all other Latin Grammars, is defective: nor can the subject be satisfactorily treated without an extensive comparison with the Greek metres. To supply in some degree this deficiency, I have subjoined Bentley's valuable treatise on the subject, prefixed to his edition of Terence: and his comparison of the metres of Horace with the corresponding Greek, extracted from his edition of Horace.

DE METRIS
TERENTIANIS
ΣΧΕΔΙΑΣΜΑ.

IAMBICUS versus senorum pedum Latinis veteribus *Senarius* vocabatur, a Pedum et Ictuum numero. Horatius Art. Poet. 251.

Syllaba longa brevi subjecta vocatur Iambus,
Pes citus: unde etiam Trimetris accrescere jussit
Nomen Iambeis, cum Senos redderet ictus
Primus ad extremum similis sibi.

Sex, inquit, habet ictus versus Senarius; et tamen Trimetrus sive *Ternarius* Græcis vocatur; quasi tres tantum Ictus redderet, ob pedis celeritatem, præsertim cum totus Iambis puris decurrit. Latini igitur per *μονοποδίαν, singulos pedes,* hos versus dividebant; Græci per *διποδίαν,* seu *geminatos.* Inde qui Græcis est *Tetrametrus,* Varroni a pedum numero est *Octonarius.* Juba rex apud Rufinum de Metris p. 2712: *Quod autem binis pedibus, et non singulis, scandatur Iambicus; vetus institutum est.* Et mox, *Unde apparet Heroicum singulis pedibus scandi etiam apud veteres solitum, Iambum autem binis.* Marius Victorianus, p. 2497: *Per Monopodiam sola Dactylica scanduntur; per Dipodiam vero cetera.* Nescivit hic Bacchiacos et Creticos, quos etiam Monopodia dimetitur. Diomedes, p. 503: *Feritur Senarius Iambicus combinatis pedibus ter.* Terentianus Maurus, p. 2432:

Iambus ipse sex *enim locis manet,*
Et inde nomen inditum est Senario:
Sed ter *feritur, hinc* Trimetrus *dicitur;*
Scandendo binos quod pedes conjungimus.

Ictus, Percussio dicitur; quia Tibicen, dum rythmum et tempus moderabatur, ter in Trimetro, quater in Tetrametro, solum pede feriebat: Ἄρσις autem sive *Elevatio* appellatur; quod in iisdem syllabis, quibus Tibicen *pedem* accommodabat, Actor *vocem* acuebat ac tollebat. In *Thesi* autem sunt ceteræ syllabæ, quæ Ictu destitutæ minus idcirco audiuntur. Hos ictus sive Ἄρσεις, magno discentium commodo, nos primi in hac Editione per Accentus acutos expressimus, tres in Trimetris, quattuor in Tetrametris:

Poéta cum primum ánimum ad scribendum áppulit,
Id sibi negoti crédidit solúm dari.
Enimvéro, Dave, níl loci est segnítiæ neque socórdiæ,
Quantum íntellexi módo senis senténtiam de núptiis.

Etsi revera, quod Romani voluerunt, seni in quoque Trimetro sint Ictus; qui sic exprimi possint,

Poéta cúm primum ánimum ad scríbendum áppulít,
Id síbi negóti crédidít solúm darí.

Verum quia in paribus locis, 2, 4, 6, minus plerumque elevantur et feriuntur, quam in imparibus, 1, 3, 5, idcirco eos more Græcorum hic placuit omittere. Horum autem accentuum ductu (si vox in illis syllabis acuatur, et par temporis mensura, quæ pedis Ditrochæi vel Ἐπιτρίτου δευτέρου spatio semper finitur, inter singulos accentus servetur) versus universos eodem modo Lector efferet, quo olim ab Actore in Scæna ab tibiam pronuntiabantur. Hoc quoque commodi in his Accentibus Lector inveniet; quod statim et ictu oculi Trochaicos ab Iambicis, qui in eadem scæna interdum locum habent, possit distinguere: si accentus scilicet in prima versus syllaba est, Trochaici sunt; sin minus, Iambici.

OMNE versuum genus suam habet *Cæsuram* sive Incisionem; qua verbum terminatur, et vox in decursu paulum interquiescit. Illa fere Cæsura Romanis placuit; quæ in priore tertii pedis syllaba fit: ut in Heroico:

Arma virumque cano | Trojæ qui primus ab oris
Italiam fato | profugus Lavinaque venit
Litora, multum ille et | terris jactatus et alto
Vi superum, sævæ | memorem Junonis ob iram.

Varro quidem apud Gellium xviii. 15. *scribit observasse se in versu Hexametro, quod omnimodo quintus semipes* (id est, prior pedis tertii syllaba) *verbum finiret.* Mirum, quod *Omnimodo* dixerit, cum Lucretius jam tum variaverit,

Reddenda in ratio | ne vocare, et semina rerum.

et Catullus,

Omnia funda nefan | da malo permissa furore.

Postea sæpius Virgilius,

Lyrnessi domus al | ta, solo Laurente sepulcrum.

Homerus autem olim sæpissime,

Οὐλομένην ἣ μυ | ρί' ἀχαιοῖς ἄλγε' ἔθηκεν.

Non *Omnimodo* igitur dictum oportuit; sed *Plerumque.*

In Sapphico similiter Romani quinto fere semipede:

Pindarum quisquis | studet æmulari,
Jule, ceratis | ope Dædalea
Nititur pennis | vitreo daturus
Nomina ponto.

In Alcaico:

Doctrina sed vim | promovet insitam,
Rectique cultus | pectora roborant.

In Phalæcio:

Multis ille bonis | flebilis occidit:
Nulli flebilior | quam tibi, Virgili.

Sic et in Iambo Trimetro:

Jam jam efficaci | do manus scientiæ:
Supplex et oro | regna per Proserpinæ,

Per et Dianæ | non movenda numina,
Per atque libros | carminum valentium
Refixa cælo | devocare sidera.

Hanc Cæsuræ sedem plerumque in Trimetris servant Poetæ Comici: ut Noster;

Ne cuí sit vestrum | mírum, cur partés seni
Poéta dederit | quæ' sunt adolescéntium:
Id prímum dicam | deínde quod veni éloquar.

et itidem Græci:

Οι γάρ βλεποντες | τοίς τυφλοις ηγούμεθα,
Ουτός δ' ακολουθει | κάμε προσβιάζεται.

In Iambicis Trochaicisque Tetrametris Cæsura plerumque fit post Ditrochæum secundum:

Demíssis humeris ésse vincto | péctore ut gracilæ' sient.
Video sentum squálidum ægrum | pánnis annisque óbsitum.

Illud autem in primis notandum; cum Græci Magistri per διποδίαν Trimetros Iambos scandere juberent, semper eos intellexisse διποδίαν ἰαμβικὴν, adeo ut sic divideretur ex eorum ratione versiculus:

Ne cuí sit ve | strum mírum, cur partés seni
Poéta dede | rit quæ' sunt adolescéntium:
Id prímum di | cam, deínde quod veni éloquar.
Οἱ γάρ βλεπον | τες τοίς τυφλοις ηγούμεθα,
Ουτός δ' ακολου | θει κάμε προσβιάζεται.

ubi vides primam Dipodiam in mediis verborum syllabis desinere, totamque Cæsuræ virtutem ac gratiam misere perire. Quare ego jam ab ipsa adolescentia in omnibus Iambicis præter Tetrametrum Catalecticum, de quo postea dicam, aliam mihi scansionis rationem institui, per διποδίαν scilicet τροχαϊκὴν, hoc modo,

Po | éta dederit | quæ' sunt adolescéntium:

primo semipede quasi subducto et abciso, versu autem in Dactylum vel Creticum exeunte. Siquidem ista διποδία ex Trochæis duobus, vel uno et Spondeo sive Epitrito secundo constans, *Commodare, Commodavi*, et cum Cæsuræ indole convenit; et verum Iambei rythmum auribus insinuat; et Poetæ, dum versus hos fabricatur, præcipue mentem occupat; et, quod maximum est, in omni fere Comicorum metrorum genere principatum obtinet; veramque causam, cur in una Comœdia tot versuum species adhibeantur, sola demonstrat.

Quintilianus Institut. Orat. X, 1. *In Comœdia maxime claudicamus, licet* Terentii *scripta ad Scipionem Africanum referantur: quæ tamen in hoc genere sunt elegantissima; et plus adhuc habitura gratiæ, si intra versus Trimetros stetissent.* Mirificum sane magni Rhetoris judicium! Optabat scilicet, ut Fabulæ Terentianæ, quæ in primo cujusque Actu et Scæna a Trimetris inchoantur, eodem metro ac tenore per omnes Actus Scænasque decucurrissent. Crederes profecto hominem numquam Scænam vidisse,

numquam Comœdum partes suas agentem spectavisse. Quid voluit? quod nec Menander nec ullus Græcorum fecit, Terentius ut faceret? ut ira, metus, exultatio, dolor, gaudium; et quietæ res et turbatæ, eodem metro lente agerentur? ut Tibicen paribus tonis perpetuoque cantico spectantium aures vel delassaret vel offenderet? Tantum abest, ut eo pacto *plus gratiæ habitura esset fabula*, ut quantumvis bene morata, quantumvis belle scripta, gratiam prorsus omnem perdidisset. Id primi Artis repertores pulchre videbant; delectabant ergo varietate ipsa, diversaque ἤθη καὶ πάθη diverso carmine repræsentabant. Marius Victorinus p. 2500; *Nam et Menander in Comœdiis frequenter a continuatis Iambicis versibus ad Trochaicos transit, et rursum ad Iambicos redit.* Non ita tamen agebant veteres, ut ab uno in aliud plane contrarium repente exilirent; ab Iambicis in Dactylicos; sed in propinquos Trochaicos, ipso transitu pæne fallente. Quod ut clarius conspiciatur; omnem Terentianam copiam hic sistam, unoque et eodem pede Ditrochæo universam fere emetiar.

Illud tamen prius admonendum; ut a Trimetris suas Fabulas, rebus sedatioribus, nostrum inchoasse; ita semper Tetrametris finisse; quod fabulæ Catastrophe, cum res turbulentæ paulatim et ægre consilescerent, hoc carminis genus postularet, magno spiritu effundendum. Præ omnibus tamen, Trochaici pleni firmum Actoris latus requirebant; qui numquam scilicet nisi in maximo affectuum tumore veniunt; efferendi, non ut quidam autumant, *tarde lenteque*, sed

Clamore summo, cum labore maxumo.

Unde factum, ut cum alias in διποδίᾳ Spondei vel Anapæsti placuerint; in his Trochæi vel Dactyli studio quærantur,

Crédo equidem illum jam ádfuturum, ut íllam a me eripiát: sine veniat:
'Atqui si illam dígito attigerit, óculi illi illico éffodientur.

qui versus, nisi toto pulmone exhausto, pronuntiari apte non possunt: in Trimetris vero clamosa hæc πάθη inarescerent prorsus et obmutescerent.

Ditrochæis igitur sic constituitur Iambus Trimetrus:

Id	*síbi negoti*	*crédidit so*	*lúm dari.*
Vi	*cómmodavi*	*cómmodavi*	*cómmoda.*

Iambicus Tetrametrus plenus:

Dum	*témpus ad eam*	*rém tulit sivi*	*ánimum ut exple*	*rét suum.*
Vi	*cómmodavi*	*cómmodavi*	*cómmodavi*	*cómmoda.*

Trochaicus Tetrametrus plenus sive ἀκατάληκτος,

'Adeon' hominem esse	*ínvenustum aut*	*ínfelicem*	*quémquam ut ego sum.*
Cómmodavi	*cómmodavi*	*cómmodavi*	*cómmodavi.*

Trochaicus Tetrametrus syllaba deficiens, sive καταληκτικός,

Quót modis cón	*témptus spretus?*	*fácta, transacta*	*ómnia hem.*
Cómmodavi	*cómmodavi*	*cómmodavi*	*cómmoda.*

Pentametrus καταληκτικὸς; qui semel iterumve adhibetur:

Sanus es? Domum | íre pergam: ibi | plúrimum est. Revo | cémus hominem. | Sta ílico.
Cómmodavi | cómmodavi | cómmodavi | cómmodavi | cómmoda.

in his omnibus; commodius est, meo judicio, διποδίαν τροχαϊκὴν Cæsuræ accommodatam et congruam, quam ἰαμβικὴν ab ea deerrantem, in metiendo versu adsciscere.

SUPEREST támen unus Iambici generis, Tetrametrus καταληκτικὸς; in quo διποδία veterum Magistrorum ἰαμβικὴ sine controversia tenenda est; ob ipsam, a qua in aliis discedit, Cæsuræ concinnitatem:

Nam si remit	*tent quíppiam*	*Philúmenam*	*dolóres.*
Ανδρές φιλοι	και δήμοται	και τού πονειν	εράσται.
Δημόσθενης	Δημόσθηνους	Παιάνιευς	εγράψε.
Vi, cómmoda	*vi, cómmoda*	*vi, cómmoda*	*vi, cómmo.*

Sed et in his διποδία τροχαϊκὴ tempus quidem et spatium exacte servat, in Incisionibus tamen peccat. Ceterum utram velit rationem Lector sequatur: Accentus in hujus Editionis textu ambabus æque conveniunt; at in nupera quadam, universi hujus generis, quorum ingens copia est, versus prava Cæsuræ distinctione jugulantur;

Concurrunt læti mi obviam cup | pedinarii omnes,
Cetarii, lanii, coqui, far | tores, piscatores.

Cum sic Cæsura ponenda esset,

Concurrunt læti mi obviam | cuppedinarii omnes,
Cetarii, lanii, coqui, | fartores, piscatores.

Illud quoque in hoc genere observandum, pedem illum ante Cæsuram *Mi obviam* et *I coqui* semper, ut hic, Creticum vel ei ἰσόχρονον media brevi esse oportere: nullum hic apud Nostrum Licentiæ locum esse; non magis quam in fine Senarii. Hæc versuum horum indoles et sola gratia est: quam in hac Editione incolumem habent; in prioribus vero ante nos innumeris mendis strangulatam et sepultam.

PORRO, super hos Iambicos Trochaicosque, etiam Creticis, Bacchiacis, Choriambicisque versibus, sed semel tantum singulis, utitur Terentius; eisque in Monodia duntaxat, numquam in Diverbio: hi, ringente licet invidia, nobis se apud nostrum debent.

Creticus:	*Tánta ve*	*córdia in*	*náta cuiquam*	*út siet.*
	Cástitas	*cástitas*	*cástitas*	*cástitas.*
Bacchiacus:	*Adhúc Ar*	*chylis quæ ad*	*solént quæque*	*opórtet.*
	Honéstas	*honéstas*	*honéstas*	*honéstas.*
Choriambicus:	*Obstipuit*	*péctore con*	*sístere nil*	*cónsili quit.*
	Cóntremui	*cóntremui*	*cóntremui*	*cóntremisco.*

Hi tamen, more Græco, novissimum sibi versum alterius generis adsumunt, ut pro Rythmi ratione cum strepitu ac canore finiantur.

De *Clausulis* sic Varro apud Rufinum, p. 2707. *Clausulas primum appellatas dicunt, quod clauderent sententiam: ut apud Accium;*

An haéc jam obliti súnt Phryges?

Nonnumquam ab his initium fit; ut apud Cæcilium,

Di boni, quid hoc?

apud Terentium, Discrucior animi.

Huic ultimæ adde aliam ex Nostro:

Occidi.

Ceterum de *Clausulis* hoc uno verbo dixisse sufficiat: *Si ab eis initium fit;* liberæ sunt et nullius metri legibus adstrictæ: *Si sententiam claudunt,* a præcedentibus legem accipiunt. Scilicet post Iambicos Tetrametros, vel Trochaicos Catalecticos, ab Iambo incipiunt; ut illa Accii,

An haéc jam obliti súnt Phryges?

et illæ Nostri,

Præscísse me ante? nónne prius commúnicatum opórtuit?
Miserám me, quod verbum aúdio?
Múnus nostrum ornáto verbis, quód poteris; et istum aémulum
Quod póteris ab ea péllito.

Ita semper in ceteris: et ratio est, quod διποδία τροχαϊκὴ quasi uno versu continuetur,

Commúnicatum opórtuit: miserám me quod verbum aúdio?

Unde in Trochaico pleno, quo διποδία consummata est, a Trochæo incipit.

Próin tu sollicitúdinem istam fálsam, quæ te excrúciat, mittas.
Quícum loquitur fílius?
'Et illud rus nulla ália causa tám male odi, nísi quia prope est:
Quód si abesset lóngius.

Hanc sibi legem fixerunt, sancientibus aure ac rythmo, primi artis inventores: sed in hac tamen ante nos Editiones peccant. Illud porro notandum; in Tetrametris solis apud Nostrum, numquam in Trimetris, Clausulis locum esse. Neque id omittendúm, has et reliquas omnes apud Nostrum Clausulas in Cretico terminari, *Audio, Pellito, Filius, Longius;* una tantum excepta, Hec. V, 1, quæ in Spondeum exit.

Aut né quid faciam plús, quod post me mínus fecisse sátius sit.
Adgrédiar. Bacchis, sálve.

Id tamen judicio, non casu, a Poëta factum: quippe post hanc solam ex omnibus Clausulam a Tetrametris plenis in Catalecticos Scæna transit, qui Spondeo finiuntur;

Salvé, Lache. Edepol crédo te non níl mirari, Bácchis.

De Licentia veterum Romanorum, Tragicorum Comicorumque, paulo inclementius loquitur Horatius, Arte Poet. 255. Iambicus, inquit, versus,

Tardior ut paulo graviorque veniret ad aures,
Spondeos stabiles in jura paterna recepit
Commodus et patiens; non ut de sede secunda
Cederet aut quarta socialiter. hic et in Acci
Nobilibus trimetris apparet rarus et Enni.
In scænam missus cum magno pondere versus
Aut operæ celeris nimium curaque carentis,
Aut ignoratæ premit artis crimine turpi.
Non quivis videt inmodulata poëmata judex:
Et data Romanis venia est indigna poëtis.
Idcircone vager, scribamque licenter? ut omnes
Visuros peccata putem mea, tutus et intra
Spem veniæ cautus? vitavi denique culpam,
Non laudem merui. vos exemplaria Græca
Nocturna versate manu, versata diurna.
At vestri proavi Plautinos et numeros et
Laudavere sales: nimium patienter utrumque,
Ne dicam stulte mirati; si modo ego et vos
Scimus inurbanum lepido seponere dicto,
Legitimumque sonum digitis callemus et aure.

Candide magis de iis judicat, venustissimus in tenui materia scriptor, Terentianus Maurus, p. 2433.

Culpatur autem versus in Tragœdiis,
Et rarus intrat ex Iambis omnibus:
Ut ille contra, qui secundo et talibus
Spondeon aut quem comparem receperit.
Sed qui pedestres fabulas Socco *premunt,*
Ut quæ loquuntur sumpta de vita putes,
Vitiant Iambon tractibus Spondaïcis,
Et in secundo et ceteris æque locis:
Fidemque fictis dum procurant fabulis,
In metra peccant, arte, non inscitia:
Ne sint sonora verba consuetudinis,
Paulumque rursus a solutis differant.
Magis illa Nostri: nam fere Græcis tenax
Cura est Iambi, vel Novellis comicis,
Vel qui Vetusta præcluent comœdia.

Ceterum quod in utrisque vituperat Flaccus, et in Comicis excusat Maurus, hoc est: Quod in sedibus paribus, secunda et quarta (nempe uterque per dipodiam Iambicam dimetitur: in ratione nostra erunt prima et tertia, pedes scilicet ditrochæorum priores) non volubiles pedes Iambum aut Tribrachyn, ex rythmi lege ac Græcorum exemplo; sed tardos Spondeos sive alios eis ἰσοχρόνους intulerint. Totum hoc, uno exemplo, et sensu et memoria facile tenebis. Græci ad hanc formam in Iambicis;

Vi cómmodavi | cómmodavi, cómmoda.

Latini ad istam, non semper, sed quotiescumque vellent;

Vi cómmendavi | *cómmendavi,* | *cómmoda.*

Vides *menda* spondeum bis positum pro Iambo *moda*: postremam sedem violare numquam sunt ausi. Idem et in Trochaicis obtinet.

Græci:	*Commodavi*	*commodavi*	*commodavi*	*commoda.*
Latini:	*Commendavi*	*commendavi*	*commendavi*	*commoda.*

In his pedibus, excepto ultimo, pro brevibus longæ syllabæ adsumuntur; quod tamen, opinor, celeri pronuntiatione juvabat et occultabat Actor, ne ipse a Tibicine rythmum Græcum servante discreparet.

Quod ad Crimen autem hoc attinet; Tragicis quidem veteribus minor est excusatio, cur non ad artis regulas versus suos exegerint; cum toto stilo et colore a communi sermone discreti, nova verba ac sesquipedalia pro lubitu finxerint. Fugiebant scilicet limæ laborem; certi se in re ante inexperta et apud aures tum indoctas veniam impetraturos. Melius vero ac mitius de Comicis est sentiendum. Profecto Terentius noster, si quisquam allus, in artis leges arte peccavit; studio, non ignorantia; necessitate vel saltem commoditate inductus; et qualecumque illud delicti est, magnis virtutibus redempturus. Sermo enim ea de causa propius apud Nostrum ad consuetudinem accedit, quam apud Menandrum: oratio apud unum de medio sumpta deque vita honestiorum civium; versus minime cavi sed verbis sensibusque spissi: apud alterum, dum metro servire coactus est, stilus paulo elatior, et sententiæ dilutiores. Adde huc, consonantes in Lingua Latina pro vocalium numero frequentiores esse, quam in Attica: adde omnia apud Latinos vocabula, monosyllabis duntaxat exceptis, esse Barytona; de qua re mox plura dicam; et facile pronunties minoris esse operæ atque artis, ad Menandri normam Græce scribere, quam Latine ad Terentii.

Enimvero par et æquum est, ut eandem veniam veteribus Latinis demus, quam hodiernis qui Anglice scribunt poëtis concedimus: quorum nemo est, cui non indulgemus, ut syllabis interdum longis contra indolem rythmi loco brevium utatur. Nam ut Latini omnia metrorum genera de Græcis acceperunt; ita Nostrates sua de Latinis. Quo magis est dolendum atque indignandum, jam a literis renatis pueros ingenuos ad Dactylica, quod genus patria lingua non recipit, ediscenda, ferula scuticaque cogi: Terentiana vero metra, quæ domi tamen et in triviis inscientes ipsi cantitant, Magistrorum culpa penitus ignorare. Trochaicus Tetrametrus Catalecticus, ut Terentio, ita Nostratibus frequentissimus est:

Ego ille agrestis, | *saévus, tristis,* | *párcus, truculen* | *tús, tenax.*
Háppy is the | *Coúntry life blest* | *with content good* | *heálth an' ease.*

Qui Trochaicus, unius syllabæ accessione, fiet Iambicus Tetrametrus plenus.

Thrice háppy is | *the Coúntry life* | *blest with content* | *good heálth an' ease.*

Quin et Iambicus ille *καταληκτικὸς*, Terentio multum et merito amatus, apud Nostros quoque in magna gratia est;

Nam sí remit	*tent quíppiam*	*Philúmenam*	*dolóres.*
He's décently	*run throúgh the lungs,*	*and thére's an end*	*o' Búlly.*

Neque vero Bacchiacus Terentii Nostris intactus est:

Adhúc Ar	*chylís quæ ad*	*solént quæque*	*opórtet.*
All jóy to	*great Caésar,*	*long lífe, love*	*and pleásure.*

Creticum ejus quoque lingua nostra facillime admittit;

Tánta ve	*córdia in*	*náta cui*	*quam út siet.*
'O the sweet	*Coúntry life*	*blést with health*	*peáce an' ease.*

Denique et illud metrum, quod in Epicis et Heroicis jam diu apud Nostrates regnum obtinet, ab Iambico Veterum Senario profluxit; necessitate linguæ nostræ, quæ tota monosyllabis scatens cæsuram Senarii raro admittit, Quinarius factus:

Though deép, yet clear | ; though géntle, yet not dúll.

Huic in fine sextum Iambum appone; et extemplo habebis Senarium Terentianum:

Though deép, yet clear; though | géntle, yet not dúlly slow.

Rursus, si ab hoc Euripidis Senario, qui primus omnium in Oresta (imo in *Hecuba*) venit,

Ηκώ νεκρων κευθμώνα και σκοτού πυλας,

pedem novissimum auferas; Quinarium jam habebis, perfectissimum hodierni nostri Epici exemplar:

Ηκώ νεκρων | κευθμώνα και σκοτού.

Though deep, yet cleár; | though gentle, yet not dull.

In Anglico tamen hoc notes velim, tres syllabas positione longas loco brevium poni. Eas tu postea, et quam *Denhamo* veniam concedis, Terentio neges. *Perfectissimum* autem *exemplar* ideo appello; ut Poëtis nostratibus, ingenii sane venæque felicibus, sed eruditionis interdum modicis, quid hodierni Epici, quo numeris omnibus absolutus fiat, rythmus geniusque sibi poscat, obiter ostendam: in versibus nempe singulis tres syllabas breves. Hoc sane confitendum est; Avorum tempore, scabros asperosque versus, magno longarum pondere onustos, plerumque exiisse: hodiernos autem poëtas longe eos teretiores tornatioresque dare; sed Aure fortassis magistra, non Arte: quæ tamen Ars principio judicibus Auribus dedebatur. Habent itaque, quod in longo sane opere frustra expectandum, in Epigrammate vel Elegiola facile obtinendum, versus Epici *exemplar;* quo et numerus Brevium et sedes ostenduntur. Quamquam in nostris est et Varietati locus, ut in his:

Though deép, yet clear; though géntle, yet not dull;
Stróng without rage, withóut o'erflowing full.

Ictus in hoc posteriore, qui in secunda syllaba fieri solet, in prima fit; et venuste quidem; modo raro fiat, ac Brevis sequatur. Et nescio equidem,

an in Terentio quoque, cum Trimetrum aliquoties inchoet ab *Hícine, Hócine, Sícine, Líbera*, non in primam retrahendus sit accentus *Libera*, &c. etiam in Iambico; ob τὸ ἰσόχρονον scilicet et ἰσόρρυθμον; cum Rythmus, Hephæstione teste, sit Metro potentior. Tale illud Plauti Rudent. II, 6, 29.

Piscibus in alto credo præbent pabulum.

ubi *Píscibus* libentius efferrem, quam *Piscíbus.*

Sed ut redeam, unde digressus sum. Ut a Græcis Comicis descivêrunt Latini pro brevibus syllabis tardas infulciendo: ita vitio prorsus contrario peccarunt, corripiendo scilicet ejusmodi syllabas, quæ in Latino sermone erant longæ. Hujus autem Licentiæ modum ac fines non cujusvis est reperisse, cum ex interpretibus, hi qui laxissime et ultra terminos Licentiam hanc expandunt, monstra nonnunquam et portenta pro veris Lectionibus tuentur; alii contra qui nimis arctis eam finibus claudunt, syllabasque omnes ad Epicorum poëtarum normam exigunt, singulos fere versus miseris modis, addendo, mutilando, invertendo, contra Codicum fidem, jugulant et trucidant. Illud in universum animadvertas velim, nullas eos syllabas, quæ natura et vocalis sono longæ sunt, corripuisse; sed eas tantum quæ per vocalem quidem breves erant, positione tamen et consonantium concursu factæ sunt longæ. Hæ vero voces et numero paucæ sunt, monosyllabæ fere vel disyllabæ, vel cum præpositionibus compositæ; et ex ipsa sede situque commodo veniam merentur. Cum autem in ipso hujus Editionis textu singula hæc in versibus singulis per Accentuum intervallum sponte se ostendant; non opus est, ut singillatim hic enumerentur. Illud tantum monebo, quod ante me opinor nemo; In primo fere versuum pede, et parcius alias, Licentiam hanc exercuisse Nostrum: idque rectissimo judicio; cum Actor, in fine prioris versus anima recepta, plenum rapidumque spiritum posset effundere.

Sed id grátum fuisse —	*Sed hoc míhi molestum est.*
Sine invídia laudem.	*Bonum ingénium narras.*
Sine omní periclo.	*Sed hic Pámphilus quid.*
Propter hóspitai.	*Is hinc béllum fugiens.*
Hic est ílle non te.	*Nempe Phórmionem.*
Studet pár referre.	*In hanc nóstram plateam.*
Ob hanc ínimicitias.	*Supelléctile opus est.*
Ob décem mnas ínquit.	*Sed ecca ípsa egreditur.*
Inde súmam uxori.	*Ego exclúdor ille.*
Soror dicta est cupio.	*Négat quis! négo; ait, aio.*
Simul consílium cum re.	*Enimvéro, Dave, nil loci est.*
Color vérus, corpus.	*Habent déspicatu.*
Neque Antipho ália.	*Dolet díctum imprudenti.*
Adest óptime ipse.	*Quid ignáve peniculo.*
Solent ésse id non fit.	*Sed éstne ílle noster.*
Quid huic hic negotist.	*Tamen vix humane.*
Student fácere.	*Tacet cúr non ludo.*
Séd ostium cóncrepuit.	*Jubet fráter? ubi is est.*
Némini plúra acerba.	*Omnia ómnes ubi resciscunt.*

Hoc, ut vides, Terentii judicium erat; ut in primo fere pede versus, ubi

paratior venia est, Licentia illa uteretur: idcirco excusatior, quod non ipse eam primus intulerit; sed a Plauto, Cæcilio, ceterisque tum in scena regnantibus acceptam retinuerit. Licentia certe erat; et *indigna* forte, cui Romuli nepotes indulgerent. Nam qui hodie non Comicos veteres excusatum, sed defensum eunt: qui fontem rei causamque et originem deprendisse se gloriantur; popularem scilicet tunc temporis pronuntiandi morem: ut necesse fuerit Comicis, quæ verba communi civium sermone spretis Consonantibus rapide efferebantur, ea verba in suis Fabulis, quæ audiebantur scilicet, non legebantur, corripere: næ illi operoso conatu nihil dicunt, pollicentes magna nihil extricant. Quid enim? si usus tum civium communis,

Quem penes arbitrium est et jus et norma loquendi,

syllabas de quibus agitur raptim pronuntiabat: jam non Comicorum vel licentia vel crimen est, qui mori obtemperantes eas corripiebant; sed Epicorum, qui usu improbante producebant. Mutantur tantum Rei; Crimen ipsum non eluitur: aut hi aut illi sunt culpæ damnandi. Quibus autem culpa hæreat, scitu facillimum est. Priorem in *Ille* et *Esse* constanter producebant Epici; Noster interdum corripit, sæpius producit: quod si recte et ex usu corripit; tanto sæpius, dum sæpius producit, peccat. *Propter* apud Epicos semper priore longa est: Noster semel corripit, And. II, 6, 8.

Propter hóspitaï hujusce consuetudinem.

Si hoc ex consuetudine vulgi; cur intra decimum versum, et ubique alias, producit?

Nil própter hanc: sed est quod suscenset tibi.

Eadem reliquorum ratio est: quibus venia quidem, præsertim hodie, lingua jamdudum emortua, facile conceditur: nisi culpam quis defendendo fecerit majorem.

Ceterum *Abi, domi, redi, dari, roga, jube, tace, vide*, et siqua id genus alia quæ ultimam brevem habent, vix est ut Licenter dicas, sed Legitime corripi; cum veteres Epici idem jus usurpaverint.

Similiter de Crasi censeas; qua duæ vocales, quarum una brevis, in unam contrahuntur: ut *Diu, Deum, deorum, meum, tuum, suum, meorum*,&c. *fuit, fuisse*: hæc et siqua hujusmodi, jure quoties vellent contrahebant Comici; quia idem Epicis jus erat. Durius quidem Nostratibus sonant *Hujus, cujus, ejus, novo, levi* in unam syllabam contracta: verum id eo evenit, quod nos hodie male pronuntiemus. Notum enim est eruditis, consonantes *I* et *U* apud Latinos eodem fuisse sono et potestate, quo hodie *Y* et *W*. Pronuncies igitur *Cuyus, nowo, lewi*, et mollior fiet Crasis. Ita noster *Twa, swa, grandyuscula, stèllyonino;* plane ut Virgilius *Stellyo, abyete* &c. Eadem ratione, cum *Iam* efferrent, ut nos hodie *Yam;* in duas syllabas pro lubitu dissolvebant, *Nunc ïam*. Ceterum in hac Editione ubi *ïam* disyllabon est, notatur diæresis; et *Cuíus, huíus, eíus*, ubi monosyllaba sunt, super *I* habent accentum; ubi disyllaba, super *U* et *E*, *Cújus, húјus, éjus*.

Eii, *reii, speii*, priore per Ectasin producta, non indigent venia, cum

Lucretius aliique olim Epici idem fecerint. In hac Editione, cum producuntur, duplice I scribuntur.

Neque illud inter Licentias numeres, cum comici *S* finale in syllaba brevi, sequente tamen consonante, nonnumquam abjiciunt, ut *Tristi', famelicu'*: siquidem idem facit passim Lucretius. Ceterum quod nos quidam docent, et in syllaba longa hoc solere fieri, et sequente vocali, et totam etiam syllabam cum *S* sæpe resecari, falluntur et fallunt. In *Consimilist*, a priore nihil, sed ab *Est*, vocalis resecatur; ut in *Palamst, Necessumst*, *Multimodis* apud Nostrum non divisum effertur *Multi' modis;* sed vox una est ut *Omnimodis*: et Lucretius utraque utitur.

Quin et ubi Synalœphæ vis cessat, et vel vocalis quæpiam vel *M* finales non eliduntur, altera vocali eas excipiente; ne hoc quidem in Licentiis ponas: qualia ista et plura apud Nostrum. *Omnes quí amant, Mé et ætate, Né ubi acceperim, Quaé erat mortua, Una ire cúm amica, Dúm id efficias, Quicum uno rém habebam.* Quippe et Epici, Lucretius, Virgilius, Horatius eodem modo in Hexametris: *Sed dúm abest quod avemus. Credimus an qui amant, Si mé amas inquit, Cocto núm adest honor idem.* In his autem aliisque similibus Tria sunt observanda; Numquam hoc fieri nisi in verbo Monosyllabo; quod verbum si in vocalem exit, oportet Syllabam esse Longam; Ictum denique habere in prima syllaba Anapæsti. Harum vero conditionum ignorantia quot nuper peperit errores? dum et in polysyllabis verbis, et in syllabis brevibus, et in aliena sede, posse fieri hoc existimabant.

Atque hactenus de Licentia Terentiana, deque ejus limitibus, modicis sane illis neque incommodis: qualem hodie in Poëtis nostratibus patriaque lingua patienter ferimus. Quin et ausim polliceri sponsorque fore, quemvis adolescentem, vulgaris modo Prosodiæ et Syllabarum quantitatis callentem, lecta una alteraque Editionis hujus Scæna, suo Marte ac sine Magistro totum hoc quod quæritur percepturum. Quo magis mirum, quosdam cetera doctissimos, sed in his rebus paulo ὀψιμαθεϛέρους, tam immodica verborum pompa se et operam suam efferre: quasi tantæ molis esset Romanam nunc Licentiam, quantæ olim erat Gentem condidisse. Neque tamen, si ipsi audiendi sunt, immerito gloriantur: cum ex eorum sententia nihil non veteribus Comicis et licuerit et libuerit: ut tam vagæ Licentiæ limites ullos posuisse, perinde sit ac Sarmatas et Gelonos intra campos suos coercuisse. Nimirum hi non ipsos Poëtas, non artem et rythmi genium, sed Librarios sibi duces sumunt; et tot fere Licentiarum species sibi fingunt, quot in toto Plauto Terentioque vitiosæ Lectiones nunc restant; unique loco, qui emendandus erat, ex altero æque mendoso patrocinium quærunt. Quid mirum igitur; si quo major iis tam falsæ Metricæ notitia accrevit, eo in dies, ut queruntur, magis decreverit emendationum suarum numerus? Illud, si dubitas, exemplo sit; ubi Plauti auctoritate pedes Creticos in Trimetris adsciscunt. Locus elegantissimus est, Trinummo I, 2 in *Urbanos* quos vocat *Scurras*,

Qui omnía se simulant scíre, nec quicquám sciunt:
Quod quísque in animo hábet aut habiturúst, sciunt:
Sciúnt, quod in aurem réx reginæ díxerit:
Sciúnt, quod Juno fábulatast cúm Jove:
Quæ neque fu | tura neque | facta sunt | *tamen illi sciunt.*

Duos illic Creticos agnoscunt et accipiunt, Dactylorum scilicet Vicarios neque hoc contenti, *innumera* hujusmodi portenta Plauto suo assignant, *pauca* etiam Terentio. Nos pauca illa jam ejuravimus; de Innumeris olim fortasse curabitur. Interea, quid hic Plauti locus sibi postulet, videamus;

*Quæ néque fu*tura nec facta sunt, *tamen illí sciunt.*

Hic duæ Longæ corripiuntur; duo Cretici veniunt, quo ne Dactylis quidem, si aurem habemus, venire fas est. Hosne *numeros ut laudaverint* Pisonum proavi? quis Comœdus Actor, ne ipse quidem *Pellio*, vel pretio voluerit emere; vel blaterare hæc ad tibiam in Scæna ausus fuerit? non suas potius sibi res Poëtam talem habere jusserit? Si Licentiarii nostri de Emendatione desperarunt; humanius tamen erat, de mendo potius confiteri, quam Poëtam ipsum proscribere. Vide tamen, quam facilis ea ne quærentibus quidem se offerat. Tolle illud *Facta;* et Trimetrum, quales hic ceteri sunt, rotundissimum habes;

Quæ néque futura, néque sunt, tamen illí sciunt.

Quin et hoc sensus ipse, non metrum solum, efflagitat: nam *Quæ futura*, et *Quæ sunt*, in eodem genere sunt opposita: non *Futura* et *Facta*. Si illud *Facta sunt* a Poëta esset; dixisset utique, Quæ neque *fient* neque *facta sunt;* atque insuper de duobus peccatis unum lucratus esset.

RESTAT jam, ut de Arte Terentiana, quæ tantopere olim celebrata est, pauca delibemus. Horatius Epist. II, 1.

Ambigitur quotiens uter utro sit prior, aufert
Pacuvius docti famam senis, Accius alti:
Dicitur Afrani toga convenisse Menandro:
Plautus ad exemplum Siculi properare Epicharmi:
Vincere Cæcilius gravitate, TERENTIUS ARTE.

Ubi dubium est, artemne Metricam velit, an Comicam: Utramque opinor: nam in utraque laude Noster, tam versuum concinnitatis, quam lucidæ rerum dispositionis, primas tenebat.

ILLUD sane in Lingua Latina notabile, ne unum quidem verbum præter Monosyllaba Tonum in ultima habuisse. *Déum* igitur, *Vírum, Méum, Túum* priore licet brevi pronuntiabant, numquam nisi in Versu *Deúm, Virúm, Meúm, Tuúm.* Quintilianus Instit. I, 5. *Est autem in omni voce utique acuta syllaba, nec ultima umquam: ideoque in disyllabis prior.* Priscian. p. 1287. *Acutus accentus apud Latinos duo loca habet, penultimum et antepenultimum: apud Græcos autem et ultimum.* Et paulo post; *Apud Latinos in ultima syllaba, nisi discretionis causa, poni non solet accentus.* Donatus p. 1740. *Tonus acutus, cum in Græcis dictionibus tria loca teneat, ultimum, penultimum et antepenultimum; tenet apud Latinos penultimum et antepenultimum; ultimum numquam.* Maximus Victorinus p. 1942; *Acutus, cum apud Græcos tria loca teneat, apud nos duobus tantum poni potest; aut in penultima ut* Prælegístis, *aut ea quæ a fine est tertia ut* Prælégimus. Olympiodorus in Aristotelis Meteora, p. 27. Τότε μὲν Γραικοὶ ἐκλήθησαν, νῦν δὲ Ἕλληνες· τοῦτο δὲ τὸ ὄνομα οἱ μὲν Ῥωμαῖοι παροξύνουσι, Γραῖκοι λέγοντες. ἡ δὲ κοινὴ διάλεκτος ὀξύνει. Καθόλου δὲ οἱ Ῥωμαῖοι πᾶν ὄνομα παροξύνουσι διὰ τὸν κόμπον. ὅθεν Ὑπερηνορέοντες ἐκλήθησαν ὑπὸ τῶν ποιητῶν. Hoc est, *Qui olim* Γραικοὶ *dicti, nunc appellantur* Ἕλληνες.

Illius autem verbi penultimam Romani acuunt, dicentes Γραῖκοι *; sed communis sermo acuit ultimam* Γραικοί. *Et universim Romani in quacumque voce penultimam vel antepenultimam acuunt, propter Fastum et Grandiloquentiam: unde a Poëtis dicuntur* Ὑπερηνορέοντες, *feroces et superbi.* Ceterum quod hic fastui tribuit, id dialecto Æolicæ, unde Lingua Latina partem maximam profluxit, rectius imputatur. Æolenses enim, ut notum est, Βαρύτονοι erant; et Θέος, Ἄνηρ pronuntiabant, cum alii Θεός, Ἀνήρ.

JAM vero id Latinis Comicis, qui Fabulas suas populo placere cuperent, magnopere cavendum erat; ne contra Linguæ genium Ictus seu Accentus in quoque versu syllabas verborum ultimas occuparent. Id in omni metro, quoad licuit, observabatur; ut in his,

'Arma virúmque cáno, Trójæ qui prímus ab óris
Itáliam fáto prófugus Lavinaque vénit
Lítora; multum ílle et térris jactátus et álto
Vi súperum, sævæ mémorem Junónis ob íram.

Qui perite et modulate hos versus leget, sic eos, ut hic accentibus notantur, pronuntiabit; non, ut pueri in Scholis, ad singulorum pedum initia,

'Italiám fató profugús Lavínaque vénit,

sed ad rythmum totius versus, ubi nulla vox, ut vides, accentum in ultima habet, præter unicam illam *Virúm*: idque recte ob sequens Encliticon *Que*: quod hic, semel dictum, in Terentio passim fieri animadvertes. Idem efficiunt ME, TE, SE: *Miserám me, quod verbum audio?* quippe hæc Latinis, ut etiam *Rem*, Enclitica sunt, ut Græcis ME, ΣE. Eadem est et interrogationis vis; sive cum *Ne* Enclitico, sive absque *Ne*. In hac igitur concinnitatis laude palmam omnibus præripuit Terentius; eamque ut consequi possit, ut et vetitos Ictus effugeret, et vocabula tamen significantiora semper sub Ictu poneret; non minore studio judicioque verba disposuit, et a prosæ orationis ordine decenter invertit, quam mirificus in hac materie artifex ipse Virgilius.

PRISCIANUS De versibus comicis narrat, *Fuisse quosdam qui abnegarent ulla esse in Terentii Comœdiis metra; vel ea, quasi arcana quædam et ab omnibus doctis semota, sibi solis esse cognita confirmarent.* Ibidem ait, *Omnes quidem Comicos, crebris Synalæphis et Episynalæphis et Collisionibus et Abjectionibus S literæ, fuisse usos scandendo versus suos;* TERENTIUM AUTEM PLUS OMNIBUS. Verum profecto hoc est; et causa unica, cur Magistelli isti vel negarent metra esse apud Nostrum, vel ut arcana quædam venditarent. Quod vero hic queritur et criminatur magnus Grammaticus, non vitium est, sed virtus Terentii prima: qui Synalœphas illas data opera consectatus est; quo syllabæ ultimæ liquescerent coalescerentque cum sequentibus; eoque vetiti ac vitiosi in ultimis Ictus artificiose effugerentur. Hæ vero Synalœphæ, quæ tenebras olim Magistris offuderunt, jam in hac Editione, Percussionum intervallis distincta, ne pueris quidem negotium facessent.

TOTUM autem hoc, quod de Ictu in ultimis syllabis cautum fuisse diximus, de secunda tantum Trimetri διποδίᾳ capiendum; nam in prima et tertia semper licuit; siquidem ista sine venia conclamatum actumque erat de Comœdia Tragœdiaque Latina. Cum igitur hunc versum similesque apud Nostrum videris,

Malúm quod isti di deæque omnés duint:

cave vitio id poëtæ verteris; etsi *Malúm* illud et *Omnés* si in communi quis sermone sic acuisset, deridiculo fuisset. Nimirum aures vel invitæ patienter id ferebant, sine quo ne una quidem in Fabula Scæna poterat edolari. Quin et Græcos ipsos eadem tenuit necessitas, eadem passa est indulgentia. Cum Aristophanes dixit,

Δουλόν γενεσθαι πάραφρονουντος δέσποτου.

Cum Euripides,

Ηκώ νεκρων κευθμώνα και σκοτού πυλας,

idem admiserunt in Δουλόν et Ηκώ, quod Noster in *Malúm* et *Omnés*: ipsi enim alibi priorem acuunt, Δούλον et Ἥκω.

In secunda igitur Trimetri διποδίᾳ hoc de quo agimus non licebat. Gellius XVIII, 15. *In Senariis versibus animadverterunt Metrici duos primos pedes, item extremos duos, habere posse singulos integras partes orationis, medios haud umquam posse: sed constare eos semper ex verbis aut divisis aut mixtis atque confusis.* Quotus quisque hoc vel intelligat? nedum ut Senarios per singulos pedes scandendo tempus in hac observatione conterat? At in hac Editione vel aliud agentibus in oculos incurrit; simulque ratio, quam Metrici isti tacent, plane apparet. Hoc illi voluerunt; in his et similibus Senariis,

Venit Chremes *postridie ad me clamitans.*
Mansuetique animi officia, quid multis moror.

duos primos duosque postremos pedes singulis verbis claudi, et recte: at pedem tertium quartumve non posse recte. Cur hoc? quia tum necesse est, ut Ictus in ultimas syllabas cadant; quod, ut dixi, in prima ultimaque διποδίᾳ solet fieri; in media nec solet et vix umquam licet. Rarissime igitur, semel atque iterum, sed magno sententiæ lucro, admisit hoc in Trimetris Terentius:

Persuasit nox, amór, *vinum, adolescentia.*
Scelésta ovém lupó *commisi. dispudet.*

Nam illud, *Nosse ómnia hæc* salús *est adolescentibus.*

in hac Editione *Saluti* est. Notandum quoque in *Amór* et *Lupó* priorem brevem esse et ex Musicæ rationibus ita oportere; ut apud Horatium,

Jam jam efficaci do manús *scientiæ.*
Ad pervicacis heu pedés *Achilleï.*

Et similiter in verbo trisyllabo duos Ictus recipiente, si id διποδίαν trochaicam inchoat, media erit ex arte brevis,

Nisi pol filiúm multimodis éxpeto, ut redeát domum.

Ita recte hic editum, non *Expecto*; ut et alia plurima, quæ ante nos vitiosa ferebantur, in omni versuum genere hic corriguntur.

EPIGRAMMA VETUS,

OMNIA METRA

HORATIANA

CONTINENS.

1. *Filia Solis*
2. *Æstuat igne novo,*
3. *Et per prata juvencum*
4. *Mentem perdita quæritat:*
5. *Non illam thalami pudor arcet,*
6. *Non regalis honos, non magni cura mariti:*
7. *Optat in formam bovis*
8. *Convertier vultus suos,*
9. *Et Proetidas dicit beatas:*
10. *Ióque laudat, non quod Isis alta est,*
11. *Sed quod juvencæ cornua in fronte elevat.*
12. *Siquando miseræ copia suppetit;*
13. *Brachiis ambit fera colla tauri,*
14. *Floresque vernos cornibus inligat,*
15. *Oraque jungere quærit ori.*
16. *Audaces animos efficiunt tela Cupidinis,*
17. *Inlicitisque gaudent.*
18. *Corpus includit tabulis efficiens juvencam;*
19. *Et amoris pudibundi malesuadis*
20. *Obsequitur votis, et procreat (heu nefas!) Bimembrem:*
21. *Cecropides juvenis quem perculit fractum manu,*
22. *Filo resolvens Cnossiæ tristia tecta domus.*

EADEM METRA

H O R A T I A N A,

ARCHILOCHI, ALCÆI & SAPPHUS

VERSIBUS EXPRESSA.

1. *Πότνια θυμόν.* Sapp.
2. *'Αχνυμένη σκυτάλη.* Arch.
3. *Νῦν δ' ἀβρῶς ἐρόεσσαν.* Alc.
4. *Οἴνου δ' ἐξέπιον κάδον.* Alc.
5. *Φαινόμενον κακὸν οἰκάδ' ἄγεσθαι.* Arch.
6. *"Εσπερε πάντα φέρων, ὅσα φαίνολις ἐσκέδασ' αὐώς.* Sapp.
7. *'Εκ με λάσας ἀλγέων.* Alc.
8. *Τίς σὰς παρήειρε φρένας;* Arch.
9. *Λαῖφος δὲ πᾶν ἄδηλον ἤδη.* Alc.
10. *Χαίροισα νύμφα, χαιρέτω δ' ὁ γάμβρος.* Sapp.
11. *Τῷδ' ἄρ' ἀλώπηξ κερδαλῆ συνήντετο.* Arch.
12. *"Ανδρες γὰρ πόλιος πύργος ἀρήϊος.* Alc.
13. *Ποικιλόφρον ἀθάνατ' 'Αφροδίτα.* Sapp.
14. *Τὸ μὲν γὰρ ἔνθεν κῦμα κυλίνδεται.* Alc.
15. *Ναῒ φορήμεθα σὺν μελαίνᾳ.* Alc.
16. *Μηδὲν ἄλλο φυτεύσῃς πρότερον δένδρεον ἀμπέλω.* Alc.
17. *Οὐκ ἔτος ὦ γυναῖκες.* Aristoph.
18. *Δεῦτε νῦν ἀβραὶ Χάριτες καλλίκομοί τε Μοῖσαι.* Sapp.
19. *'Εμὲ δείλαν, ἐμὲ πασᾶν κακοτάτων [πεδέχοισαν.]* Alc.
20. *Τοῖος γὰρ φιλότητος ἔρως ὑπὸ καρδίην ἐλυσθείς.* Arch.
21. *'Αλλά μ' ὁ λυσιμελὴς, ὦ 'ταῖρε, δάμναται πόθος.* Arch.
22. *Ω 'ταῖρε δάμναται πόθος ἀλλά μ' ὁ λυσιμελής.*

Vide *Notas* ad *Horat. Bentleii*,
pag. 320 et 710.

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OF

REMARKABLE CONSTRUCTIONS, &c.

ILLUSTRATED IN THE GRAMMAR.

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B.

C.

THE END.

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ALERE FLAMMAM